

# Trans-Internalization of Moderate Islamic Values Based on Kitab Kuning in Preventing Radicalism and Extremism

*by Agus Zaenul Fitri*

---

**Submission date:** 04-Oct-2022 12:43PM (UTC+0700)

**Submission ID:** 1916212222

**File name:** rate\_Islamic\_Values\_Based\_on-Confrerence\_Proceedings-INCOILS.pdf (796.15K)

**Word count:** 7082

**Character count:** 40203



Article

**Trans-Internalization of Moderate Islamic Values Based on  
*Kitab Kuning* in Preventing Radicalism and Extremism**

Miftachul FAIS<sup>1</sup> & Agus Zaenul FITRI<sup>1</sup>

<sup>1</sup>UIN Sayyid Ali Rahmatullah Tulungagung Indonesia

**ABSTRACT:** The trans-internalization of moderate Islam in *Kitab Kuning* is considered unique to study because its thought is flexible, inclusive and also able to encounter various radical extreme sects or *manbajs*. By then, the present article aims to explore the basis, approach, and trans-internalization of moderate Islam in responding to various challenges. The research method used is a qualitative method with phenomenological approach. The data collection method was carried out through in-depth interviews, observation, and documentation. The data were analyzed by following the steps suggested by Saldana, Miles, and Huberman (2013). The research findings show that the trans-internalization of moderate Islamic values in *Kitab Kuning* at the APIS Gandusari and Mamba'ul Hisan Gandusari Blitar Islamic Boarding Schools is able to shape character, humanistic, social, religious, and cultural. The basis used in learning is the synergy between Ihya' Ulumuddin and at-Tibyan texts with humanistic, social, religious, and cultural contexts. While the approach to counteracting various schools, understandings, and radical and extreme movements used is the level of education, scientific meetings.

**Key words:** Kitab Kuning, Trans-internalization, Moderate Islam, Radicalism, Extremism

**To cite this article:**

FAIS, Miftachul, and Agus Zaenul FITRI, 'Trans-Internalization Of Moderate Islamic Values Based On Kitab Kuning In Preventing Radicalism And Extremism', in *International Conference on Islam, Law, and Society (INCOILS)*, 2021, pp. 211–220

**INTRODUCTION**

Indonesia is one of the countries with a high moderate level, this is supported by the fact that Indonesia has more than 13,000 islands, 300 ethnic groups, more than 2000 different languages, very diverse traditions, and cultures, and many religions and beliefs.<sup>1</sup> This attitude has led Indonesian Muslims to be able to appear flexibly in interacting against militant or radical fundamentalist movements, many things must be internalized, seen from the combination of theological, cultural and educational factors.<sup>2</sup> Culture is an important factor in the internalization of moderate Islam. Indonesian Islam has grown rapidly through the process of cultural acculturation. This integration is always adjusted to the peculiarities of local culture

<sup>1</sup> Muhammad Miftah, 'Multicultural Education in the Diversity of National Cultures', *QJIS (Qudus International Journal of Islamic Studies)*, 42 (2016), [12-https://doi.org/10.21043/qjiss.v42.1766](https://doi.org/10.21043/qjiss.v42.1766).

<sup>2</sup> Sri Yunanton, *Islam Moderat VS Islam Radikal: Dinamika Politik Islam Kontemporer*, (Jakarta: Media Pressindo), 95

and local wisdom, this is the basis for implementing Islamic values so that relationships are created harmony between religion and culture.<sup>3</sup>

Moderate Islam in Indonesia is an interesting aspect to be studied comprehensively because it relates to the reality of the text with social reality, the study of moderate Islam generally discusses perspective. For example, the dynamic theology initiated by Munir,<sup>4</sup> contemporary Islamic theology initiated by In'am Esha and Ali Yafie,<sup>5</sup> the theology of harmony initiated by Ngainun Naim,<sup>6</sup> the oppressed which was initiated by Abad Badruzaman,<sup>7</sup> and educational theology initiated by Jalaluddin.<sup>8</sup> Likewise, Indonesia's pluralism is also colored by typologies of radical groups, for example, the typology of radical separatists which carry separatist missions and the typology of radical separatist terrorists which also methodically have a network of radical Islamic boarding schools.<sup>9</sup>

This article specifically discusses the trans-internalization of moderate Islamic values based on *Kitab Kuning* in rejecting radicalism and extremism movements. This paper is raised by the argument that the capacity building of theology is required to always experience dynamics, meanwhile classical Islamic theology is now experiencing stagnation. Recently, ideas, thoughts, and understandings have emerged that try to develop the scientific construction of Islamic theology.<sup>10</sup> This article explores the basics, approaches, and trans-internalization of moderate Islam in the study of *Kitab Kuning* dismisses the arguments regarding to the phenomenon of religious radicalism which has become a trending topic in various countries, including Indonesia which is not free from problems of radicalism and extremism, so that it becomes one of the observers to look for a solution. Armenian Research,<sup>11</sup> Darmadji,<sup>12</sup> Susanto,<sup>13</sup> concluded that some pesantren have become a place for the growth of radicalism and extremism in Islamic teachings. For this reason, this article is intended to show that *Kitab Kuning* that has been taught in Islamic boarding schools can stem the factors of radicalism and extremism through trans-internalization of moderate Islamic values that have been taught in pesantren. The focus of this article covers the basics and approaches to trans-internalization of moderate Islamic values while learning *Kitab Kuning* in Islamic boarding schools.

### Trans-internalization of Moderate Islamic Values Based on *Kitab Kuning*: An Overview of Literature and Theoretical Frameworks

The discourse of Islamic moderation (*wasatiyyah*) or moderate Islam, modernist Islam, progressive Islam, reformist Islam, and inclusive Islam has attracted the attention of scientists. This moderate Islamic terminology refers to the legitimacy of the Qur'an and the Hadith of Muhammad SAW., which emphasizes that Muslims are commanded to be moderate people because moderation is the identity of the basic character of Islam. Indonesian Islam from the beginning has a special style and typology, which is friendly and moderate Islam. Indonesian Islam is a middle line Islam that contains moderate theological and philosophical foundations.<sup>14</sup> The goals of moderate Islam contain at least four things, namely national commitment, tolerance, anti-violence, and being accommodating to local culture.

