

# EDUCATION AND PRACTICE OF MODERATE ISLAM IN THE PESANTREN PROGRESSIVE BUMI SHALAWAT SIDOARJO

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**Abstract:** Islam, according to the meaning of its name, is certainly synonymous with peace, but some Moslem direct it as a promoter of violence, chaos, and terror. Many teachings that are brought by the Prophet, perfected morality is an important point of his teachings that are escaped by his followers who like to spread violence, chaos, and terror. The concept of moderate Islam is not a new idea. It has been around since the Prophet taught it to his Companions. This can be explored from various historical literature and hadith texts. Especially in Indonesia, Moderate Islamic Education can always be found in Pesantren, not only ideas and concepts but also practices. This paper will try to explore how Moderate Islamic Education is taught and practised in Pesantren, especially in Pesantren Progressive Bumi Shalawat Sidoarjo. Pesantren which since its establishment in 2010 has been cooperating with ITCC (Indonesia Tionghoa Culture Center), AIESEC (Association Internationale des Etudiants en Sciences Economiques ET. Commerciales) and Japan Foundation to get a native speaker as a foreign language teacher and culture sharer. More than 15 people from various countries have been actively involved in becoming teachers in this Pesantren with various religious backgrounds. A tolerant and respectful attitude that is grown and developed from the school-age to become a moderate Muslim appears with the presence of the foreign teacher. With the case study method, the writer will analyze the existing situation in Pesantren Progresif Bumi Shalawat Sidoarjo related to moderate Islam which is taught and practised there.

**Keywords:** Moderate Islam, Pesantren, Education, Teaching.

## Introduction

Pesantren in Indonesia is the oldest educational container in its existence. He was even thought to have existed before the colonial and independent Indonesia. Pesantren earlier appeared in Indonesia is simple and not as complex as the current education system that uses the curriculum such as formal school style. Previously, the method of education of Pesantren only routine *ngaji* (a process of admonition, reading, and explanation on the book read by a person who recognized the depth of science of Sharia and Sufism Kiai).<sup>1</sup> Students or those who are called the students are not given special rooms, so only have a *surau* or to make a place to pay for the students while the student's room is built in self-reliance by students on land belonging to Kiai around Surau that has been having. It is still found in Pesantren Salaf in East Java such as in Kediri.<sup>2</sup>

Today, Pesantren has transformed following the existing curriculum standards. Transformation in the field of methodology and even epistemology has been plural in line with the demands of the times. In its history, the transformation of Pesantren was arguably started by the Pesantren Tebuireng during the leadership of KH Wahid Hasyim which included foreign language lessons and general lessons.<sup>3</sup> Gradually, followed by almost all of the Salaf boarding schools were previously only taught the science of religion, then transformed by teaching also the curriculum of general education. This method of Pesantren then became commonplace in Indonesia and followed by other religious activists to establish an integrated educational institution that is identical with the pesantren, although

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<sup>1</sup> The pattern of education of Pesantren Al-Aranya is initiated by the first Islamic propagator in this archipelago namely the Walisongo, where they understand the knowledge of sharia and have a establishment in the sciences Sufism, educate the students that came from afar to settle Stay in Surau until making a *gubug* around her. Traditionally, a pesantren was established and was raised by the students of the Walisongo who did not present the science of Sharia and Sufism. Ahmad Muttaqin, "Pesantren Sebagai Subkultur Pendidikan," *Warta NU*, December 4, 2012, <http://www.nu.or.id/post/read/41134/pesantren-sebagai-subkultur-pendidikan>.

<sup>2</sup> From the writers observation in the area of Gedangsewu and Kwagean Kediri. See also Saeful Anam, "Karakteristik Dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau, dan Meunasah Di Indonesia," *JALIE: Journal of Applied Linguistics and Islamic Education* 1, no. 1 (2017): 148–53, <https://doi.org/10.33754/jalie.v1i1.52>.

<sup>3</sup> Tim Redaksi *Warta NU*, "Wahid Hasyim dan Modernisasi Pendidikan Tradisional," *Warta NU*, March 30, 2016, <http://www.nu.or.id/post/read/66915/wahid-hasyim-dan-modernisasi-pendidikan-tradisional>.

sometimes these activists—who have contributed from outside For the establishment of the order—not yet established Sharia sciences and even deny the science of Sufism—which became the background of the *kiai*—, so that the alumni and students of *pesantren* such models do not understand the meaning of tolerant, heterogeneous and Plurality in Indonesian society.<sup>4</sup>

*Pesantren* in Indonesia is now affiliated with a very heterogeneous variety of typological.<sup>5</sup> If in the first Islamic school is identical to learning religious sciences both *Tauhid*, chastity, Sufism, *fiqh*, Arabic, etc. However, some *Pesantren* already exists that does not teach Sufism in the curriculum, especially the *Pesantren* affiliated with the Royal Ulama of Saudi Arabia. *Pesantren* that still teaches the science of Sufism is usually affiliated with the NU organizations which currently the order number is still a majority and dominates in various regions.

