



Analysis of Wasathiyah Islamic Values in Semarang As-Sa'adah Islamic Boarding School Curriculum Perspective of M. Quraish Shihab

Haning Rofi'ah ^{1*}, Khoiriyah Thomafy ²

¹ Universitas Islam Negeri Walisongo Semarang, Semarang, Indonesia

² Universitas Islam Sultan Agung, Semarang, Indonesia

Citation (APA):

Rofi'ah, H., Thomafy, K. (2024). Analysis of Wasathiyah Islamic Values in Semarang As-Sa'adah Islamic Boarding School Curriculum Perspective of M. Quraish Shihab. *International Journal Ihya' 'Ulum al-Din*, 26(2), 233-246.
<https://doi.org/10.21580/ihya.26.2.21388>

Submitted: 2 Jun 2024

Revised: 5 Nov 2024

Accepted: 28 Nov 2024

Published: 1 Dec 2024

Copyright: © 2024 by International Journal Ihya' 'Ulum al-Din.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



Abstract: This research aims to describe the meaning of wasathiyah according to M. Quraish Shihab's perspective, the extent to which wasathiyah Islamic values are compatible in As-Sa'adah Islamic boarding school curriculum and the personality of the students after the instillation of Wasathiyah Islam at the As-Sa'adah Islamic Boarding School. This research uses descriptive qualitative method; then the data analysis technique uses inductive qualitative data analysis, which is carried out through observation, documentation, and the development of relationship patterns from previous data. This research shows that the wasathiyah perspective of Quraish Shihab shows principles that advocate balance, tolerance, and a middle attitude in carrying out religious teachings. The wasathiyah approach to religion encourages people to avoid extremism and fanaticism. As-Sa'adah Islamic Boarding School teaches wasathiyah values through the study of kitab kuning material and also habituation activities at the Islamic boarding school, thereby producing superior students with good personalities, namely politeness, independence, and strong beliefs. The limitation of this research is that it only uses the As-Sa'adah Islamic Boarding School curriculum as the only research object, in this case it is not representative. Recommendations for further research are to add research objects related to the Islamic boarding school curriculum.

Keywords: Wasathiyah; Islamic Boarding School Curriculum; Student Personality

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan makna wasathiyah menurut perspektif M. Quraish Shihab, sejauh mana kesesuaian nilai-nilai Islam wasathiyah dalam kurikulum pesantren As-Sa'adah dan kepribadian santri pasca penanaman Islam Wasathiyah di Pesantren As-Sa'adah. Penelitian ini menggunakan metode kualitatif deskriptif; kemudian teknik analisis data menggunakan analisis data

*Corresponding Author: Haning Rofi'ah (haningrofiah@gmail.com), Universitas Islam Negeri Walisongo Semarang, Semarang, Indonesia.

kualitatif induktif, yang dilakukan melalui observasi, dokumentasi, dan pengembangan pola hubungan dari data sebelumnya. Penelitian ini menunjukkan bahwa perspektif wasathiyah Quraish Shihab menunjukkan prinsip-prinsip yang menganjurkan keseimbangan, toleransi, dan sikap tengah dalam menjalankan ajaran agama. Pendekatan wasathiyah terhadap agama mendorong orang untuk menghindari ekstremisme dan fanatisme. Pesantren As-Sa'adah mengajarkan nilai-nilai wasathiyah melalui kajian materi kitab kuning dan juga kegiatan pembiasaan di pesantren, sehingga menghasilkan santri yang unggul dengan kepribadian yang baik, yaitu sopan santun, mandiri, dan keyakinan yang kuat. Keterbatasan penelitian ini adalah hanya menggunakan kurikulum Pondok Pesantren As-Sa'adah sebagai satu-satunya objek penelitian, dalam hal ini kurang representatif. Saran bagi penelitian selanjutnya adalah menambah objek penelitian yang terkait dengan kurikulum pondok pesantren.

Kata Kunci: Wasathiyah; Kurikulum Pondok Pesantren; Kepribadian Santri

Introduction

Islam as the last religion has many characteristics that differentiate it from other religions. The prominent characteristics of Islam are *tawwässuth*, *ta'adul*, and *tawāzzun*. These are several expressions that have close or even the same meaning; therefore, these three expressions can be combined into *wasathiyah* (Muhajir, 2018) . In the current era of globalization, people's behavior, thoughts and personalities are very diverse and spread throughout the world. The Islamic Ummah is asked to be moderate in this era (*wasathiyah*) (Arif, 2020) . Muslims as moderate people must be able to integrate two different dimensions, namely *Hablummināllah* (relationship with Allah) and *Hablumminnās* (relationship with fellow humans). According to every religious teaching, a vertical relationship is a relationship with His Creator that is carried out through worship. This relationship is very individual, but more important when it occurs collectively or in congregation. This relationship is limited to religion (Nasution, 1983).