Five reasons why the moderation of Indonesian Islam is important to study here, among others: *First*, because moderation (*wasatiyyah*) is considered as a middle way in solving problems, a moderate Muslim always views moderation as the fairest attitude in understanding religion.<sup>15</sup> *Second*, because the essence of Islamic teachings is compassion, a moderate Muslim always prioritizes peace and avoids violent thought or

<sup>3</sup> Ngadimah, Mambaul Ngadimah, Ahmad Faruq dan M. Harir Muzzaki, 'Shalawat Gembrungan Mutiara Budaya Jawa-Islam, Irma Rumtiansingih (ed)', (Ponorogo: STAIN Press, 2010), 81

<sup>4</sup> Had Munir, 'Teologis Dinamis', M. Harir Muzzaki (ed), (Ponorogo: STAIN Ponorogo Press, 2020), 2

<sup>5</sup> Muhammad In'am Esha, *Teologi Lu-Lu Kontemporer*, (Malang: UIN Malang Press, 2008); lihat Ali Yafie, *Teologi Sosial: Telaah Kritis Persoalan Agama dan Keagamaan*, (Yogyakarta: LKPSM, 1997)

<sup>6</sup> Nun Na'im, *Teologi Kerukunan: Mencari Titik Temu Dalam Keragaman*, (Yogyakarta: Teras, 2011)

<sup>7</sup> Abad Badruzaman, *Teologi Kasu Tertindas: Kajian Ayat-ayat Mustadh'afin dengan Pendekatan Keindonesiaan* (Yogyakarta: P3M STAIN Tulungagung bekerjasama dengan Pustaka Pelajar, 2007)

<sup>8</sup> Jalaludin, *Teologi Pendidikan* (Jakarta: Raja Grafindo Persada, 2003), 5

<sup>9</sup> Sri Yunanton, *Islam Moderat VS Islam Radikal...*, 238

<sup>10</sup> Mujamil Qomar, *Moderasi Islam Indonesia "Wajib Keberagaman Progresif, Inklusif, dan Pluralis"*, (Yogyakarta: IRCiSoD), 102

<sup>11</sup> Armenia, R. (2016, February 4). 19 Pesantren terindikasi ajaran radikalisme. [Pesantren are indicated to teach radicalism]. CNN Indonesia. <https://www.cnnindonesia.com/nasional/20160203201841-20-108711/bnpt-19-pesantren-terindikasi-ajaranradikalisme>

<sup>12</sup> Ahmad Darmadji, 'Pondok Pesantren Dan Deradikalisasi Islam Di Indonesia', *Millah*, 11.1 (2011), 235-52 <<https://doi.org/10.20885/millah.vol11.iss1.art12>>.

<sup>13</sup> Susanto, E. 'Kemungkinan munculnya paham Islam radikal di "pondok pesantren". [The possibility of the emergence of radical Islam in "pondok pesantren"]'. *TAADRIS: Jurnal Pendidikan Islam*, 2(1), (2007), 1-19. doi:10.19105/jpi.v2i1.205

<sup>14</sup> I K ZP, 'Konsep Pai Wasathiyah', *Jurnal Pendidikan*" EDUKASIA MULTIKULTURA ... , 2 (2020), 22-27 <<https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/3402>>.

<sup>15</sup> Abaza, A. *Islamic Education Perceptions And Exchanges Indonesian Students in Cairo*. Paris: Cahier d'Archipel 23(1994). *Pendidikan Islam dan Pergeseran Orientasi: Studi Kasus Alumni Al-Azhar*, (terj.). Jakarta: LP3ES. 1999). 176

action.<sup>16</sup> *Third*, because followers of other religions are also creatures of God who must be respected, a moderate Muslim always views and treats them fairly and equally.<sup>17</sup> *Fourth*, because Islamic teachings encourage democracy to be used as an alternative in realizing human values, moderate Muslims always prioritizes human values and democracy.<sup>18</sup> *Fifth*, because Islam opposes acts of discrimination individually or in groups, moderate Muslims always uphold equality, including gender.<sup>19</sup>

Trans-internalization is the final stage of the internalization process, in-depth from the stages of internalization, namely the transformation and transaction stages,<sup>20</sup> at this stage it is not only done by verbal communication by the APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School but has reached the level of mental attitude and personality, mentality and personality as the basic foundation so as not to carry out radical and extremist actions. The roots of pesantren thought like this seems to be still being guarded and maintained by the pesantren circles, especially among NU. Some NU pesantren still use *Kitab Kuning* as a mandatory reference in pesantren. Likewise, the values and culture of Islamic boarding schools that value tolerance, flexibility, and other people. Viewed from the sociological context, the selection of a moderate, inclusive, and critical Islamic paradigm and character is very understandable because the majority of NU pesantren are based on the objective reality of society. The existence of NU pesantren is integrated and supported by the surrounding community. Therefore it understands the problems of life faced by the surrounding community. Because every day they struggle with the realities of people's social life, it is required to provide concrete and constructive answers and solutions. Therefore, it is natural that practical, critical, and concrete Islamic thoughts arise.<sup>12</sup>

Furthermore, with the various book studies and branches of knowledge studied in Islamic boarding schools in Indonesia, Islamic boarding schools have instilled a moderate attitude, meaning that the content of moderate teachings has been studied in learning through *Kitab Kuning*. Some of these values can be found in some of the literature commonly studied in Islamic boarding schools. *Kitab Kuning* which is generally studied by researchers in trans-internalizing moderate Islamic values based on *Kitab Kuning* in the location of the pesantren, namely the APIS Gandusari Islamic Boarding School and the Mamba'ul Hisan Gandusari Blitar Islamic Boarding School is the books of *Ihya Ulumuddin* by Al- Ghozali, *Libyan* by Hasyim As'ary and *Tafsir Jalalain* by al-Maballi

1. <sup>8</sup> *Wasathiyah* means fairness and choice

<sup>8</sup> واعتدلت فهو حسن الخلق مطلقاً ومن اعتدل فيه بعضها دون البعض فهو حسن الخلق بالإضافة إلى ذلك المعنى خاصة كالذي يحسن بعض أجزاء وجهه دون بعض وحسن القوة الغضبية واعتدالها يعبر عنه بالشجاعة وحسن قوة الشهوة واعتدالها يعبر عنه بالعدة

*"And moderation is an absolute good character, so people who are moderate in part and not others, then he is a person who is good in character, seeing a special meaning in moderate. Just as someone who beautifies one part of his face and not another, moderate is also called a person who is good at controlling his anger, this moderate is called a brave person and moderate is also called a person who is strong in controlling swat, which is called an awake person"* (Al-Ghozali, 2003)<sup>21</sup>

<sup>9</sup> فالمحتاج إلى التعلم لم هو ولا يتصور ذلك إلا بالمخالطة إلا أن العلوم كثيرة وعن بعضها مندوحة وبعضها ضروري في الدنيا وإن كان يقدر وإن تعلم الفرض وكان لا يتأتى منه الخوض في العلوم ورأى الاشتغال بالعبادة فليعتزل فرض عليه عاص بالعلة على التبرز في علوم الشرع والعقل فالعزلة في حقه قبل التعلم غاية الخسران

*"And it is not described as such, other than mixed, except that knowledge is a lot, some of it is extensive and some of it is important in the world. So the person who needs to learn what is obligatory upon him is to become a sinner by isolating himself. If he learns what is ford and it is not possible for him to enter the field of knowledge and he sees the use of his time in worship, then he should make an uzlab. And if he can appear in the field of Shari'ab and intellectual knowledge, then isolating himself before learning is a loss"* (al-Ghozali, 2003)<sup>22</sup>

2. *Wasathiyah* means tolerance and peace

واعلم أن كون المؤمن موالياً للكافر ثلاثة أوجه... إلى ان قال... وثانيها المعاشرة الجميلة في الدنيا بحسب الظاهر وذلك غير ممنوع *"And know that a believer when he is with a non-Muslim has three faces, one of which is a harmonious relationship with the world by looking at its door and this is permissible."* (Azuhaili, 1991)<sup>23</sup>