M. Ridwan Nasir classify *pesantren* into five, i.e 1) Boarding school *Salaf*, *pesantren* that there is a *Sorogan* system and classical system; 2) semi-developed *Pesantren*, *pesantren* that there is a *Salaf* education system and private *Madrasah* system with a curriculum of 90% religion and 10% common; 3) *Pesantren* developing, *pesantren* that resembles semi-developed *pesantren*, but the composition of the curriculum more varied, namely 70% religion and 30% general; 4) Modern *pesantren*, such as *Pesantren* developing, but already more complete, there is a degree of education to the college, and supplemented *takhasus* Arabic and English languages; and 5) The ideal *pesantren*, as well as modern *pesantren*, with the education strata that exist more complete with a field of skills that include; engineering, fisheries, agriculture, banking, etc. Who pays attention to the quality by not removing the characteristic of *pesantren*?<sup>6</sup>

The organization NU is said to be the single-player to stem the radicalism current in Indonesia,<sup>7</sup> through boarding schools affiliated

<sup>4</sup> Tim Redaksi Alkhoirot, “Tipe Pondok Pesantren,” Alkhoirot Online, June 9, 2012, <https://www.alkhoirot.net/2011/07/3-tipe-pondok-pesantren.html>.

<sup>5</sup> Mohammad Makinuddin, “Bahasa Arab Sebagai Kekhasan Pesantren Dan Tantangannya Dalam Situasi Global,” *JALIE: Journal of Applied Linguistics and Islamic Education* 1, no. 2 (2018): 289, <https://doi.org/10.33754/jalie.v1i2.107>.

<sup>6</sup> M. Ridwan Nasir, *Mencari Tipologi Format Pen-Didikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005), 87–88.

<sup>7</sup> Muhadjir Darwin, “Peneliti UGM: NU Seperti Pemain Tunggal Dalam Menahan Derasnya Arus Radikalisasi Islam Indonesia,” Islam Indonesia Online, January 11,

with him to educate his students with moderate understanding to become agents of moderate Muslims in their respective regions after completing his education in Pesantren. So it can be known that the average alumni of Pesantren affiliated with NU when plunging in the community is not rigid and rigid. Alumni of Pesantren very dynamic, elastic and capable of being a figure, adhesive and cooling in the community, this is just as NU's organizations, the average care is the caretaker Pesantren.<sup>8</sup>

With the case study method of qualitative research, this article would like to describe how the moderate attitude is taught and practised in the Pesantren Progressive Bumi Shalawat Sidoarjo which is maintained by one of the NU people; KH. Agoes Ali Masyhuri.

### **Profile of Pesantren Progressive Bumi Shalawat Sidoarjo**

Pesantren Progressive Bumi Shalawat Sidoarjo was founded by KH Agoes Ali Masyhuri, an NU figure who has a massive influence in East Java, especially in Sidoarjo. He is Vice Head Leader of PWNU East Java and famous Islamic Cleric with a national scale that the video of his talk can be easily accessed in the channel YouTube, and the study routines that he held every Monday night and Thursday night in the mosque of Pesantren average attended by 1000-2000 worshippers. In his readiness to fulfil the invitation as Dai in various corners of East Java and even abroad, he was still able to set aside time to write, until now there have been five books that he has

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2016, <https://islamindonesia.id/berita/peneliti-ugm-nu-seperti-pemain-tunggal-dalam-menahan-derasnya-arus-radikalisasi.htm>.

<sup>8</sup> Burhanuddin Muhtadi, "Kekecualian Nahdlatul Ulama," Tempo Online, October 8, 2015, <https://majalah.tempo.co/read/148759/kekecualian-nahdlatul-ulama>. When there is an alumni of pesantren but his attitude is not moderate, namely to be rigid and rigid in the act and interpret a thing, it is necessary to be from if he is an Alumnis pesantren affiliated with NU? Most likely not, if indeed he was in fact alumni of the Pesantren NU, so the breadth of knowledge is still narrow and need to be interpreted with Kiai and teachers who are in the pesantren. Average-Ratapara Kiai NU behaved as the characters of the 4 sects who became the guide NU in the jurisprudence. Imam Malik and Imam Shafī'i were always moderate. This can be seen in various literature when they answer a thing of not forgetting to say that my opinion is correct but there is a wrong possibility, and the other opinion is wrong but there is a possibility right. See Muḥammad Naṣr Miḥnā, *Tajdid al-Khiṭāb al-Dīni wa Isykalīyyah al-Khilāfah Bayn al-Sunnah wa al-Syī'ah* (Kairo: Dār al-Ṣaḡāfiyyah li al-Nasyr, 2007), 6.

published, among others; The voice of the heavens, learn to the bees & the Flies, the point of God and the apostle, etc.

Pesantren Progressive Bumi Shalawat is located in Lebo Sidoarjo, East Java. It was established in 2010 with an area of Pesantren currently reaching more than 10 hectares. Strata education is available, starting from elementary to high school level with the total number of students nearly 2000 people. The specificity of this boarding school is that students with the education level of SMP-SMA are obliged to settle in boarding school although the address of the student house is still a village with the Pesantren, also does not accept the mutation of students in the middle of the school year. If there is a student mutation from outside want to continue his education in this Pesantren, then he is obliged to enter at the beginning of the new school year and start it from the beginning (if he was a JUNIOR level then he started from grade 7 SMP, and if he is high school level then he started From Grade 10). This is so that the special curriculum in the Pesantren is delivered thoroughly to the students.<sup>9</sup>