Wasathiyah (religious moderation) is not just an individual matter; it also covers the problems of every group and community, even countries and communities, especially in the world of Islamic boarding schools (Restiawan, 2021) . Nowadays, many new ideas are emerging, various extreme groups are also emerging with religious postulates that deviate from true Islam. Therefore, various groups must gradually understand the importance of religious moderation. Additionally, it should be noted that moderation in religion is not a vague or indecisive attitude towards something; It is also not like a neutral attitude which tends to be passive, or like the word *wasath*, which linguistically means middle. This gives rise to the assumption that moderation does not encourage people to do good things passively (Shihab, 2000) . Many people who focus on the Islamic renewal movement now use the term *wasathiyah* or moderate Islam. Initially, this term was often used by ulama to inform Muslims about religious teachings that were still relevant. However, in the end it seemed like there had been a shift. Because in reality, the terms "*Wasathiyah Islam*", "*moderate Islam*", or "*moderated Islam*" should be able to clear the reputation of modern Islam. Moderate Islamic preaching that is polite, friendly, and welcoming with the appropriate practice of religious

moderation can clarify the image of Islam that certain individuals previously tarnished (Saihu, 2021).

The concept of religious moderation, also known as wasathiyyah, is the basis for every action of Muslims. However, it cannot be denied that many ideologies try to enter Islamic teachings and destroy its foundations, such as extremism or *ghulluw* in Islam (Busyro, Ananda, & Tarihoran, 2019). In fact, Islam strongly opposes extremism in any form, because extremism (*ghulluw*) will have negative impacts and negative values for individuals, society, countries, and even the world. Extreme attitudes in religion also have a negative impact on the religion itself, because it will cause the destruction of the religion itself. Due to various different misunderstandings of Islam, Islam is often considered extremism (Ismail, 2007). In the midst of today's world progress, we do not realize that in the Islamic world there have been continuous changes and disputes. This has experienced ups and downs along with the increasingly widespread interaction of Islamic teachings with other civilizations and cultures outside Islam (Wahyudin, Taufiq, & Islamy, 2021). During development, Islamic thought often conflicted with existing thinking. However, in general, Islamic thought is polarized between two equally extreme points of view (Ismail, 2007). An over-textualist approach to thinking, which eliminates *ijtihad* and the actualization of reason, causes delays that tend to castrate human rationality as a great gift from Allah. This overly textualist approach to thinking has made it difficult for the process of dynamizing Islam with the contemporary external world which continues to develop and change (Qomar, 2005). This clearly hinders the birth of an Islam that is in line with current developments. The excessive method of Islamic thought in this text causes an excessive perception of the past without considering the current situation. Apart from that, it will give a bad picture of Islam because it is considered that this religion cannot adapt to the changes occurring in the world today (Ismail, 2007).

According to research conducted on Islamic boarding schools, Islamic boarding schools have exclusive authority to create and develop their own curriculum. According to Lukens-Bull's research in Abdullah Aly's book, Islamic boarding school curricula usually consist of four categories: religious education, experience and moral education, school and general education, and skills and courses (Arifai, 2018).

Moral education and experience-based curriculum can function as a means to spread the teachings of Wasathiyyah Islam. In the world of Islamic boarding schools, the purity and commitment of students to the five pillars of Islam is the most well-known religious activity (Sunaryo, 2018). It is hoped that these activities can increase the awareness of the students about the importance of practicing the Wasathiyyah values and morals taught during the Koran. In Islamic boarding schools, values such as Islamic brotherhood, sincerity, simplicity, and Islamic brotherhood are emphasized.

This research chooses M. Quraish Shihab's perspective as the main focus of research related to the understanding of Islamic wasathiyyah (religious moderation) which is felt to be still very minimal with efforts to include wasathiyyah values in the Islamic boarding school curriculum. Thus, the author is interested in studying how wasathiyyah Islamic values are contained in the Islamic boarding school curriculum using the perspective of M. Quraish Shihab. The object of research was at the As-Sa'adah Islamic Boarding School because at that location the problem of wasathiyyah seemed more prominent and no one had ever researched wasathiyyah in that place. At this location, researchers can have easy access to explore these problems more deeply because researchers play a role in managing the As-Sa'adah Islamic boarding school. The aim of this research is to describe the meaning of wasathiyyah according to Quraish Shihab, describe the suitability of wasathiyyah Islamic values in the As-Sa'adah Islamic boarding school

curriculum, and describe the personality of the students after the instillation of *wasathiyyah Islam*.

This research method uses descriptive qualitative, then the data analysis technique uses inductive qualitative data analysis which is carried out through observation, documentation and developing relationship patterns from previous data (Sugiyono, 2014). Qualitative data analysis has ways to determine research results, including:

Data reduction

Existing data will be discussed in this scientific work. This data can be obtained from documentation, questionnaires, and other records, all of which need to be researched to support the preparation. Reducing data means summarizing, selecting the most basic things, focusing on the important things, looking for themes and patterns, and throwing away anything that is considered unimportant. After entering the school environment, researchers concentrated on students with a high level of intelligence who were categorized based on elements, social behavior, learning approaches, interactions with family, and environment. (Sugiyono, 2009).