<sup>16</sup> A. Zaki, *Al-Azhar wa Ma Hawlahu Min Al-Atsar*. (Kairo: Haiatul Mishriyyah al-Ammah, 1970),51

<sup>17</sup> Azyumardi Azra, *Jaringan Ulama Tinnir Tengah dan Kepulauan Nusantara*. (Bandung: Mizan, 1994) dan Nashr, *Al-Azhar Al-Syarif Fi Dhan Sirat Al-amibi Al-Ajilla*, (Kairo: Maktabah Wahbah, 1996),87

<sup>18</sup> T. Jafizham, *Studenten Indonesia di Mesir*, (Medan: Sinar Deli, 1939),46

<sup>19</sup> M.A.M. Khafagi, *Al-Azhar fi alfiyam*, Beirut: Alam al-Kutub & Maktabat al- Azhariya, 1988)

<sup>20</sup> Chabib Thoha, *Kapita Selekta Pendidikan Islam*, (Yogyakarta: Pustaka Belajar, 1996), 90

<sup>21</sup> Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, vol 2, (Kairo: Al-Maktabah Al-taufiqiyah, 2003), 326

<sup>22</sup> *Ibid*,222

<sup>23</sup> Wahab az-zuhaili, *Tafsir Munir Fi al-'aqidah wa asy-Syar'ab qal al-Manhaj, Suriab*, (Damaskus : Darul Fikri, 1991), 94



### 3. *Wasathiyah* means Deliberation

أي شأنك من الحرب وغيره تطيبها لقلوبهم وليستن بك وكان صلى الله عليه وسلم كثير استخرج آراءهم {في الأمر} {وشا<sup>47</sup>م  
ثق به لا بالمشاورة {إن الله يحب المتوكلين} عليه المشاورة لهم فإذا عزمتم على إمضاء ما تريد بعد المشاورة {فتوكل على الله}

"And you consult "out your opinion" in a matter "that is either in matters of war or otherwise to beautify their hearts and make you happy, and the prophet Muhammad SAW often consulted with friends, when you were prejudiced against an agreement" then put your trust in Allah, believe in Allah, not by deliberation." Indeed, Allah is the One who loves those who are trusting". (al-Maballi & as-Suyuti, 2010)<sup>24</sup>

### 4. *Wasathiyah* means unity and awareness<sup>44</sup>

قال الله تعالى والمؤمنون والمؤمنات بعضهم أولياء بعض يأمرون بالمعروف والنهي عن المنكر ولا تأكل أموالهم التي هلكوا فيها ولا يذموا الذين كفروا ولا يذموا الذين كفروا ولا يذموا الذين كفروا ولا يذموا الذين كفروا  
للمؤمن كالبنيان يشد بعضه بعضا حديث المؤمن للمؤمن كالبنيان يشد بعضه بعضا متفق عليه من حديث أبي موسى

"Allah SWT says: every believer, male or female, is a brother to some, who is ordered to do good, and the prophet Muhammad said that a believer to another believer is like a building that strengthens one another, This hadith is a *mutafaq* hadith from the hadith of *Abi Musa*" (al-Ghozali, 2003)<sup>25</sup>

ومن المعلوم أنه قد وقع الإختلاف في الفروع بين أصحاب رسول الله صلى الله عليه وسلم رضي الله عنهم و<sup>31</sup>ير الأمة، فما  
خاصم أحد منهم أحدا ولا عادى أحد أحدا ولا نسب أحد أحدا إلى خطأ ولا قصور

"And what we all know is that there has been a dispute over the forum (religious branch / not principal or principal) among the companions of the Messenger of Allah (peace and blessings of Allah be upon him) may Allah be pleased with them, but they do not criticize one another, are not hostile to one another, nor are they denouncing the other groups for their faults and shortcomings" (ash'ari: XXX)<sup>26</sup>

## The Concept and Methodology of Trans-internalization of Moderate Islamic Values Based on *Kitab Kuning*

Trans-internalization of moderate Islamic values based on *Kitab Kuning* is a long process that can be delivered through carefully planned and well designed in Islamic education. The value to be given must be designed in such a way as to what will be introduced to students, what methods are suitable for<sup>4</sup>ing, and what activities can support the process of instilling the expected values.<sup>27</sup> Islamic education cannot be separated from the basic elements of the social and cultural framework, so this has implications for differences between Islamic education in one area and another. The socio-cultural situation that exists in Indonesia, as has been mentioned and discussed previously, consists of various kinds of diversities. Hence, this makes Islamic education in Indonesia closely related to the sociological basis, which is also used as the basis for accommodating existing pluralism or diversity. Accordingly, Islamic education is not only defined as education that has an Islamic perspective, but more than that, Islamic education is education that has an Islamic perspective and is also moderately based.

However, it should be realized that organizing moderate education is not easy, because several conditions must be met by an educational institution to provide moderate Islamic-based education. One of the conditions is the existence of a curriculum designed based on moderate Islamic values.<sup>28</sup> In this case, with the existence of *Kitab Kuning* curriculum in the APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School,<sup>17</sup> it can be said that both pesantren have implemented Moderate Islamic education. The APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School remain committed to the framework of moderate Islamic awareness, namely through the internalization of moderate Islamic educational values in learning *Kitab Kuning*<sup>17</sup> in the Islamic boarding school environment. The values of moderate Islamic education instilled in the students of APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School are based on the recommendations from UNESCO which also gain legitimacy in the Koran and as-Sunnah, namely: the values of tolerance, freedom, equality, and justice.<sup>29</sup>

To trans-internalize moderate Islamic values based on *Kitab Kuning*, the APIS and the Mamba'ul Hisan Islamic boarding school have several stages, including value transformation, which is planned in the form

<sup>26</sup>

<sup>24</sup> Imam Jalaluddin al-Maballi & Imam Jalaluddin as-Suyuti, *Tafsir Jalalain*, (Bandung: Sinar Baru al-Gensindo, 2010), Juz ke-1, 89

<sup>25</sup> Abu Hamid Al-Ghazali, *Ihya Ulumiddin...*, 317

<sup>25</sup> Imam Asy'ari, *at-Tibyan*, (Jombang Pesantren Telmireng), 12

<sup>27</sup> M. Hanafi Muklis, *Konsep al-Wasathiyah Dalam Islam*, (Hamoni: Jurnal Multikultural dan Multireligius, Vol. VIII, (Oktober-Desember), 2011), 41

<sup>28</sup> Syamsul Ma'arif, *15 dikam Pluralisme Indonesia*, (Yogyakarta: Logung Pustaka, 2005) 94

<sup>29</sup> Salmiati Wati, 'Urgensi Pendidikan Agama Islam Dalam Pengembangan Nilai-Nilai Multikultural', *Al-Ta Lim Journal*, 20.1 (2013), 336-45 <<https://doi.org/10.15548/jt.v20i1.29>>.

of *Kitab Kuning* as the basis for the realization of Islamic and Indonesian values, then Transactions Values, through *Kitab Kuning* curriculum program and scientific meetings, after that the Trans-internalization of Values, by deepening attitudes that understand moderate religion, culture as a unifying tool, and humanism in the academic process. The following table will provide an overview of the stages of internalizing this value.