Pesantren Progressive Bumi Shalawat this if guided by the distribution of Pesantren ala Ridlwan Nasir above, then entered the category of pesantren developed but with a variation of 50% religion and 50% general. This can be seen from the student's activities in pesantren that can be said to be two activities, where the first started on the morning hours 7 to 1 noon used for the Formal school with the standards of the national curriculum and Cambridge by staying To enter the values of Pesantren in the methodology of learning. Then the second in the afternoon until the night that is the domain of Madrasah Diniyah, filled with religious learning with the curriculum of Pesantren in general but there is a distinctive peculiarity in epistemology and learning methodology, such as still teaches NAHWU but does not use or examine the classical Nahwu book such as the Book of *Jurūmīyah*, *Imrīṭī*, *Alfīyah ibn Malik*, etc., but the Pesantren composed the book *Nahwu* himself named Nahwu Progressive by adopting various books of *Nahwu* that exist but presented with practical methods and applicative. This is also the case when reviewing the Ḥadīth, the Pesantren defied 40 short Ḥadīth that applicative to be taught to the students and does not present the

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<sup>9</sup> Misbachul Munir, Kekhasan Kurikulum Pesantren Progresif Bumi Shalawat Sidoarjo, Direct Interview, August 28, 2018.

books of ḥadīth such as *Arbaʿin* Nawawi to be taught, but still some classical books and taught such as Jalalain's interpretation, the jurisprudence of *Minhāj al-Tālibin*.<sup>10</sup>

In the process of educating students, according to the direction of caregiver and vision, the mission of Pesantren is simplified in the motto "sturdy Spiritual and well-established intellectual", the author found that the curriculum given is very progressive and always present in terms Its methodology. Similarly, the epistemological aspect by without leaving the basic competencies outlined by the national curriculum. This makes the entire educator unable to feel comfortable and satisfied by practising the methods he had in the first lecture or previous work experience, the educators in this boarding school, especially the policy stakeholders should always update every year to evaluate the shortcomings and upgrade their knowledge in educating and learning programs. The word "sturdy Spiritual" signifies that boarding schools are eager to print students and a spiritually strong future, which is a person who always has the spirit to worship every time and always keep his attitude vertically (*ḥabl min Allāh*) and horizontal (*Ḥabl min al-nās*). While the word "established intellectuals" signifies that boarding schools are eager to print students and future individuals who have extensive insight, can answer people's issues and become reference figures and examples of the general audience.

### **Moderate Attitudes in Islam**

The moderate attitude that is commonly translated in Arabic with the word *massaʿtiyah*, in Islam is a necessity that must be described in everyday life of the behaviour of a Muslim, not because of the various opinions of non-Muslim society today Widely looked at the radical and extremes of Islamic teachings by reflected in the behaviour of Muslims who love to terrorize and be extreme in various corners, but because moderate attitude is true since the beginning of the emergence of Islam has been practised by the Prophet and his companions. This can be searched in a variety of literary literature

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<sup>10</sup> Nasikhul Amin, *Sebaran Kurikulum Pesantren Progresif Bumi Shalawat Sidoarjo*, Direct Interview, September 2, 2018.

*Nabawiyah*, a role model to behave in the Prophet Muhammad, who became an example of all.<sup>11</sup>

Allah has warned us not to be extreme and extravagance as his word in the Quran warns the Jews of the Christians at that time:

فَلْيَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا  
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ<sup>12</sup>

“Say (o Muhammad): o Members of the book, do not extravagance (exceed the limits) in the wrong way in your religion, and do not follow the passions of the previous ones who have been perverted (before the arrival of Muhammad) and they have been misleading most (humans), and they stray from the straight path.”

Likewise, in other verses, we can understand so that we are not exaggerated:

فَاسْتَقِمُّوا كَمَا أُمِرْتُمْ وَمَنْ نَابَ مَعَكُمْ وَلَا تَطْغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ<sup>13</sup>

“Then keep you in the right way, as you are commanded and (also) the person who has repented and you and do not exceed the limit. Surely he sees what you do.”

Rasulullah Saw. Also, warn us to be careful not to extravagance:

يَا أَيُّهَا النَّاسُ إِنِّي آتِيكُمْ وَالْغُلُوبُ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوبُ فِي الدِّينِ<sup>14</sup>

“O man, extravagance in religion because it destroys the people before you are extravagance in religion.”

He also said:

هَلَكَ الْمُتَطَّعُونَ قَالَهَا ثَلَاثًا<sup>15</sup>

<sup>11</sup> QS. Al-Ahzab [33]: 21 and QS. Al-Mumtahanah [60]: 6. The moderate term for Abū Faḍl is interpreted as a precedent of the Qur’an and Ḥadīth in the Prophet Saw, where when he faced two difficult choices, then he would choose the middle way. See Chafid Wahyudi, “Tipologi Islam Moderat dan Puritan: Pemikiran Khaled M. Abou El-Fadl,” *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 1, no. 1 (2011): 80–81, <https://doi.org/10.15642/teosofi.2011.1.1.75-92>.

<sup>12</sup> QS. Al-Mā’idah [5]: 77.

<sup>13</sup> QS. Hūd [5]: 77.

