

Learning The Book of *Hujjah Ahlussunnah Wal Jamaah* in Internalizing the Values of Religious Moderation at The Shofa Marwa Patemon Pakusari Islamic Boarding School in Jember

Ahmad Dhiyaa Ul Haqq

UIN Kiai Haji Achmad Siddiq Jember
dhiyaaulhaqq@uinkhas.ac.id

Iqrar Hussain

Shifa Tameer e Millat University Islamabad Pakistan
iqrarmari@gmail.com

Depict Pristine Adi

UIN Kiai Haji Achmad Siddiq Jember
depict.pristine@uinkhas.ac.id

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Religious radicalism has entered various sectors of life, including the realm of education. For this reason, *pesantren* as a center for Islamic education must take a role in efforts to prevent religious radicalism by instilling the values of religious moderation. At Shofa Marwa Islamic Boarding School, Patemon Pakusari Jember strives to instill the values of religious moderation through the Study of the Book of *Hujjah Ahlussunnah Wal Jamaah*. The purpose of this study is to describe 1. Learning Objectives of the Book of *Hujjah Ahlussunnah Wal Jamaah*, 2. Stages of Learning the Book of *Hujjah Ahlussunnah Wal Jamaah* 3. The values of religious moderation are realized at the Shofa Marwa Patemon Pakusari Jember Islamic Boarding School. This research uses a descriptive qualitative approach with a type of field study research. Data collection using observation, interviews, and documentation. Data analysis using models from Huberman and Saldana includes Data Collection, Data Condensation, Data Display, and Conclusions. Test the validity of the data using source triangulation and triangulation techniques. The results of this research are 1) The purpose of learning the Book of *Hujjah Ahlussunnah Wal Jamaah* at Shofa Marwa Pakusari Islamic Boarding School Jember is to strengthen the foundation of student faith and protect and fortify students from radical ideas, both still in *pesantren* and those who have become alumni, and practice values that have been understood in individual and social life. 2) Internalization of the value of religious moderation through 3 prisoners, namely: a. Value Transformation Stage, by delivering material by the sequence of themes in the book through the band organ

method, namely interpreting the book in Javanese pegon and providing a detailed explanation of the material taught directly to students. b. Value transaction stage, students read books and deposit readings from books that have been interpreted and explained by educators / *ustadz* or commonly referred to using the *sorogan* method combined with the Qowaid wa Tarjamah method and problem based learning. Transinternalization, educators / *ustadz* do conditioning and habituation to behave by values that have been understood and practiced together. The goal is to train students to understand values by perceived conditions and actualize values in their daily community life. 3. The values of religious moderation internalized through the study of the Book of *Hujjah Ahlussunnah Wal Jamaah* are a. Ishlah (Open Minded) b. *Muwathanah* love of homeland/Nationalism/National Commitment c. *Tasamuh* (tolerance) d. *Al-La'Unf* nonviolence e. *I'tiraf al-'Urf* (Pride in culture) or accommodating culture.

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Introduction

Learning is an effort to make students learn so the situation is an event of learning, which is an effort to change the behavior of students.¹ We can know that learning is indeed a conscious effort from the unknowing to the knowing. In learning, there are several components, one of which is the existence of students, because the main target in learning is the object is students.

The process of internalizing the value of Islamic teachings is very important for students to be able to obey and practice the teachings of Islam and apply the values contained therein. Internalization of religious values is intended to increase the religious potential and shape students into human beings who believe in and fear God Almighty and have noble morals. Noble morals include ethics and morals as a manifestation of religious education. Increasing religious potential includes the introduction of understanding and practicing these values in individual and social life.

Moderation is one of the teachings in Islam, One of the Qur'anic verses that explain Moderation is surah Al-Baqoroh verse 143, Here is a snippet of it:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ

¹ Sunhaji, 'Konsep Manajemen Kelas Dan Implikasinya Dalam Pembelajaran', *Jurnal Kependidikan*, 2.2 (2014), 30–46 <<https://media.neliti.com/media/publications/104713-ID-konsep-manajemen-kelas-dan-implikasinya.pdf>> [accessed 4 January 2023].

عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْتَقِلُ عَلَى عَتَبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

It means: "Likewise, We have made you (Muslims) an intermediate people so that you can witness (the deeds) of men and the Messenger (Prophet Muhammad) can witness (the deeds) of you. We have not established the Qibla (Jerusalem) to which you (formerly) qibla, except that We would know (actually) who followed the Messenger and who turned back. Indeed, it is very difficult, except for those who have been instructed by Allah. God will not waste your faith. Indeed, Allah is truly the Most Merciful, the Merciful to man."²

Since the disclosure of alumni of the Al-Islam Islamic boarding school in Lamongan as perpetrators of radical actions in the form of bombings related to the 2002 Bali bombings that killed 202 people,³ Radicalism is often associated with religious education in *pesantren*. Head of the National Counterterrorism Agency (BNPT) Saut Usman Nasution stated that 19 Islamic boarding schools were indicated to teach doctrines containing radicalism. In addition to Al Islam Lamongan, Islamic boarding schools that are indicated to support radicalism are Al-Muaddib Islamic Boarding School, Cilacap; Nurul Bayan Islamic Boarding School, North Lombok; Al-Ansar Islamic Boarding School, Ambon; *Wahdah Islamiyah* Islamic Boarding School, Makassar; Darul Aman Islamic Boarding School, Makassar; Amanah Islamic Boarding School, Poso; Central Islamic Mission Islamic Boarding School, North Jakarta; Al-Muttaqin Islamic Boarding School, Cirebon; *Nurul Salam* Islamic Boarding School, Ciamis; and several other Islamic boarding schools in Aceh, Solo, and Serang.⁴

The phenomenon of *pesantren* radicalism is something strange, unusual or in *pesantren* terms commonly called *Khariqul Adat* (violating customs). *Pesantren* as a religious institution was not established to give birth to radicalism. *Pesantren* has the task to produce knowledgeable cadres of scholars (*tafaqquh fi al-din*) and practice Islamic teachings, namely religious moderation through learning-oriented *pesantren* to be able to act *Tawassuth* in daily life and the environment. Religious moderation is the main alternative to counter radicalism. Religious moderation has also become a policy in all aspects of education in Indonesia, including the Shofa Marwa Patemon Pakusari Jember Islamic Boarding School which seeks to instill and strengthen the values of religious moderation through various activities, one of which is through studying the book of *Hujjah Ahlussunnah Wal Jamaah*.

² Departemen Agama INDONESIA, *Al-Qur'an Dan Tafsirnya Jilid 4 Juz 10-11-12* (Jakarta: Departemen Agama RI, 2010) <<https://onerech.id/Record/IOS3107.47587#description>> [accessed 21 September 2022].

³ Rinaldy Sofwan, 'Keluarga Amrozi Dan Jihad Yang Tertunda Dari Lamongan', *CNN Indonesia* (Lamongan, 17 January 2017) <<https://www.cnnindonesia.com/nasional/20170116100503-20-186546/keluarga-amrozi-dan-jihad-yang-tertunda-dari-lamongan>> [accessed 4 January 2023].

⁴ Resty Armenia, 'BNPT: 19 Pesantren Terindikasi Ajarkan Radikalisme', *CNN Indonesia* (Jakarta, 4 February 2016) <<https://www.cnnindonesia.com/nasional/20160203201841-20-108711/bnpt-19-pesantren-terindikasi-ajarkan-radikalisme>> [accessed 4 January 2023].

Literature Review

Book Study

Learning is the teacher's conscious effort to help students or students so that they can learn according to their needs and interests. Learning is an activity carried out by teachers in conveying knowledge to students. Learning can also be interpreted as the interaction of learning and teaching. Learning takes place as a process that affects each other between teachers and students. Education and learning are absolutely related. Education will be able to achieve goals if learning is meaningful with proper teaching. Conversely, education will not achieve goals if learning is meaningless with improper teaching.⁵

The yellow book is generally understood as an Arabic-language religious book, produced from the Middle East. The yellow book has its distinctive format and yellowish paper color.⁶ The yellow book is a religious book written in Arabic, or Arabic letters, as a product of ancient ulama ulama thought (As-Salaf) written in a typical premodern format, before the 17th century AD.⁷ In addition to the term yellow book, several parties also call the classics, because there are indeed many books written by scholars in the Middle Ages,⁸ However, there are not a few books written by contemporary scholars because people call them bald books or no harakat. In other words, the yellow book is defined as books in Arabic letters used in Islamic boarding schools.