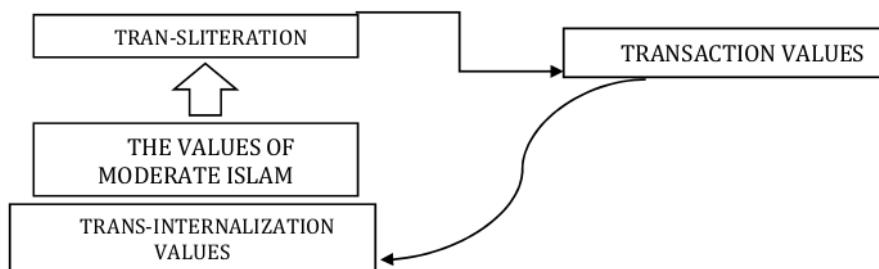


Figure 2.1

The figure 2 tells that the stages of Trans-internalization of moderate Islamic values based on *Kitab Kuning* in the APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School are in line with the stages of internalizing values in education, in general, to lead to the desired educational goals.<sup>30</sup>

In addition, to the goals of moderate education, moderate Islamic paradigm is based on tolerance, empathy, sympathy, and social solidarity. The results of the trans-internalization process of moderate Islam based on *Kitab Kuning* in APIS Islamic Boarding School and Mamba'ul Hisan Islamic Boarding School can encourage the creation of peace and effort to promote peace, prevent and overcome ethnic conflicts, religious conflicts, religious radicalism, separatism, and national integration. Moderate education is not meant to create uniformity in perspective.<sup>31</sup> However, in APIS Islamic Boarding School and Mamba'ul Hisan Islamic Boarding School, the steps taken are intended to build self-awareness of the necessity of diversity and pluralism as *sumatullah*. Acknowledging the shortcomings in addition to the advantages possessed, both themselves and others. So that an attitude grows to synergize one's potential with the potential of others in democratic and humanistic life, so that a peaceful, righteous, and prosperous life can be realized. The Islamic education in the APIS and Mamba'ul Hisan Islamic boarding schools can be said to be successful, because it can be seen in the implementation of education that has succeeded in forming the attitudes of students who are mutually tolerant, not hostile, and not in the conflict caused by differences in culture, ethnicity, language, customs, or otherwise.<sup>32</sup>

#### ***Kitab Ihya Ulumuddin* and *Kitab At-Tibyan*: humanistic, social, religious and cultural**

The treasures of classical Kalam Sufism introduced to us by Sufis and Sufism experts through the books of Sufism are truly rich, which traverses several Sufis from far apart regions, and lasts for several centuries. However, these treasures will not be separated from the problems of the times. Meanwhile, modern times have presented life's problems that are more complex and very complicated, requiring a Sufistic-style solution. So in terms of practice, there should be a shift in the practice of Sufism, for example, *zuhud* in Sufism literature is always interpreted to leave the world while in modern life, the notion of *zuhud* is no longer properly understood as leaving the world, but needs to be shifted in its understanding towards more realistic behavior. To the reality of the world throughout the world, what is sought is precisely to strengthen the increase in worship of Allah in a broad sense, including to finance social activities.

Almost all Indonesian Muslims have been introduced to the doctrine of monotheism, either through the process of religious education in schools, education in madrasas, and education in Islamic boarding schools. Nurcholish Majid explained that the science of *kalam* is equivalent to the science of *mantiq* (logic) and vice versa. When called the science of *kalam* because this science uses a lot of *mantiq* (logical thinking).<sup>33</sup> Therefore, in the discussion of the science of *kalam* (Islamic theology), there are many theological debates, each of which presents its arguments.

<sup>30</sup> Muhaimin, *Strategi Mengajar...* (Surabaya: Citra Media, 1996). 153

<sup>31</sup> Samsul Ma'arif, *Pendidikan Pluralisme di Indonesia*, (Yogyakarta: Logoung Pustaka, 2005). 95.

<sup>32</sup> Choirul Mahfud, *Pendidikan Multikultural*, (Yogyakarta: Pustaka Pelajar, 2006). 217.

<sup>33</sup> Nurcholish majid, *Aktualisasi Ajaran Abhussunab wal Jamaah*, dalam Mujamil Qomar, *Moderasi Islam Indonesia, Wajah Keberagaman Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD), 86

The thought system of kalam (theology) by Asy'ari which is followed by NU is still considered moderate (going through the middle jalati). The location of the superiority of the Ash'ari system compared to other thought systems is its methodological dimension as a middle ground between the various extremities.<sup>34</sup> In essence, a middle ground between the Hanbal's *literal* method and the Mu'tazilite *ta'wil* method.<sup>35</sup> A kind of synthesis of thought between the conservative Hanbali thought and the dynamic and even progressive Mu'tazilite thought, full of philosophical nuances. In this synthetic capacity, Ash'ari thought—at least through this basic logic—tends to take elements from each of these extreme schools of thought into an intermediate (moderate) thought.<sup>36</sup>

APIS and Mamba'ul Hisan Islamic Boarding Schools make culture as apart of the moderate prerequisites, in *Kitab Kuning* they are transformed into respecting culture. Respect for culture will not become a barrier to practicing religion. That is, humans can respect and appreciate culture while maintaining religion. One of the actualizations in learning *Kitab Kuning* is through cultural preservation to construct the existing harmonization. Personality and mental attitude to humanize humans, in general, are held and internalized<sup>46</sup> and implemented in socializing and interacting with others. Pesantren through its learning applies the values of moderate Islam not only through the subjects of the book under review but also<sup>24</sup> the cultural should be embedded into all aspects that exist in the environment.

Moderate attitude reaps its relevance so that a person's attitude will be more inclusive, tolerant, and humanist as the character of moderate people.<sup>37</sup> A culture which is the result of creativity, work, and initiative, as well as human feelings, will indirectly reject intolerance, radicalism, and extremism. So that in living life without contact with culture is impossible. Muhammadiyah's moderation has the advantage of accommodating the culture of cosmopolitan society<sup>39</sup>, therefore they are more active at the level of urban society. On the other hand, the moderate value of the APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School is reflected in their acceptance of local traditions, thus making their existence easily accepted by the community. Therefore, those who become NU Islamic Boarding Schools are dominated by people who come from rural areas.<sup>38</sup>

Apart from the moderate criteria in depth, NU tends to follow the concept of al-Asy'ari thought and claims to be a middle way which after being traced turns out to place the *naqli* arguments above the *aqli* arguments (*taqdim al-naql 'ala al-'aql*)<sup>39</sup>. The next result is that traditionalists tend to be appreciative and adhere to jabariyyah<sup>40</sup>. Furthermore, the theology of *Ablussunnab wal Jama'ab* when implemented consistently will foster an inclusive attitude in the face of an increasingly pluralist modern society viewed from any aspect of nationality, religion, language, culture, ethnicity, and so on. Public pluralism becomes a kind of *sunnatullah* and a necessity that cannot be dammed anymore and there is no need to stem it. However, as an anticipatory effort, when a crash occurs due to pluralism itself, for example, there are certain ways that can be taken to overcome it. Madjid suggested about this increasingly narrow world, the concept of peace in the style of *Ablussunnab Wal Jama'ab* is the most relevant to be developed.<sup>41</sup>