<sup>14</sup> Muḥammad Ibn Yazīd Al-Qazwainī, *Sunan Ibn Mājah*, vol. 2, 3029 (Beirut: Maktabah al-‘Ilmiyyah, n.d.), 1009. See also Abū Bakr Muḥammad Ibn al-Ḥusain Ibn ‘Alī Al-Bayhaqī, *Sunan Ibn Mājah*, vol. 5, 9307 (Beirut: Dār al-Ma’rifah, n.d.), 12. See also Aḥmad Ibn Muḥammad Ibn Ḥanbal Ibn Hilāl Ibn Asad, *Musnad Al-Imām Aḥmad*, vol. 1, 1854 (Beirut: Dār al-‘Iḥyā’ al-Turāṣ al-‘Arabī, 1993), 216.

<sup>15</sup> Muslim Ibn al-Ḥajjāj al-Qusairī Al-Nisābūrī, *Ṣaḥīḥ Muslim*, vol. 4, 2670/4823 (Kairo: Dār al-Kutub al-‘Arabīyyah, n.d.), 2056. See also Sulaimān Ibn al-‘Ash’as al-Sijistānī Al-Azdī, *Sunan Abi Dāwūd*, vol. 4, 4608 (Beirut: Maktabah al-‘Aṣriyyah,

“To perish those who extravagance in religion, he said three times.”

Moderate that can be interpreted as an attitude that always avoids extreme and rigid behaviour or disclosure can also be interpreted as a tendency towards dimensions or middle roads we can search in the attitude of Rasulullah Saw. Like his willingness at the Hudaibiyah agreement with the heathen, where he did not write in the signature of the Treaty charter sentence “Muhammad Rasulullah”, but he wrote the sentence “Muhammad Ibn Abd Allah”. This attitude is taken. After all, they reject the writing of “Rasulullah” because they have not acknowledged the Apostleship of the Prophet Muhammad Saw., anyway not to list his apostolic in the Charter, his apostleship was not produced and marched.<sup>16</sup> It is also a representation of the word of moderate:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ<sup>17</sup>

“Therefore, because of the mercy of Allah, ye shall be meek against them. If you’re hard-hearted, they’re about to distance yourself from around you. So forgive them, and ask forgiveness for them, and be with them in that business. Then if you have decided, laugh at God. Indeed, Allah loves those who laugh with him”.

Not only is it moderate in the social aspect to jointly maintain security and peace in religion, because there is essentially no compulsion in embracing religion.<sup>18</sup> The social aspect not to close

n.d.), 202. See also Asad, *Musnad al-Imam Ahmad*, 1:387. Explanation of the Ḥadīth above:

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (هَلَكَ الْمُتَنَطِّعُونَ) أَيِ الْمُتَعَبِّثُونَ الْعَالُونَ الْمُجَاوِرُونَ الْحُدُودَ فِي أَقْوَالِهِمْ وَأَفْعَالِهِمْ

“The Mutanattī’ūn. People who are massing, raising, crossing boundaries in his words and deeds.”

See Abū Zakariyā Yahyā Ibn Syarf Al-Nawāwī, *Syarḥ Al-Nawāwī ‘alā Muslim* (Dammam: Dār al-Khair, 1996), 169.

<sup>16</sup> Muḥammad Ibn Ismā’īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 2, Bāb Al-Syurūṭ Fī al-Jihād Wa al-Maṣāliḥah Ma’a Ahl al-Ḥarb Wa Kitābah al-Syurūṭ (Beirut: Dār Ibn Kathīr, 1993), 978.

<sup>17</sup> QS. Ali Imran [3]: 159

<sup>18</sup> QS. Al-Baqarah [2]: 256. See also QS. Yunūs [12]: 99. The verses that speak of the absence of a peccothing in embracing Islam are understood by some groups and in this time the perpetrators of terror and radical, have been erased with verses of war such as QS. al-Anfāl [8]: 39, QS. al-Taubah [9]: 5. See ‘Abd al-‘Azīz Ibn Bāz, *Majmu’*

itself and to remain able to interact reasonably with non-Muslims is also supported by the Prophet. Narrated in *Ṣaḥīḥ al-Bukhārī* that Muslims and non-Muslims in Medina when it is familiar to sit together and when Rasulullah Saw. Passing in front of them, he did not deny, he gave Greetings then sat together in the Assembly and tried to convey preaching. Although in the Assembly, he gained appreciation and disgrace, but what is to be underlined is that Kongkow a Muslim party with non-Muslims is not denied by the Prophet Muhammad. And thus it can be a means for a Muslim to insert and convey Islamic teachings if possible.<sup>19</sup>

Being a Muslim does not mean being allowed to be arbitrary, feel right, act extreme on non-Muslims and be exclusive. As Rasulullah Saw. Being fair in judging and giving the same direction to a Muslim who is hitting a Jew, then the action of terror and radical is now highly unjustified.<sup>20</sup> This is also the case of Surah Al-Mumtaḥanah verse 8:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ<sup>21</sup>

“God does not forbid you to do well and is fair to those who have no one in you because of religion and do not (also) drive you from your land. Indeed, Allah loves fair people.”

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*Fatāwā Wa Maqālāt Mutananmi'ah*, vol. 6, Taḥqīq Muḥammad Ibn Sa'ad al-Syuwai'ir (Riyadh: Dār al-Qāsim li Nasyr, 1993), 219.