Data Display (Data Presentation)

After carrying out data reduction, the next step is for the author to present the data, which means displaying a collection of data that has been organized and put into categories that make it possible to draw conclusions. Data presentation can be done in the form of short descriptions, charts, data flow diagrams, or others. In qualitative research, data is most often presented in narrative text (Sugiyono, 2009).

Draw a conclusion

The initial statements made by the author are still hypothetical and may change if strong evidence is not found that can support subsequent data collection methods. However, if the conclusions made at the initial stage are based on valid and consistent evidence that supports researchers when they return to the field to collect data, then the conclusions made will be considered credible (Sugiyono, 2009).

Results and Discussion

Wasathiyyah Perspective M. Quraish Shihab

According to M. Quraish Shihab, the definition of *wasathiyyah* is something that combines various meanings of justice, truth, virtue and *istiqamah*. It is very important to remember that *wasathiyyah* is one of the main characteristics of Islamic teachings, not a new sect or sect. Therefore, it is not natural for *wasathiyyah* to be given to one group of Muslims to the exclusion of other groups, and it is also unnatural if one group claims it as its own.

M. Quraish Shihab also stated that the meaning of *wasathiyyah* is *ash-shirath al-mustaqim* (wide, straight road). It is a wide road so that it can accommodate various roads as long as it is *mustaqim* (straight), not deviating from *wasathiyyah* until the road tends to one of the two ends, deviating from the middle. That is why the request that Muslims submit when praying before Allah is *ihdinash-shirathal-mustaqim*. There is also "a way or tool to gather elements of rights and justice with which a person can take a different attitude to what was previously known and with which he can also see all problems because *wasathiyyah* is a spotlight that helps him see clearly while also giving him the ability to explain Islam correctly. The characteristics of *Wasathiyyah* according to M. Quraish Shihab include:

If we agree that Islam is a religion of moderation, and all its teachings are moderate, then we can gain a broad understanding of the nature of wasathiyah (moderation). In short, Islamic teachings can be described in three main things (Shihab, 2020) . 1. Aqidah/faith/belief, 2. Sharia/practice of legal provisions which includes ritual and non-ritual worship, 3. Character.

This division is as stated by M. Quraish Shihab in his book "The Islam I Follow". In essence, it is a theoretical division in the context of science and technical teaching needs, not in the context of practicing Islamic teachings. If this technical division of science is not realized what its purpose is, it can give rise to misunderstandings that lead to its being separated in practice, even though in practice the three principles of faith, sharia and morals must be integrated. Practice cannot be separated from faith, deeds are not valid without faith, faith also demands practice. Likewise with morals, because morals are not only relationships with fellow humans but also with all beings. In believing in God's form, there is morals towards Him. In prayer, fasting, etc., there are also morals that must accompany them. When dealing with animals, plants and lifeless creatures in this universe, there are also those whose morals are all characterized by wasathiyah (moderation). (Shihab, 2020) .

Aspects of Washatiyyah According to M. Quraish Shihab

Aspects of Divine Creed

The main aspect of Islamic teachings is creed; Islam cannot function without true faith. According to nature, Islamic teachings exist within humans. Humans have many emotions, including fear, hope, anxiety, love, loyalty, exaltation, and purification, among others. Without giving a definition, we can say that there is a desire within humans to establish a connection between the human soul and the power that is considered Supreme. Humans believe that their mainstay is strength. Before civilization existed, humans had discovered that power, and benefit was achieved through a good relationship with Him.

Awareness and recognition of the existence of the Almighty God is the essence of Islamic creed, and Islam is in the middle between those who reject the existence of God and those who believe in many Gods. Without dogma, his divine teachings are clear. He conveyed this teaching by inviting people to pay attention to the precision, beauty and order of nature. Apart from providing proof based on reason, Islam also invites humans to use their spiritual potential by recommending that this potential be sharpened and nurtured so that they believe in His existence and oneness. In other words, if the eyes of the head cannot read the pages of the universe, the eyes of the heart will find and feel His form through its light.

Aspects of the Relationship between God's Power/Human Fate

At the same time, Allah established the Divine Sunnah, namely Allah's laws that apply in the universe. In the discussions of Muslim theologians, in general there are three ideas about the relationship between God's power and human activity. The first understanding is fatalism which states that God has determined everything or concerns humans and their activities. The second understanding is the understanding of free will, whose characters believe that humans are free to determine what they do. The third understanding is the middle between the two previous opinions (*wasathiyah*), namely recognizing the omnipotence of Allah and the implementation of His will and that is what is called destiny.