APIS and Mamba'ul Hisan Islamic Boarding Schools see moderate Islam as inseparable from the phenomenon of the Indonesian nation as a country consisting of various islands, tribes, cultures, languages, ethnicities, customs, and beliefs, makes the interaction of various kinds of different backgrounds is a necessity. This means that Indonesia is a strategic place for the growth of various religions, including Islam. Religious moderation is the mainstream in the religious style of Indonesian society. The reason is clear and correct, that moderate religion has become a characteristic of religious people in Indonesia, and is more suitable for our pluralistic culture. Joshua Muravchik & C Szrom acknowledge the fact that moderation can be narrowly defined as being strictly for the practice of democracy. While Murat Somer, as quoted by Schwedler, defines it more clearly that moderation is an adjustment to the actions of several central attributes in a particular country at a particular time. He is of the view that theories of moderation

<sup>34</sup> Mujamil Qomar, *Moderasi Islam Indonesia, Wajab Keberagamaan Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD)

<sup>35</sup> Nurcholis Madjid, *Islam Doktrin dan Peradaban* dalam Mujamil Qomar, *Moderasi Islam Indonesia, Wajab Keberagamaan Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD), 9

<sup>36</sup> Mujamil Qomar, *Moderasi Islam Indonesia, Wajab Keberagamaan Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD), 90

<sup>37</sup> Mujamil Qomar, *Moderasi Islam Indonesia, Wajab Keberagamaan Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD), 90

<sup>38</sup> Abd Hanan, "Islam Moderat Dan Tradisi Populer Pesantren: Strategi Penguatan Islam Moderat Di Kalangan Masyarakat Madura Melalui Nilai Tradisi Populer Islam Berbasis Pesantren, *Dialektika* Vol. 13, No. 2, 2018, 2

<sup>39</sup> Akhmad Sidiq, *Pedoman Berfikir Nahdhatul Ulama* dalam Mujamil Qomar, *Moderasi Islam Indonesia, Wajab Keberagamaan Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD), 90

<sup>40</sup> Fachry ali dan bahtiar effendy, *Menembak Jalan Baru Islam* dalam Mujamil Qomar, *Moderasi Islam Indonesia, Wajab Keberagamaan Progresif, Inklusif, dan Pluralis*, (Yogyakarta: IRCiSoD), 91

<sup>41</sup> Nurcholis madjid, *Aktualisasi Ajaran Ablussunnab waljama'ab*, dalam Muntaha Azhari dan Abdul Mu'in Saleh (peny), *Islam Indonesia Menatap Masa Depan* (Jakarta: P3M, 1989), 65



always treat moderation as adaptation, willingness to cooperate, compromise, and focusing on placing interests or ideological attributes that make things happen.<sup>42</sup>

Moderate religion is a religious model that has been practiced for a long time and is still needed in this era<sup>43</sup>. Moreover, Indonesia gives freedom to each citizen to choose their own religion and practice the beliefs they hold. There is no coercion in it. However, in learning *Kitab Kuning* in the *at-tibyan* book, it is still obligatory for all of its followers to preach Islamic teachings and may not impose their wills such as beliefs and opinions. APIS and Mamba'ul Hisan Islamic boarding schools are pioneers of moderate Islam who are *rahmatan Lil Alamin*, Islam that is able to carry out the process of cultural acculturation and then translated into an inseparable part of Islam, both institutions have been able to acculturate culture so that it becomes part of Islamic culture. , because the pesantren must be with the society. The people who found the pesantren must be apart of the community, which later changed the definition of pesantren, there are *keiai, ulama*, mosque or *mesbala*, and also the existence of recitation of *Kitab Kuning*. The diversity that exists here is like the Indonesian people, as we know, Indonesia follows the philosophical principles that compound, namely Bhineka Tunggal Ika. In addition, difference is the breath of diversity.

Al-Ghazali also unites three components, namely *aqidab, sharia*, and *tasawuf*.<sup>44</sup> Al-Ghazali was moderate in Sufism.<sup>45</sup> In matters of learning and teaching Al-Ghazali saw that a Muslim must learn and teach, and both of them are one of the greatest acts of worship in the world. Besides, both of them cannot be done except interacting with humans. Whoever has no knowledge and needs learning and knowledge, then it is forbidden for everyone to take *uzlah*. On the other hand, if someone has knowledge and knows the things that are obligatory in religion, and sees that the person needs to focus on worship, then the person can take *uzlah*.<sup>46</sup>

Historically the Sufism concept of al-Ghazali was a critique of radicalism and liberalism Sufism developed *al-Busthami and al Hallaj*. The criticism of al-Junaid and Ghazali were addressed to realign that the concept of Sufism is to remain grounded in the concrete reality of human beings through the border *maqamat* of its path<sup>47</sup>. This restriction is a preventive measure in order to save Muslims. Sufism sect which is categorized as a reference to *Ablus Sunnah wal Jama'ab* is a Sufism sect that integrates reason as a tool to understand texts. Me<sup>48</sup> while understanding extreme Sufism such as *Wahdat al Wujud* is not categorized as apart of Sufism *Ablus Sunnah wal Jama'ab*. So the *ulama who* are considered as the references for Sufism are *ulama*, whom at least agree with the thoughts of al-Ghazali and Junaid al-Baghdadi.

The existence of NU is getting stronger in the community because it takes the middle way in choosing and determining the style of Sufism that should be followed as a reflection of a wise business. The middle path taken by NU is seen as a reflection of the middle path pioneered by al-Ghazali, which was later <sup>49</sup> followed by Wali Sanga. Al-Ghazali, argues in his work *Ihya Ulumuddin* when discussing the attitude of the *Companions of the Prophet SAW* towards the world in the *Zuhud* chapter, Al-Ghazali said: "that the Companions did not work in the world for the world but for religion, the Companions did not accept and reject the world as a whole or absolute. So that they are not extreme in refusing and accepting, but they behave equally between the two, that is justice and the middle between two different sides and this is the attitude that <sup>50</sup> most loved by Allah Swt."<sup>48</sup> The APIS Islamic Boarding School is actually not much different from other *Islamic boarding schools in general in terms of trans-internalization of moderate Islamic values*, especially the values of justice and proportionality in aligning the text with the context, namely by studying and habituation of *ubudiyah*.