Although the verses of war cannot directly remove the verses about the absence of compulsion in religion. Verses like in Sura al-Baqarah verses 190-194 are done if it is real or there is aggression by the heathen, should not be excessive, fight to defend the freedom of Beraqidah, so the ability of war in the Qur'an is conditional, not to expand and propagate religion by way of war. See M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2004), 205–6.

Imam Syafi'i also pointed out that the verse of war such as in Sura Al-Baqarah verses 190-191, which states it has been married with a verse of war inability in the war-forbidden month. And if it does require war then it is done because of the opposition or the recurrence of the real musicians to the Muslims. See Ahmad Musthafa Al-Farran, *Tafsir Al-Imam as-Syāfi'i*, trans. Ali Usman and Ferdinan Hasmand, vol. 1 (Jakarta: Al-Mahirah, 2008), 311.

<sup>19</sup> Muḥammad Ibn Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 5, 5899 (Beirut: Dār Ibn Kathīr, 1993), 2308–9. See also Aḥmad Ibn 'Alī Ibn Ḥajr Al-Asqālānī, *Fath Al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, vol. 5, Bāb Al-Taslīm Fī Majlis Fīhi Akhlāt Min al-Muslimīn Wa al-Musyrikīn, 5899 (Kairo: Dār Ibn Kathīr, 1993), 42–43.

<sup>20</sup> Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 1993, 2:851.

<sup>21</sup> QS. Al-Mumtaḥanah [60]: 8.

One of the moderate attitudes of a Muslim is to do good with our families who are not as committed in this world, as the Qur'an tells us to do so:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا وَعَلَىٰ وَهْنٍ وَفَصَالُهِ فِي بَعَثْنَا لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ<sup>22</sup>

“And we commanded man (doing well) to his two parents; her mother had assumed her in a very weak state, and she crossed her in two years. Be thankful to me and two of your father’s mothers, only to me back. And if both force you to associate with me something that is not your knowledge of it, then do not follow both of them, and do the two in the world well, and follow the way of those who return to me, then I will return to you, and tell you what you have done.”

Moderate and good attitudes of Muslims in interacting with non-Muslims are recommended while they do not frankly raise weapons against and threaten the safety of Muslims. Questions will arise if Muslims tend to force religious by fond of declaring war,<sup>23</sup>

<sup>22</sup> QS. Luqmān [31]: 14-15.

<sup>23</sup> In the condition that ready the device should be put forward the vision of grace in Islam. As told by Sahl Ibn Sa’d r.a.:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَيْبَرَ لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَتَيْتُهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيٌّ بُنُ أَبِي طَالِبٍ فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأَبَى بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَفَبَرَأَ حَتَّى كَانَتْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ أَفَابَلَهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رَسَلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ مِنْ حَقِّي اللَّهُ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

That Rasulallah saw. Said in the day of the Khaibar War: “Surely I will give the Flag (war) this tomorrow in someone who will Allah SWT. Give Fath (Victory) through his hands, where he loves Allah SWT. And his apostles and God and his Apostles loved him “. Then the companions were overnight and discussed who among them would later be given the flag. And when the morning comes, they all berharap-harap can get the flag, but Rasulallah saw. Ask: “Where is Ali Ibn Abi Talib?”, then some replied that ‘ Ali is sick of the eye. Then Ali was brought before the prophet. Then he rubbed his eyes and prayed for good for him. Then he healed as if he had never been sick before. Then the flag was given to Ali and he (Ali) said, “I will fight them until they can be like us.” Then Rasulallah saw. Said “Go slowly forward until you come to the midst of them. Then tell them to Islam and let them know about the obligatory things about the rights of Allah SWT. Allah Almighty. Give one person a pass through your interfather, then it is better than getting a red camel.” See

Terrorize and be radical when the Prophet Muhammad's teachings. Is Mercy for the universe?<sup>24</sup> What kind of confidentiality is obtained and offered if it is enforced? Certainly, the emerging islamophobia, instead of referring people to Islam but people are afraid of Islam. Prophet Saw. has stated that a person who is merciful to the creature in this world will obtain his mercy. And the extreme road relation with the fight against non-Muslims will be told if qualified war is quite strict.<sup>25</sup>

The evidence to be moderate in preaching is conveyed by Allah SWT. Such as in Surah al-Baqarah verses 143, al-Nahl verse 125, and QS. al-Qaşāş, verse 77. However, the evidence is still not understood correctly by some of the extremists of Muslims. This is not only due to the lack of proper literature read but also their activities and interactions that tend to be exclusive with the scholars and people who are in extreme view rigid in understanding the Quran and Ḥadīth also play a role.<sup>26</sup>

Ali Jum'ah describes several features of extremists today, among them that those who tend to adopt this theory of conflict and conspiracy to assume three elements; 1) All the world hostile to the Muslims, 2) must clash with the outside world to retaliate for aggression and wickedness; This collision itself there are two forms; First, kill the Heathen Accursed (one who does not pronounce the creed), secondly, kill the apostates and Fasiq (those who pledge with the sentence creed but are not considered not to apply the law of God and contend with Their understanding, 3) Their thoughts of freelancing do not bind to a particular institution or organization, to freely enter and be practised for any social group.<sup>27</sup> Therefore, there needs to be vigilance of this movement, so some traits of moderate religion that can be detected as described by Mukhlis Hanafī, namely; 1) Understanding the reality (*Fiqh al-Waqi'*), 2) understand the

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Muḥammad Ibn Ismā'īl Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 4, 3973 (Beirut: Dār Ibn Kathīr, 1993), 1543.