Sharia Aspects

Sharia is a divine provision established by Allah and His Messenger in the context of human activities (Shihab, 2020) . These activities can be pure worship or non-worship. Basically, Allah

does not cause difficulties for humans. His provisions create ease and moderation, but prohibitions make it more difficult for people to worship purely and force them to make hard and difficult choices when easier options are available.

"So fear Allah according to your ability" (QS. At-Taghabun 64: 16).

The purpose of this verse is that in worship, choose the path of moderation without burdening yourself (Shihab, 2020) . There are also many hadiths of the Prophet SAW which prohibit exaggerating everything, even if it is a positive activity. The Prophet SAW also criticized those who incriminate themselves. In carrying out prayers, Allah commands to perfect them according to the pillars, terms and sunnah, and to try to be sincere when carrying them out, but also emphasizes to carry them out according to one's ability. The Prophet SAW said in the context of moderation of worship:

"Your body has rights over you." (HR. Bukhari and Muslim).

What this means is that you should not let your worship cause health problems. Once there were friends of the Prophet who planned to fast all year round, or stayed up all night, and there were also those who were reluctant to get married, he rebuked them all, saying:

"Indeed, by Allah, I am the most afraid of Allah among you and the most pious, but I fast on one day and do not fast on other days, I pray at night but also sleep, and I marry, who does not like to follow the path my life, then he is not my group." (HR. Bukhari).

In doing dhikr too, the voice in dhikr and prayer or prayer and calling for prayer should also be done with moderation. Short sentences whose meaning is internalized, if spoken sincerely and with understanding and appreciating the meaning, can equal hundreds of times of dhikr which are not internalized (Shihab, 2020) .

Legal Aspects

We can find Wasathiyah in the field of law in the existence of what is called *Maqaashid Asy-Syari'ah* , namely the objectives of various religious guidance which should always be taken into account in the context of understanding the Islamic religion and establishing its laws. Religion is prescribed by Allah to maintain religion itself, soul, mind, property and honor. On the other hand, maqaashid, which must always be a concern in establishing and enforcing laws, must also pay attention to the basic principles of the details of His laws. There are legal provisions that are definite and do not change, but in their implementation they are required to fulfill certain conditions while taking into account the social conditions of the perpetrator's condition. For example, the law of cutting off hands for thieves is not immediately imposed on everyone who steals. But first, you have to look at, among other things, the value of the item stolen, then whether the item was placed in a reasonable place, and whether the thief owned even a small amount of the item stolen, then whether it happened in normal times, because if there is a crisis or famine, then the penalty will be deducted. Not automatically dropped on it. We can look at the legal provisions for leniency in prayer related to traveling far away or being sick, having to, forgetting, not knowing, or spreading something that is very difficult to avoid. (Shihab, 2020) .

Aspects of Community Life

The Qur'an requires that every individual living in one society should live in one community bond based on creed and sharia. Individual needs do not sacrifice the interests of society, and vice versa, society's needs do not sacrifice individual needs. Striking a balance between individual rights and community rights is a basic principle in developing a community, everyone has rights that must be respected.

Economic Aspects

wasathiyah in economic matters and property ownership is *istikhlaf* which creates a balance between absolute ownership accompanied by freedom of management and the elimination of private ownership and very limited management rights. *Wasathiyah* regulates it this way because the true owner of the property is Allah, so He is also the one who has the authority to regulate the procedures for its acquisition and allocation, but that is only in general because humans are also given by Allah a level of ownership rights and management authority by His guidance.

Aspects of Social Relations

In the social sector, Islam stipulates that everyone is free to carry out activities in accordance with the guidance of their religion and beliefs while respecting the beliefs of adherents of other religions. Since the time of the Prophet SAW in Medina, all levels of society with various tribes and religions under his leadership have agreed to formulate the Medina Charter. In the Medina Charter, everyone is willing to defend the city of Medina from enemy attacks, as well as everyone is required to be integrated into one Madani society in which all have the same rights and obligations as citizens. They are all equal in their rights to obtain defense and justice without differences in ethnicity, religion or social position. In the Islamic view, all humans are brothers, even of different ethnicities or religions.

In the context of religious brotherhood, if possible, put your religious brothers before yourself if you can't, then treat him the way you want to be treated. We must treat non-Muslims as human brothers. There is no difference between them in terms of humanity. "Religious relations" do not cancel "humanitarian relations".

In Surah Al-Hujurat (49): 13, it contains the meaning of getting to know each other. Getting to know each other is an intermediary goal, the ultimate goal is to help each other and at the same time demand recognition of existence and also mutual respect, provided that respect does not mean accepting the opinions, religion or beliefs of other parties but accepting their existence to live side by side in a safe and peaceful atmosphere (Shihab , 2020).