Both pesantren always strive for students to become moderate Muslims who have a high level of faith both in terms of knowledge and understanding as well as in terms of application and habituation in life in society, judging from the activities that have been carried out such as *amaliyah tariqah qadriyyah wanaqshandriyyah*, indeed the most effective way of trans-internalization moderate values, improving in terms of understanding and knowledge through the study of several *Kitab Kuning* that discuss *fiqh sufiistik* practiced

<sup>42</sup> J. Muravchi, <sup>40</sup> C. Szarom, *In Search of Moderate Muslims*, AEL.org # ps://www.act.org/publication-in-search-of-r-<sup>50</sup>ate-muslims/ Diakses 7 Feb 2021, lihat *tazul Islam dan Amina Khatun, Islamic Moderation in Perspective: "A Companion Bee identical Scholarships"*, *International Journal of Nusantara Islam*, Vol. 03, 02 ( 201 tp://doi.org/10.15575/intv3/2-1413, 1.70 lihat Schwedler, *Faith in Moderation, Islamist Parties in Jordan and Yemen*. (Ca Iniversity Pre <sup>14</sup> 011). Lihat juga Islam dan Khaton, *Islamic Moderation*, 70,

<sup>43</sup> Eddy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 323-48 <https://doi.<sup>11</sup> 10.37302/jbi.v12i2.113>.

<sup>44</sup> Simuh, *sufisme Jawa: Transformasi Tasawuf Islam ke Mistik Jawa* (Yogyakarta: Narasi-Pustaka promethea, 2016), 101

<sup>45</sup> <sup>29</sup> 109

<sup>46</sup> <sup>28</sup> Hamid Al-Ghazali, *Ihya Ulumuddin*, vol 2, (Kairo: Al-Maktabah Al-taufiqiyah, 2003), 326

<sup>47</sup> Asep Saeful Muhtadi, *Komunikasi Politik Nahdhatul Ulama: Pegulatan Pemikiran Politik Radikal dan Akomodatif* ( Jakarta: LP3ES, 2004),

30

<sup>48</sup> <sup>20</sup>

<sup>49</sup> Abu Hamid Al-Ghazali, *Ihya Ulumuddin* ...,222



in everyday life. Indeed, these two activities are the most effective and main ways in the process of repelling radical and extremist actions.

The reality of this lifestyle is what characterizes urban communities in participating Sufistic activities. Reading and Sufistic ritual activities are routinely followed with passion, but their lifestyle does not yet reflect proper Sufistic life. Lifestyle as a developing reality in society is factual evidence that the expected substance of Sufistic life is still far from idealism even though formally Sufistic activities are increasingly being carried out in various big cities. If what they develop is in the form of an attitude of life, surely their appearance in participating in Sufistic activities tends to move to embody the Sufistic substance. The point is that idealism is often tainted by its reality, so that the attitude of life as idealism is always weakened through lifestyle as a reality.

Actually the values taught in *Kitab Kuning* learning are not extreme and trigger divisions in society. By imitating the Kiai's attitude, it is hoped that Santri will quickly imitate and take actions from what the students have seen and then imitate what the Kiai has done. So every *Kiai's* behavior will always be noticed by the students and will then be imitated by the students and will become a habit of the students themselves to be practiced in everyday life. This culture is a combination of values, beliefs, assumptions, understandings, and expectations that are taken from the core teachings of Islam and are believed by the community as a guide for behavior and solving problems (internal and external) they face. In other words, Islamic culture is the spirit, attitude, and behavior of the parties associated with the community consistently in solving various problems. Trans-internalization of moderate Islamic values based on *Kitab Kuning* at the APIS and Mamba'ul Hisan Blitar Islamic Boarding Schools actualizes them in social life such as socializing and embracing others, because in our country there are many ethnicities, races and religions, of all kinds. The study of *Kitab Kuning* such as the study of the *at-tibyan book*. The existence of different nationalities in Indonesia is a necessity by various adherents, we have to get along with them and we have to respect those differences in our actions.

Two trends that have emerged in religious attitudes in Indonesia in the present decade are further emphasized by Ismail, et al as follows: *First*, the tendency of some Muslims to be extreme and strict in understanding religion (Islam) and its laws and try to impose this method in the midst of society, even in some cases by using violence. *Second*, another tendency that is also extreme is to be loose in religion and subject to negative behaviors and thoughts that come from other cultures and civilizations. This causes Muslims to become fragmented in claiming the most truth (*truth claim*) and not even a few of them punish each other (*takfir*). The distance causes social frictions that are counter-productive and result in actions which are contrary to Islam. In this context, the development and internalization of religious moderation in social life, especially the tolerant and moderate understanding of Islam, finds its momentum.<sup>49</sup>

The ideas and implementations that have been carried out by the APIS Islamic Boarding School and the Mamba'ul Hisan Islamic Boarding School, on the one hand, have become a breakthrough in achieving the stage of trans-internalization of moderate Islamic values based on *Kitab Kuning*. Although it is still limited in the scope of discussion, the evidence from the previous efforts and actions of the two pesantren can be some important references to be applied at the national and even international levels. The universal values contained in moderate Islamic education that have been taught by the two pesantren can counteract radicalism and extremism movements. The calm value of religious tolerance, the value of togetherness without distinguishing ethnicity, religion, race, and the value of cooperation or mutual cooperation are real examples of the teachings of *Kitab Kuning*. Everything is not only happening in Indonesia, where the international world is also experiencing the same thing. *Kitab Kuning*-based moderate Islamic education in Islamic boarding schools is considered an important education and an education that is urgently needed at this time. Regarding this, there is nothing wrong with taking positive values from what the APIS and Mamba'ul Hisan Islamic Boarding Schools have done. The main concept expressed and presented is generally accepted in the world, where it is adapted to the conditions and environment of each Islamic boarding school.

The implications of this research in the national context of trans-internalization of moderate Islamic values based on *Kitab Kuning* taught in the world of Islamic boarding schools provide hope that the community, religious leaders in the challenges ahead will be more complex and extraordinary. Through the trans-internalization of moderate Islamic values based on *Kitab Kuning* exemplified, people can have broad influence to realize one another the importance of the main principles of moderate Islam, namely democracy, tolerance, and mutual respect.

## CONCLUSION

Trans-internalization of moderate Islamic values can build social harmonization realized through various approaches that are synergized in learning *Kitab Kuning*, namely religious, moral, psychological, theological, cultural, social, and educational approaches. This approach is accompanied by some supporting *Kitab Kuning* curriculum such as the *Ihya Ulumuddin* Book and the *At-Tibyan* Book which can teach humanistic, social, religious and cultural values. Meanwhile, the most effective approaches include humanity, brotherhood, openness, intimacy, art, cultural, social, and systems approaches.

Trans-internalization of moderate Islamic values based on *Kitab Kuning* can answer various challenges of radicalism and extremism in an effort to build harmonization through culture, da'wah, scientific meetings. Education at APIS Islamic Boarding School and Mamba'ul Hisan Islamic Boarding School is in the form of teaching activities designed to make *Kitab Kuning* a moderate prerequisite. This means that it can be used to address the challenges of radicalism and extremism.