<sup>24</sup> QS. Al-Anbiyā' [21]: 107.

<sup>25</sup> QS. Al-Baqarah [2]: 190. The strongest reason Prophet saw. War is the cause of self-defence. See Nadirsyah Hosen, *Islam Yes, Khilafah No!* (Yogyakarta: UIN Suka Press, 2018), 8.

<sup>26</sup> Wardani Wardani, "Kekerasan Atas Nama Al-Qur'an: Penganuliran Ayat-Ayat Damai Dengan Ayat Pedang Dan Pengaruhnya Dalam Formasi Fiqh Jihād," *Jurnal Ilmu Ushuluddīn* 10, no. 1 (2011): 144.

<sup>27</sup> Ali Jum'ah, *Bukan Bid'ah; Menimbang Jalan Pikiran Orang-Orang Yang Bersikap Keras Dalam Agama*, trans. Baba Salem (Jakarta: Lentera Hati, 2012), 19–20.

jurisprudence of priorities (*Fiqh al-Awlawiyāt*), 3) understand Sunnatullah in the creation, 4) provide ease to others in religion, 5) understand the religious texts comprehensively, 6) open to the world dialogue and tolerant.<sup>28</sup>

According to Yenny Wahid that people who were exposed to extremism and radicalism in Indonesia,<sup>29</sup> reached 7.7 per cent of the total population of more than 200 million people. This considerable amount of impact understands the teachings of jihad in letterlek, i.e. war. They even justify and support radical actions and movements, including grants, materials to assault religious homes.<sup>30</sup> Though jihad is not only about the war, as found in some ḥadīth, but also jihad is sometimes shaped hajj,<sup>31</sup> Seek Allah Almighty<sup>32</sup> Endure lust,<sup>33</sup> saying

<sup>28</sup> Muchlis M. Hanafi, *Moderasi Islam; Menangkal Radikalisme Berbasis Agama* (Jakarta: Ikatan Alumni Al-Azhar dan PSQ, 2013), 21–29.

<sup>29</sup> Another term for both is Islamism. France calls Islamism movement as *intégrisme*, while others call it fundamentalism. All refer to the basic issue in Islamism's ideology, i.e. politicization of Islam to uphold a Sharia state. The ideology is embraced by a transnational movement consists of non-state actors. Abd A'la, Mukhammad Zamzami, Nur Hidayat Wakhid Udin, Ahmad Fathan Aniq, "Islamism In Madura: From Religious Symbolism to Authoritarianism", *Journal of Indonesian Islam* 12, no. 2 (2018): 159-194; Compare with Abd A'la, Ahwan Mukarrom, Mukhammad Zamzami, "Kontribusi Aliansi Ulama Madura (AUMA) dalam Merespons Isu Keislaman dan Keumatan di Pamekasan Madura", *Religio: Jurnal Studi Agama-agama* 8, no. 2 (2018).

<sup>30</sup> Tim Redaksi Tempo Online, "Yenny Wahid: 11 Juta Warga Siap Lakukan Tindakan Radikal," Tempo Online, August 29, 2018, <https://nasional.tempo.co/read/847391/yenny-wahid-11-juta-warga-siap-lakukan-tindakan-radikal>.

<sup>31</sup> Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 1993, 2:554.:

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ أَفَلَا تُجَاهِدُ قَالَ لَا لَكِنَّ أَفْضَلَ الْجِهَادِ حَجَّ مَبْرُورٌ

"From Aisyah Ummul Mukminin RA. Said: O Messenger of Allah, we see that jihad is the most prominent practice, do we not have jihad (also)? "Rasulullah saw. replied: "No, but as good as jihad is the hajj that Mabrur saving."

<sup>32</sup> QS. Al-ʿAnkabūt [29]: 69.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who are jihadi to (seek good pleasure) we will really show them our streets. And indeed Allah is true and the people who do Food."

<sup>33</sup> QS. Ali Imrān [3]: 142.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّائِرِينَ

"Do ye suppose that ye shall go to heaven, but it is not yet real to the god of the jihadists among you and yet to be real to the patient." The revelation in the meaning of jihad in this verse is to endure lust and also to fight religious enemies with either

the right before the ruler.<sup>34</sup> Endure lust, saying the right before the ruler of DST. And from the many meanings of jihad, precisely guarding and defeating the lust of the self can be said to be harder than struggling to confront a real enemy in warfare.<sup>35</sup>

A high level of consultation with the world Muslim Scholars in Bogor, 3 May 2018, is an attempt by Indonesian Muslim scholars to share the experience of “Wasathiyah Islam” that has developed quite well in Indonesia to inspire other countries. Recognized or not, Indonesia has an advantage over other Muslim countries, not only because Indonesia has the largest Muslim population of Melain also because of state conditions that are conducive to the idea of moderate Islam that has spread almost all over the country. It is worth offering, transmitted and exported.<sup>36</sup> Pesantren Bumi Shalawat is thought to have such a Christian since the establishment, an intentional to present native speakers with various backgrounds of religions, races, tribes, and nations not only to teach students to be moderate with The presence of foreign teachers but also for the foreign teachers to know how the faces of Islam in Indonesia are moderate and eventually they are interested to learn, at least they inform their country of the modernism of Muslims In Indonesia.