As-Sa'adah Islamic Boarding School Curriculum

Hifdzul Qur'an

Al-Qur'an Memorization Program Curriculum. The memorization methods used are Sabak, Sabki, and Manzil. Sabak is a new memorized deposit. Sabki is a memorized repetition of what was memorized the previous day before one juz. Manzil is a memorized repetition of memorization that has reached one juz. The memorization targets are more or less as follows:

Hifdzul Hadith

The hadiths that must be memorized are the arba'in Nawawi hadiths, Ahkam, selected hadiths, and others. Memorization method in the form of sorogan once a week.

Arabic

In an effort to improve the quality of education for students, the As-Sa'adah Islamic Boarding School makes provisions for them to be accustomed to using Arabic in daily communication. The curriculum targets are as follows:

Table 1. Memorizing Targets

No	Class	Target	Effective	Deposit
1	I	2 juz (juz 30 & 29)	+ 200 days	¼ p
2	II	4 juz (juz 28, 27, 1, & 2)	+ 200 days	½ p
3	III	4 juz (juz 28, 27, 1, & 2)	+ 200 days	2/3 p
4	IV	6 juz (juz 3, 4, 5, 6, 7, & 8)	+ 200 days	2/3 p
5	V	6 juz (juz 15,16, 17, 18, 19, & 20)	+ 200 days	2/3 p
6	VI	6 juz (juz 21, 22, 23, 24, 25, & 26)	+ 200 days	2/3 p

Kitab Kuning

The Kitab kuning is also termed al-kutub al-qadimah (classical/ancient books) as opposed to al-kutub al-'asyriyyah (modern books). The term that is often used to refer to the kitab kuning is 'the bald book', because the way the book is written is without sykal, without punctuation or stops (Sururin, 2012). The following are the names of the books taught at the As-Sa'adah Islamic Boarding School:

Table 2. Names of Books Taught

Time	Book	Guardian
18.30-19.10 WIB	Book of Riyadus Sholihin	Mrs. Hj. Khoiriyah Thomafy
	Jurumiyah	Ustadz Sukron
	Safinatunnajah	Ustadz Sofi
20.00-21.00 WIB		Ustadz Zain
	Imrithi	Ustadzah Kumala
	Taqrib	Ustadz Yaqin
	Khoridatul Bahiyah	Ustadz Azhar
	Tadzhib	Ustadz Khotib
	Daurul Qiyam wal Akhlaq fi al-Iqtishadi al-Islami	Ustadz Khotib
		Ustadz Zain

Education in Islamic boarding schools aims to shape personality, strengthen morals and equip them with knowledge, or to borrow the term Habib Chirzin santri with the title MMAS (Muslim, believer, pious and pious) (Chirzin, 1988) . It is hoped that after returning to their hometown they will live their lives as exemplary Muslims who reflect the socialization of their Islamic boarding school and promote and broadcast the values and image of Islamic society. In modern terms, in Islamic boarding schools, 'cadre education' is carried out in a broad sense. Santri are expected to disseminate the image of their special Islamic boarding school cultural values through their way of life: social service, sincerity, modesty, personality or traits that can be expressed in the main meaning of ideal education, namely 'sincerity' (Chirzin, 1988) . This is why education in Islamic boarding schools places more emphasis on moral teachings than just providing knowledge or skills education. As a final note regarding the study material in Islamic boarding schools, there is no 'national curriculum' in Islamic boarding school education, so

each Islamic boarding school has the right to determine what material suits its needs. It is not uncommon to find several Islamic boarding schools that have their own specialties. This means that there are certain fields that receive priority, so that these fields become the special characteristics of each Islamic boarding school (Sururin, 2012) .

Supporting facilities & activities

The As-Sa'adah Islamic Boarding School building has built the following buildings: 1 hall room, 6 Madin classrooms, 16 dormitory rooms, office space, public kitchen, 13 bathrooms, supporting facilities such as; library and Wi-Fi. Meanwhile, for extra supporting activities, students receive activity facilities in the form of life skills (sewing, cooking, princess work, etc.). Apart from that, in order to establish relations with the community, the As-Sa'adah Islamic Boarding School opens services in the form of; Religious consultations, spiritual mental development through majlis ta'lim activities, coordination of da'wah with local Muslimat and Fatayat, celebration of holidays (Idul Fitri and Eid al-Adha), and other religious activities.