## REFERENCES

- A. Zaki. (1970). *Al-Azhar wa Ma Hawlahu Min Al-Atsar*. Kairo: Haiatul Mishriyyah al-Ammah, 1970
- Abaza, (1994). *Islamic Education Perceptions and Exchanges: Indonesian Students in Cairo*. Paris: Cahier d'Archipel 23.
- Al-Ghazali, Abu Hamid. (2003). *Ihya Ulumiddin*, vol 2, Kairo: Al-Maktabah Al-taufiqiyah
- Ali, Fachry. *Menembah Jalan Baru Islam dalam Mujamil Qomar, Moderasi Islam Indonesia, Wajah Keberagaman Progresif, Inklusif, dan Pluralis*. Yogyakarta: IRCiSoD.
- Al-Mahalli. (2010). *Tafsir Jalalain*. (Bandung: Sinar Baru al-Gensindo
- Armenia, R. (2016). 19 Pesantren Terindikasi Ajarkan Radikalisme. [Pesantren are indicated to teach radicalism]. CNN Indonesia. <https://www.cnnindonesia.com/nasional/20160203201841-20-108711/bnpt-19-pesantren-terindikasi-ajarkanradikalisme>
- Asy'ari, Hasyim. *at-Tibyan, (Jombang: Pesantren Tebuireng*
- Azra, Azyumardi. (1994). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara*. Bandung: Mizan
- Az-zuhaili, Wahab. (1991) *Tafsir Munir Fi al-'aqidab wa asy-Syar'iah qal al-Manhaj, Suriab*. Damaskus : Darul Fikri.
- Badruzzaman, Abad. (2007). *Teologi Kaum Tertindas: Kajian Ayat-ayat Mustadb'afin dengan Pendekatan Keindonesiaan*. Yogyakarta: P3M STAIN Tulungagung bekerjasama dengan Pustaka Pelajar.
- Darmadji, Ahmad, 'Pondok Pesantren dan Deradikalisasi Islam di Indonesia', *Millah*, 11.1 (2011), 235–52 <<https://doi.org/10.20885/millah.vol11.iss1.art12>>
- Esha, Muhammad In'am. (2008). *Teologi Isu-Isu Kontemporer*, Malang: UIN malang Press.
- Hadi, Sofyan. (2019). "Urgensi Nilai-Nilai Moderat Islam dalam Lembaga Pendidikan di Indonesia", *KAHPI*, Vol. 01, No. 1 Juli 2019
- Hanan, Abd. (2018) "Islam Moderat dan Tradisi Populer Pesantren: Strategi Penguatan Islam Moderat di Kalangan Masyarakat Madura Melalui Nilai Tradisi Populer Islam Berbasis Pesantren, *Dialektika* Vol. 13, No. 2
- Ismail . Achmad Satori, et.al. (2007) *Islam Moderat: Menebar Islam Rahmatan lil 'Alamin*. Jakarta: Pustaka Ikadi.
- Jafizham, T. (1939). *Studenten Indonesia di Mesir*. Medan: Sinar Deli.
- Jalaludin. (2003). *Teologi Pendidikan*. Jakarta: Raja Grafindo Persada.
- Ma'arif, Syamsul. (2005). *Pendidikan Pluralisme Indoneisa*, Yogyakarta: Logung Pustaka, 2005

Madjid, Nurcholis *Islam Dokrin dan Peradapan dalam Mujamil Qomar, Moderasi Islam Indonesia, Wajab Keberagaman Progesif, Inklusif, dan Pluralis. Yogyakarta: IRCiSoD*

Mahfud, Choirul. (2006). *Pendidikan Multikultural*. Yogyakarta: Pustaka Pelajar.

Miftah, Muhammad, 'Multicultural Education in the Diversity of National Cultures', *QIJIS (Qudus International Journal of Islamic Studies)*, 4.2 (2016), 167 <<https://doi.org/10.21043/qijis.v4i2.1766>>

Muhtadi, Asep Saeful. (2004) *Komunikasi Politik Nabdhatul Ulama: Pergulatan Pemikiran Politik Radikal dan Akomadatif*. Jakarta: LP3ES.

Muklis, M. Hanafi. (2009). *Konsep al-Wasathiyah dalam Islam*, (Harmoni: Jurnal Multikultural dan Multireligius, Vol. VIII

Munir, A. (2020). 'Teologis Dinamis', M. Harir Muzzaki (ed), Ponorogo: STAIN Ponorogo Press.

Na'im, Ngainun. (2011) *Teologi Kerukunan: Mencari Titik Temu Dalam Keragaman*, Yogyakarta: Teras.

Nashr. (1996). *Al-Azhar Al-Syarif Fi Dbaw Sirat Alamibi Al-Ajilla*. Kairo: Maktabah Wahbah.

Ngadimah, Mambaul Ngadimah, Ahmad Faruq dan M. Harir Muzzaki. 2010. 'Shalawat Gembrungan Mutiara Budaya Jawa-Islam, Irma Rumtiansih (ed)', Ponorogo: STAIN Press.

Nurcholis madjid, *Aktualisasi Ajaran Ablussunnab waljama'ab*, dalam Muntaha Azhari dan Abdul Mu'in Saleh (peny), *Islam Indonesia Menatap Masa Depan* (Jakarta: P3M, 1989), 65  
J. Muravchik dan C. Szarom, *In Search of Moderate Muslims*, AEL.org # ps://www.act.org/publication in-search-of-moderate-muslims/ Diakses 7 Feb 2021, lihat tazul Islam dan Amina Khatun, *Islamic Moderation in Perspectives: "A Comparison Bee cidental Scholarships"*, *International Journal of Nusantara Islam. Vol. 03, 02* ( 201 tp://doi.org/10.15575/intv3/2-1413, 1.70 lihat Schwedler, *Falth in Moderation, Islamist Parties in Jordan and Yemen*. (Ca Iniversity Press, 2011). Lihat juga Islam dan Khaton, *Islamic Moderation*.

Qomar, Mujamil. (2003). *Moderasi Islam Indonesia "Wajab Keberagaman Progesif, Inklusif, dan Pluralis"*. Yogyakarta: IRCiSoD.

Sidiq, Akhmad. *Pedoman Berfikir Nabdhatul Ulama dalam Mujamil Qomar, Moderasi Islam Indonesia, Wajab Keberagaman Progesif, Inklusif, dan Pluralis. Yogyakarta: IRCiSoD*.

Simuh. 2016. *sufisme Jawa: Transformasi Tasawuf Islam ke Mistik Jawa* (Yogyakarta: Narasi-Pustaka promethea.

Susanto, E, 'Kemungkinan Munculnya Paham Islam Radikal di "Pondok Pesantren". [The Possibility of the Emergence of Radical Islam in "Pondok Pesantren"]'. *TADRIS: Jurnal Pendidikan Islam*, 2(1), (2007), 1-19. doi:10.19105/jpi. v2i1.205

Sutrisno, Edy, 'Aktualisasi Moderasi Beragama di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 323-48 <<https://doi.org/10.37302/jbi.v12i2.113>>

Thoha, Chabib. (1996). *Kapita Selekta Pendidikan Islam. Yogyakarta: Pustaka Belajar*.

Wati, Salmiwati, 'Urgensi Pendidikan Agama Islam dalam Pengembangan Nilai-Nilai Multikultural', *Al-Ta Lim Journal*, 20.1 (2013).