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treasure or soul. Wahbah Zuhaily, *Al-Tafsir al-Mumir*, vol. 4 (Beirut: Dar al-Fikr, 2000), 105.

<sup>34</sup> Muḥammad Ibn ʿĪsā Ibn Saurah Al-Tirmiẓī, *Sunan Al-Tirmiẓī*, vol. 4, 2174 (Beirut: Dār al-Kutub al-ʿIlmiyah, n.d.), 410.:

عَنْ أَبِي سَعِيدٍ الْمَخْدَرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدَلٍ عِنْدَ سُلْطَانٍ جَائِرٍ

“From Abu Saʿīd al-Khud Rī, behold, the prophet. Said: The greatest Jihad is to express a righteous word in front of a ruler who is wrong.”

<sup>35</sup> Umma Farida, “Mengkritisi Makna Jihad Dan Perang Dalam Al-Quran: Studi Tafsir Analitis QS. Ali Imrān : 141-150,” *Hermenentik* 8, no. 2 (2014): 440.

<sup>36</sup> As was commissioned by Muslim scholar Azyumardi Azra, the export activity of Wasathiyah (moderate) Islamic idea was not done in the way of Menggurui, but the business exchange experience humbly on the peaceful Islamic material because of ideas Moderate Islam is not chic to be forced. Tim Redaksi Metro TV News Online, “Para Ulama Sedunia Ekspor Islam Moderat Indonesia,” Metro TV News Online, August 31, 2018, <http://news.metrotvnews.com/peristiwa/wkBQAe4b-para-ulama-se-dunia-ekspor-islam-moderat-indonesia>.

## **Teaching and Practicing Moderate Attitude in Pesantren Progressive Bumi Shalawat Sidoarjo**

Instruction in Pesantren progressive Bumi Shalawat globally divided into two to achieve the goal of sturdy Spiritual and well-established intellectuals; In the morning starts from 7 am to 1 pm into a formal school domain. Students are required to attend the national curriculum or Cambridge standards (ICSP; International Class of Science Program) characteristic of Pesantren that must remain attached. The portion of learning in class in the morning is dominated by the learning of general lessons by promoting the delivery and learning process in English, especially in the class Cambridge or ICSP. So it is supported by the ability of teachers who speak average English quite well, making the students able to speak minimum English orally.<sup>37</sup>

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To support intellectual establishment, language skills must be honed well, primarily in English, the school with the direction of the Pesantren Foundation in collaboration with the AIESEC (Association of Internationale des Etudiants en Sciences Economiques et

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<sup>37</sup> For junior high School, the class that uses English as an introduction is the Cambridge class, while the high school level is the ICSP class.

<sup>38</sup> Mita Asmira, *Pengajaran dan Praktek Sikap Moderat Dalam Pesantren Progresif Bumi Shalawat*, Direct Interview, August 20, 2018.

Based on the author's observations, Progressive santri's English ability is more dominant than Arabic, as a result of the formal class role which is very dominant in teaching English both as lessons in class and speaking activities at school. Whereas Arabic teaching is conducted in the afternoon and continued after Isha 'along with the Diniyah class is less supported by the obligation to speak Arabic in the Diniyah class.

Commerciales) to get native speakers as an English language teaching amplifier. Because the duration of the stay and the AIESEC program in sending native speakers is fairly short, the average of each semester there is native new speakers present in the previous replaces. Native speakers became a teaching partner of English teachers delivering the main material in its pronunciation. Another function is cultural sharing, with different native speakers background, students are taught tolerant and avoid rigid attitudes by knowing and understanding the culture and habits of foreigners abroad, especially native speakers non-Muslim,<sup>39</sup> This is where the school with the direction of boarding schools try to teach his students to be moderate.<sup>40</sup>

In addition to AIESEC, there is a Japan Foundation that has teamed up native speakers. As a native speaker sent and recommended by AIESEC, native speakers recommended by the Japan Foundation play a role in the main learning in Japanese materials that become the local content of the school. And thus the Japan Foundation is stronger than AIESEC in the bilateral state because it is closely supervised by the Japanese National Conference in Surabaya and its capital in Jakarta. The native existence of speakers from the Japan Foundation several times seized the attention of the Japanese general because of the positive response reported by native speakers of the activities, teachers, and students in the Pesantren progressive Bumi Shalawat. Although most of these native speakers from Japan do not adhere to a single religion does not preclude the moderate attitude that all academics of schools have. This turned out to be good feedback by native Japan.<sup>41</sup> Also, there are ITCC

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<sup>39</sup> Non-Muslim native speakers are given freedom by the pesantren to dress, as long as the clothes are still in fairness and polite, not strict, showing cleavage and subordinates not above the knee.

<sup>40</sup> Suherman Suherman, Program AIESEC (Association Internationale des Etudiants en Sciences Economiques et Commerciales), Direct Interview, August 20, 2018.