Curriculum Analysis at As-Sa'adah Islamic Boarding School

Divine Aspect

The pinnacle of Islamic faith is awareness and recognition of the existence of God Almighty. In this belief, Islam is in the middle between those who deny the existence of God and those who believe in many Gods. In the As-Sa'adah Islamic Boarding School, the creed taught is to only acknowledge Allah as God, this is taught in the book Al-Khoridah Al-Bahiyah by Al-Imam Al-Allamah Al-Arif Billah Bin Muhammad Al-Adawi, or known as Al- Imam Ar-Dardi explains about monotheism of Allah along with Allah's qualities which are beneficial to Ahlussunnah Wal Jama'ah . His divine teaching was clear, and without dogma. The knowledge of this book can be sufficient for people who read it, because this book includes conclusions related to the science of monotheism. For example, in verses 11-13 in the book Al-Khoridah Al-Bahiyah explains, from the Matan translation (Afandi, 2018) :

“It is obligatory according to the Shari'a for the people of mukallaf to know Allah, the Most High, so know, Namely knowing the things that are obligatory, noble and good for Allah SAW. Likewise (must know what is obligatory, impossible and jaiz) for the messengers of Allah, may God's honor be upon them.”

Then in verses 20-21 in the book Al-Khoridah Al-Bahiyah which explains it:

“So know that the nature of existence includes the mandatory nature of Allah Almighty, who is worshipped. Because it is clear that every influence definitely indicates that there is something influencing it, take a lesson.”

Aspects of the Relationship between God's Power/Human Fate

At the same time, Allah established the Divine Sunnah, namely Allah's laws that apply in the universe. In the As-Sa'adah Islamic Boarding School curriculum teaches to acknowledge the omnipotence of Allah and the validity of His will and that is what is called destiny, the students are taught this through the book Riyadhus Shalihin. Riyadhus Shalihin means "training of righteous people". Discussed into 2 volumes with a total of 1900 hadiths. This method of writing hadith presents verses from the Koran as the main evidence to strengthen the hadith being discussed. The contents of the book Riyadhus Shalihin are a great strength for a person

in worshipping in accordance with the purpose created by Allah SWT for humans. Riyadhus Shalihin as a great strength for a person in worshipping in accordance with the purpose created by Allah SWT for humans. Riyadhus Shalihin is a good tarbiyah (education, coaching) book, which touches on two aspects of life, namely individual (personal) and social (community) life, the power of Allah and life in this world and the hereafter.

The contents of the book Riyadhus Shalihin in the first volume are about sincerity and intention, repentance, patience, honesty, muraqabah, piety, trust, Istiqomah, mujahadah, advice to do good, thrift, bid'ah, Zuhud, qana'ah, generous, help- help, advice, amarma'ruf nahi munkar, mandate and avoid injustice. Apart from that, the book also discusses the issue of muamalat mu'asyarah, as something related to human life in society as social creatures, reconciling people who are at odds, having compassion for orphans, the poor, protecting the rights of women, the rights of husbands and wives and families. , the rights of neighbors, parents, children and families, respect for scholars, relatives and pious people.

Furthermore, in the second volume he discusses sharia issues, at length he also discusses the laws on various issues, starting from matters of clothing, ablution, sunnah prayers, sunnah fasting, grave pilgrimage, oaths, buying and selling, etc. includes manners and perfection of deeds. The discussion of this book ends with the chapter on istighfar, starting from the arguments for the command to make istighfar to the advantages of those who make istighfar. The book Riyadhus Shalihin collects authentic hadiths which cover all aspects of education, the book is a guide to physical and spiritual life, education for those who are paving the way to heaven, and education for noble morals. The book Riyadhus Shalihin is also a provision for religious guides to Islamic communities. The book of Riyadhus Shalihin is a path that can lead a person to the afterlife, and a path that can lead a person to achieve perfection of character, both physically and mentally, which includes targhib (rewards) and tarhib (punishment/threats) as well as all kinds of adab shalihin (people -people who follow the right path), in the form of hadiths of asceticism, soul training, moral development, purification and healing of the heart, as well as maintenance of body parts and straightening of various deviations, and so on. In the form of aims and objectives that people who know Allah want to achieve (Ied, 2005) .

Sharia Aspects (Moderation in worship)

Sharia is a divine provision established by Allah and His Messenger in the context of human activities (Shihab, 2020) . The activities referred to can be in the form of pure worship or non-pure worship. In principle, Allah does not create a little difficulty for humans, Divine provisions produce ease and moderation while at the same time giving birth to prohibitions on increasing pure worship and burdening oneself by choosing the difficult and difficult when there are easier choices. In the sharia aspect of moderation in worship for students, it is explained in the book Riyadhus al-Shalihin, Taqrib, and Tadzhib , where the contents of these books are related to aspects of the Shari'a which are in accordance with what was conveyed by M. Quraish Shihab.

Legal Aspects

Wasathiyah in the field of legal aspects can be found in the existence of what is called Maqaashid Asy-Syari'ah , namely the objectives of various religious guidelines which should always be considered in the context of understanding the Islamic religion and establishing its laws. The students in this case are explained in the book Riyadhus Shalihin , in the book Riyadhus Shalihin there are Islamic religious guidelines that need to be considered in strengthening the Islamic religion.