Yafie, Ali. (1997). *Teologi Sosial: Telaah Kritis Persoalan Agama dan Kemanusiaan*, Yogyakarta: LKPSM.

Yunanton, S. (2019). 'Islam Moderat VS Islam Radikal: Dinamika<Politik Islam Kontemporer', *Jakarta: Media Pressindo*.

Wati, Salmiwati, 'Urgensi Pendidikan Agama Islam dalam Pengembangan Nilai-Nilai Multikultural', *Al-Ta Lim Journal*, 20.1 (2013), 336-45 <<https://doi.org/10.15548/jt.v20i1.29>>

ZP, I K, 'Konsep Pai Wasathiyah', *Jurnal Pendidikan*" *EDUKASIA MULTIKULTURA ...*, 2 (2020), 22-27 <<https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/3402>>

# Trans-Internalization of Moderate Islamic Values Based on Kitab Kuning in Preventing Radicalism and Extremism

## ORIGINALITY REPORT

17%

SIMILARITY INDEX

15%

INTERNET SOURCES

9%

PUBLICATIONS

7%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="https://repository.iainmadura.ac.id">repository.iainmadura.ac.id</a> Internet Source	1%
2	<a href="https://eudl.eu">eudl.eu</a> Internet Source	1%
3	Abdul Rahman, Najamuddin Najamuddin, Nurlela Nurlela. "The Spirit of Mattola Palallo in Educating Children of Farmers' Family in Bulutellue Village Sinjai Regency", AL-ISHLAH: Jurnal Pendidikan, 2022 Publication	1%
4	<a href="https://journal.walisongo.ac.id">journal.walisongo.ac.id</a> Internet Source	1%
5	<a href="https://www.sciencegate.app">www.sciencegate.app</a> Internet Source	1%
6	Submitted to Universitas Jambi Student Paper	1%
7	<a href="https://jurnal.iainambon.ac.id">jurnal.iainambon.ac.id</a> Internet Source	1%



8	<a href="http://www.quranicthought.com">www.quranicthought.com</a> Internet Source	1 %
9	<a href="http://ihyaulumuddin.wordpress.com">ihyaulumuddin.wordpress.com</a> Internet Source	<1 %
10	<a href="http://ejournal.unida.gontor.ac.id">ejournal.unida.gontor.ac.id</a> Internet Source	<1 %
11	<a href="http://etheses.iainponorogo.ac.id">etheses.iainponorogo.ac.id</a> Internet Source	<1 %
12	<a href="http://ejournal.uin-suka.ac.id">ejournal.uin-suka.ac.id</a> Internet Source	<1 %
13	<a href="http://hts.org.za">hts.org.za</a> Internet Source	<1 %
14	<a href="http://journal.uin-alauddin.ac.id">journal.uin-alauddin.ac.id</a> Internet Source	<1 %
15	Muhammad Sidiq Pambudi, Makhrus Makhrus. "Pengembangan Media Pembelajaran Pendidikan Agama Islam Berbasis Information and Communications Technology", Proceedings Series on Social Sciences & Humanities, 2022 Publication	<1 %
16	Submitted to Phoenix Union High School District Student Paper	<1 %

17 Submitted to Universitas Negeri Surabaya The State University of Surabaya <1 %  
Student Paper

---

18 repository.iainpekalongan.ac.id <1 %  
Internet Source

---

19 repository.radenintan.ac.id <1 %  
Internet Source

---

20 repositori.uin-alauddin.ac.id <1 %  
Internet Source

---

21 repository.uin-malang.ac.id <1 %  
Internet Source

---

22 jurnal.staiannawawi.com <1 %  
Internet Source

---

23 www.neliti.com <1 %  
Internet Source

---

24 Submitted to Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan <1 %  
Student Paper

---

25 repository.iiq.ac.id <1 %  
Internet Source

---

26 Submitted to International Islamic University Malaysia <1 %  
Student Paper

---

journal.unimma.ac.id

27	Internet Source	<1 %
28	<a href="http://jurnal.lp2msasbabel.ac.id">jurnal.lp2msasbabel.ac.id</a> Internet Source	<1 %
29	<a href="http://e-campus.iainbukittinggi.ac.id">e-campus.iainbukittinggi.ac.id</a> Internet Source	<1 %
30	<a href="http://geladeri.com">geladeri.com</a> Internet Source	<1 %
31	<a href="http://ia802905.us.archive.org">ia802905.us.archive.org</a> Internet Source	<1 %
32	<a href="http://repository.unj.ac.id">repository.unj.ac.id</a> Internet Source	<1 %
33	<a href="http://e-journal.metrouniv.ac.id">e-journal.metrouniv.ac.id</a> Internet Source	<1 %
34	<a href="http://journal.iaingorontalo.ac.id">journal.iaingorontalo.ac.id</a> Internet Source	<1 %
35	<a href="http://journal.uinjkt.ac.id">journal.uinjkt.ac.id</a> Internet Source	<1 %
36	<a href="http://forumsalafy.net">forumsalafy.net</a> Internet Source	<1 %
37	<a href="http://1library.net">1library.net</a> Internet Source	<1 %
38	Ahmad Dalhar Muarif, Jamal Ma'mur Asmani. "Moderate Islamic Da'wah in the New Normal	<1 %

Era (KH. Afifuddin Muhajir And KH. Abdul Moqsith Ghazali Online Reading Study)", Santri: Journal of Pesantren and Fiqh Sosial, 2021

Publication

---

39

Fatihunnada Fatihunnada, Hasan Basri Salim. "The Genealogy of Ali Mustafa Yaqub's Hadith Understanding", AJIS: Academic Journal of Islamic Studies, 2021

Publication

---

<1 %

40

Submitted to IAIN Metro Lampung

Student Paper

---

<1 %

41

[anzdoc.com](http://anzdoc.com)

Internet Source

---

<1 %

42

[archive.org](http://archive.org)

Internet Source

---

<1 %

43

[hz.turathalanbiaa.com](http://hz.turathalanbiaa.com)

Internet Source

---

<1 %

44

[ia904501.us.archive.org](http://ia904501.us.archive.org)

Internet Source

---

<1 %

45

Novan Ardy Wiyani. "Implementation of a Character Education Strategy in the Perspective of Permendikbud Number 23 of 2015 at Raudhatul Athfal", Tarbawi: Jurnal Keilmuan Manajemen Pendidikan, 2020

Publication

---

<1 %



46

Siti Yumnah. "Construction of Islamic Boarding Shcool in Developing Moderate Islam", Nazhruna: Jurnal Pendidikan Islam, 2020

Publication

<1 %

47

[books.aya.sy](http://books.aya.sy)

Internet Source

<1 %

48

[e-repository.perpus.iainsalatiga.ac.id](http://e-repository.perpus.iainsalatiga.ac.id)

Internet Source

<1 %

49

[id.123dok.com](http://id.123dok.com)

Internet Source

<1 %

50

[ojs.unm.ac.id](http://ojs.unm.ac.id)

Internet Source

<1 %

Exclude quotes  On

Exclude matches  Off

Exclude bibliography  On