<sup>41</sup> It is not easy to get native speakers from Japan Foundation, several times there is a survey from Japan Foundation to Pesantren progressive Bumi Shalawat. They are very selective to establish cooperation with the schools, especially the schools that include boarding school because previously they have never established with this kind of school. One of the factors that must be met is that the school has an environment with all its all-tolerant academia. Before sending the native speakers permanently, the school has received a native speaker that is guest in cultural visits several times, there is also a young consul visit, so that native speakers of these

(Indonesia Chinese Culture Center) which is a school partner for seminar and cooperation study tour, an exchange student and student departure who continue to study in China and Taiwan either scholarship or self-reliant.<sup>42</sup>

The author has recorded, there are 1 Chinese people (named Tom Suen), 1 German (Manuel Flick), 1 Algeria (Benzouze Muhammed), 2 Ghana (Eleisha O'Neil Akologo and his wife Ellen Owusua), 1 Estonian (Kelly Kiiopus), 2 African Selatan (Naasir Ahmad Pasha and his wife Fatimah Mookadam) and 7 Japanese (Kashiwabara, Sakanishi Koichi, Suzuki Ayame, Watanabe Kyoko, the Rika Kondo, Inoue Koichi, and Shijima Momoko) have come as native speakers. The openness and willingness of Islamic schools progressive Bumi Shalawat will be their presence with various backgrounds of state and religion is a form of Islamic Pesantren that wants to teach moderate attitude to all academics, especially the students who The Santri. Pesantren that is understood as an exclusive place with the teachers must all be Muslims as if trying to be declared by Pesantren Progressive Bumi Shalawat.<sup>43</sup>

The alumni of Bumi Shalawat Progressive High School also do not require lectures at the Islamic University. The Nanny Agoes Ali Masyhuri liberates The students who have completed the high school level for college, and only he wants them to fulfil and lecture in favourite public or private universities by organizing an outside lecture The country, whether to China-Taiwan, Egypt or Germany and be cautious about the influence of radical and extremist groups that are usually present in the campus mosques. From the many

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guests can give positive testimonials to the school to cooperate with the Japan Foundation. Continuation of cooperation with the Japan Foundationpun depends on the testimonials made by native speakers sent, if positive then the Japan Foundation will easily select and send the Native Speaker next.

<sup>42</sup> Iva Nurlaili, Native Speaker dari Japan Foundation, Direct Interview, September 14, 2018.

<sup>43</sup> Such attitudes are in line with the steps of the Egyptian al-Azhar University, the former rector of al-Azhar University of Egypt as well as our teachers during in Egypt; Ibrahim false Hudhud in the International Scholars Conference in West Nusa Tenggara on 27-29 July 2018 the author followed. Themed; "Moderate Islam in the perspective of Ahlussunnah Wal congregation". Ibrahim Satu Hudhud has recounted that one of the moderate attitudes of al-Azhar has been described as one of the most reputable Islamic universities is that al-Azhar also rekruded lecturers trained and experienced to teach in medical lecture Univ. Al-Azhar, although the religion of Christianity or Judaism.

referrals that are always delivered by him and all their children who also play an active role in school and Pesantren in various occasions, can be concluded by the author that do not get alumni of Pesantren Bumi Shalawat Being restorers and even spreading the virus Islamophobia, students and alumni of the Pesantren Bumi Shalawat must be able to play a role to remove the virus in the community by following the ethics and morality of Rasulullah Saw.

Because of this, the school has an outline that must be carried out by academics of its primary education in teaching. That student should be directed to achieve the spiritual toughness of one of them can be moderate. It is understood from the behaviour of Prophet Muhammad Saw. Where the name “Muhammad” was by the authorities of the Pesantren was breakdown into traits that should be taught to students in progressive high school Earth Shalawat; M: *Musāmiḥ*/Tolerant (tolerant, appreciative differences and appreciative), U: *Umanā'*/Trustworthy (do everything best and responsibly), H: *Ḥarīs*/Eager (have a strong will), A: *Adīb*/Noble (reflecting the good character and ethics), M: *Mufakḳir*/Thinker (always think and ask all things), M: *Muḥaqqiq*/Inquire (always wanted to know many things in detail), A: *‘Aẓīm*/Resolute (consistent and firm establishment), D: *Durar*/Pearls (Jewel of Islam and the Indonesian nation Berkilaun, Future Pemimimpin, and thinkers).<sup>44</sup>

## Conclusion

Islamic moderation should continue to be cultivated early starting from teaching it in the institution of both schools, boarding school to a college campus. Educational institutions such as pesantren are still considered an exclusive environment that is viewed by academics in it are rigid people. This is because the issue of islamophobia plural and also the existence of Pesantren that has a harsh began to the mistress, so that people who are outside of pesantren think so. SMA Progressive Bumi Shalawat which is a school in the area of Pesantren Bumi Shalawat become one of the pesantren that tries to present and educate a moderate Islamic attitude to its students by presenting native from various background countries, Religion, race, tribe and the nation as teachers and opponents interact in being moderate.

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<sup>44</sup> Vision, Mission and Goals' Document of Bumi Shalawat Progressive School.

Such moderate practice is not only appealing to students alone, but native also gets a positive impression of Islam's main school of Pesantren. Several times the school received visits from the United States General; Heather Variava to provide a global insight into the students, and the information to what extent Islamophobia impacted the United States. This practice is done by the school not only to strengthen the process of teaching foreign languages but also teach students to be moderate as well as concrete media how to moderate the school of Pesantren because the real natively will provide positive information to their colleagues if they have returned to their respective countries.

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