Aspects of Community Life

The Qur'an requires that every individual living in one society should live in one community bond based on creed and sharia. Individual needs do not sacrifice the interests of society, and vice versa, society's needs do not sacrifice individual needs. The students are taught about social life in the book *Riyadhu al-Shalihin*, where this hadith book explains about balance in life with society.

Economic Aspects

Economic issues and property ownership in Islamic wasathiyah are *istikhlaf* which creates a balance between absolute ownership accompanied by freedom of management and the elimination of private ownership and very limited management rights. The students are taught issues regarding economic aspects in the book *Daurul Qiyam wal Akhlaq fi al-Iqtishadi al-Islami* by Yusuf al-Qaradawi. This book describes and explains the importance of norms and ethics in economics, their position and influence in different economic fields such as; production, consumption and distribution fields (Al-Qardhawi, 1989). One of the differences between Islamic teachings and materialism is that Islam never separates economics from ethics, just as it never separates science from morals, politics from ethics, war from ethics and blood relatives from Islamic life. Islam is a message that Allah sent down through the intermediary of His Messenger to improve human morals (Agus Putra, 2020). Muslim society, both individuals and groups in the economic or business field, on the one hand is given the freedom to seek maximum profits, but on the other hand they are bound by faith and ethics so that they do not have absolute freedom in investing their capital or spending their wealth. Al-Qaradawi further argued that Muslim society is not free without control in producing all natural resources, distributing them, or consuming them, it is bound by noble religious and ethical values, as well as by sharia laws.

Aspects of Social Relations

In the social sector, Islam stipulates that everyone is free to carry out activities in accordance with the guidance of their religion and beliefs while respecting the beliefs of adherents of other religions. The students are taught aspects of social relations in the books *Riyadhu al-Shalihin* and *Adab al-'Alim wa al-Muta'allim*. Where in the book it is explained that towards non-Muslims, we must treat them as fellow human brothers/ *ukhuwah basyariyah*, there is no difference between them from a human perspective.

Discussion of the book *Adabul 'Alim wal Muta'allim* It will be explained in detail in eight chapters which are contained and have also been clarified which include: first, explaining the priority of knowledge, scholars, as well as the privileges of studying and teaching knowledge. Second, explain the personal character of a student of knowledge. Third, explain the character of a student towards educators. The fourth chapter explains the character of a student in the learning process. The fifth chapter explains the personal character of an educator. The sixth chapter describes the character of an educator regarding lessons. seventh chapter, describes the character of a teacher towards students. Chapter eight examines the character of a student and educator towards textbooks.

Personality of Santri As-Sa'adah

Islamic boarding school tries to color all Islamic boarding school activities in its curriculum which contains wasathiyah values delivered with the teachings of the kitab kuning so that it can produce educated and independent students' personalities. Considering the various personality traits of students who come from different places of residence, the communication

process between Islamic Boarding School Teachers and students still needs some improvement. These improvements are always carried out by the caretakers and supervisors of the As-Sa'adah Islamic Boarding School to produce superior students with good personalities, namely politeness, independence and strong beliefs.

As-Sa'adah Islamic boarding school in shaping the personality of its students is not only influenced by the study of the kitab kuning, but also by communication patterns between caregivers, ustadz and ustadzah, and students in the Islamic boarding school environment. Based on the observations of researchers at the As-Sa'adah Islamic Boarding School, communication patterns are effective and sustainable between caregivers, ustadz and ustadzah, and students, but there are also students whose personalities are still not good, but gradually the boarding school is helping to change the students' personalities to be good .

The teacher acts as an information center who sends various types of information to his students. Circular communication patterns occur during sorogan, coaching, sowan, and other non-formal activities. In the As-Sa'adah Islamic boarding school, it is illustrated that the students have good personalities.

The instillation of wasathiyyah (religious moderation) values taught at the As-Sa'adah Islamic Boarding School focuses on daily life both in terms of the environment outside the Islamic boarding school through lecture methods during the Koran, so that when on campus, at home and in other environments you can continue to apply these values. the value of wasathiyyah (religious moderation) and a good and polite personality. For Islamic boarding schools, not only ustadz-ustadzah but all students in the Islamic boarding school environment have an obligation to carry out wasathiyyah (religious moderation) both in terms of reading the Koran and also from behavioral habits. patterns or forms of wasathiyyah (religious moderation) between religious communities that are implemented at the As-Sa'adah Islamic Boarding School, these patterns of tolerance are formed from discipline, responsibility, mutual respect and respect for fellow human beings without distinguishing between religion, ethnicity and race.

At the As-Sa'adah Islamic boarding school, wasathiyyah (religious moderation) has been implemented both in terms of worship, social facilities and the habit of helping each other and respecting others. These rules are reflected in the rules of conduct that have been established by Islamic boarding school administrators which contain the values of wasathiyyah (religious moderation) (Amar, 2018) .

Based on interviews with students regarding wasathiyah, they consider wasathiyyah material to be very important because it helps individuals understand and apply the principles of moderation in everyday life. It can also prevent extremism and radicalism, and promote tolerance and cooperation between religious communities.

Conclusion

Based on the results of research on "Analysis of Wasathiyyah Islamic Values in the Islamic Boarding School Curriculum (M. Quraish Shihab's Perspective)" it can be concluded that Wasathiyyah Islam based on M. Quraish Shihab's perspective is Wasathiyyah, not gentleness, indeed the indicators are gentleness and courtesy, However, this does not mean that it is no longer permissible to face problems firmly, it does not necessarily mean that a firm attitude is understood as a harsh attitude that must be applied to all hypocrites and infidels. There are several aspects that are indicators of wasathiyyah, namely aspects of divine belief, aspects of the relationship between the power of God/human destiny, aspects of sharia (moderation in

worship), legal aspects, aspects of social life, economic aspects, and aspects of social relations. At As-Sa'adah Islamic boarding school, the curriculum contains wasathiyah values where the aspects taught are in accordance with M. Quraish Shihab's perspective, as can be seen from the instillation of Wasathiyah Islam in the Islamic boarding school curriculum which is described through the materials taught at the As-Sa'adah Islamic Boarding School. Improvements are always carried out by the caretakers and supervisors of As-Sa'adah Islamic Boarding School so that it produces superior students with good personalities, namely politeness, independence and strong beliefs. The limitation of this research is that it only uses the As-Sa'adah Islamic Boarding School curriculum as the only research object, in this case it is not representative. Recommendations for further research are to add research objects related to the Islamic boarding school curriculum.

References

- Afandi, S. H. (2018). *Benteng Akidah Azwaja (Terjemah Hushun Al-Hamidiyah)*. Surabaya: Zamzam.
- Agus Putra, P. A. (2020). Pemikiran Ekonomi Yusuf Al-Qaradhâwî. *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 6(1), 81–100. <https://doi.org/10.36908/isbank.v6i1.132>
- Al-Qardhawi, Y. (1989). *Al-Khasais al-'Ammah lil Islam*. Kairo: Maktabah Wahbah.
- Amar, A. (2018). Pendidikan Islam Wasathiyah ke-Indonesia-an. *Al-Insyiroh: Jurnal Studi Keislaman*, 2(1).
- Arif, M. K. (2020). Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha. *Al-Risalah*, 11(1), 22–43.
- Arifai, A. (2018). Pengembangan Kurikulum Pesantren, Madrasah dan Sekolah. *Jurnal Tarbiyah Islamiyah RAUDHAH*, 13–14.
- Busyro, Ananda, A. H., & Tarihoran, A. S. (2019). Moderasi Islam (Wasathiyah) di Tengah Pluralisme Agama Indonesia. *FUADUNA: Jurnal Kajian Kegamaan Dan Kemasyarakatan*, 3(1), 1–12.
- Chirzin, M. H. (1988). *Ilmu dan Agama dalam Pesantren*. Jakarta: LP3ES.
- Ied, S. bin. (2005). *Syarah Riyadhus Shalihin*, (terj. Bamualim). Jakarta: Pustaka Imam Asy-Syafi'i.
- Ismail, A. S. (2007). *Islam Moderat: Menebar Islam Rahmatan lil 'Alamin*. Jakarta: Pustaka Ikadi.
- Muhajir, A. (2018). *Membangun Nalar Islam Moderat (kajian metodologis)*. Jawa Timur: Tanwirul Afkar.
- Nasution, H. (1983). *Teologi Islam, Aliran-aliran Sejarah Analisa Perbandingan*. Jakarta: UI Press.
- Qomar, M. (2005). *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Jakarta: Erlangga.
- Restiawan, A. (2021). *Nilai-Nilai Moderasi Islam Pada Buku Ajar Fiqih Kelas XII Madrasah Aliyah*. UIN Raden Intan Lampung.
- Saihu, M. (2021). Pendidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid. *Adragogi*, 3(1), 16–34.
- Shihab, M. Q. (2000). *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an Vol 1*. Jakarta: Lentera Hati.
- Shihab, M. Q. (2020). *Wasathiyah Wawasan Islam Tentang Moderasi Beragama*. Jakarta: Lentera Hati.

- Sugiyono. (2009). *Metode Penelitian Kualitatif Kuantitatif dan R & D* (Alfabeta). Bandung.
- Sugiyono. (2014). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sunaryo, A. (2018). *Identitas Pesantren*. Yogyakarta: Lontar Mediatama.
- Sururin. (2012). *Kitab Kuning Sebagai Kurikulum Di Pesantren*. Repository.Uinjkt.Ac.Id, VI(1).
- Wahyudin, Taufiq, A., & Islamy, A. (2021). Nilai Sosial Keberagamaan Islam dalam Moderasi Beragama. *TADBIR: Jurnal Manajmen Dakwah*, 3(2).