Book of *Hujjah Ahlussunnah Wal Jamaah*

Kitab Hujjah Ahlussunnah wal Jama'ah by KH Ali Maksum, Krapyak Yogyakarta is a popular book among Indonesian Muslims, especially the *Nahdliyyin*, because it contains postulates built by the author who is Rais Am PBNU for the period 1980-1984 related to the *amaliyah-amaliyah* of the majority group of Muslims, namely *Ahlussunnah wal Jama'ah*. Although the title has the impression of scientific arrogance or truth claims on behalf of the majority when listening to the pages of this book found precisely *adabul hiwar*, *adabul manazharah* with strong references. What stands out about this book is that the author before presenting arguments on a theme, positions as a question of *khilafiyah*, *furu'iyah*, matters that need not be debated let alone create divisions.

Internalization

Internalization is the appreciation of teaching, doctrine, or value so that it is a belief and awareness of the truth of the doctrine or value embodied in attitudes and behaviors. In another

⁵ Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2004) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=108634>> [accessed 23 May 2023].

⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Kalimah, 2001).

⁷ Affandi Mochtar, *Membedah Diskursus Pendidikan Islam*, Cetakan 1 (Jakarta: Kalimah, 2001) <<https://inlislite.uin-suska.ac.id/opac/detail-opac?id=3514>> [accessed 4 January 2023].

⁸ Babun Suharto, *Dari Pesantren Untuk Umat : Reinventing Eksistensi Pesantren Di Era Globalisasi* (Surabaya: Intiyaz, 2011) <<https://catalogue.nla.gov.au/Record/5664444>> [accessed 23 May 2023].

definition, internalization is appreciation, deepening, and mastery deeply through coaching, guidance, and so on.⁹ Internalization is a deep process to live the values obtained by students combined with educational values as a whole whose target is to integrate into the personality of the students themselves so that they become one character or character for students.¹⁰ So internalization can be concluded that it is a deep understanding of a thing or values that are instilled by educators in students with the aim of forming a better character.

The point is that internalization is the process of instilling and cultivating a value or culture to be part of the self for the person concerned. The cultivation and development of these values are carried out through various education or teaching. Such as education, direction, indoctrination, and so on. This internalization process means that educators internalize or convey moral messages that are able to make a better impression on students' hearts so that the internalization process will be able to enter students' minds and actions because they are constantly reminded of Islamic religious values.¹¹

Three stages of internalization occur, namely:

1. Value Transformation Stage

This stage is a process carried out by educators in informing good and bad values. At this stage, there is only verbal communication between educators and students or foster children.

2. Value transaction stage

This stage is the stage of conducting 2-way communication or interaction between students and educators which is reciprocal interaction.

3. This stage is much deeper than the transaction stage

At this stage, it is not only done with verbal communication, but also mental attitudes and personality, so this stage of personality communication plays a more active role.¹²

Values of Religious Moderation

There are nine values of religious moderation according to Aziz and Anam in their book,¹³ These include:

⁹ Badan Pengembangan dan Pembinaan Bahasa, 'Pencarian - KBBI Daring' <<https://kbbi.kemdikbud.go.id/>> [accessed 23 May 2023].

¹⁰ Saifullah Idris, *Internalisasi Nilai Dalam Pendidikan (Konsep Dan Kerangka Pembelajaran Dalam Pendidikan Islam)* (Yogyakarta: Darussalam Publishing, 2017) <[https://repository.ar-raniry.ac.id/id/eprint/1244/1/Saifullah-Internalisasi Nilai-Full OKE.pdf](https://repository.ar-raniry.ac.id/id/eprint/1244/1/Saifullah-Internalisasi%20Nilai-Full%20OKE.pdf)> [accessed 23 May 2023].

¹¹ Asmaun Sahlan, *Mewujudkan Budaya Religius Di Sekolah: Upaya Mengembangkan PAI Dari Teori Ke Aksi* (Malang: UIN-Maliki Press, 2017) <<http://repository.uin-malang.ac.id/1221/>> [accessed 4 January 2023].

¹² Muhaimin and Abd. Ghofir, *Strategi Belajar Mengajar* (Surabaya: Citra Media, 1996) <http://opac.iainkediri.ac.id/opac/index.php?p=show_detail&id=1792> [accessed 4 January 2023].

¹³ Aziz Abdul and Ahmad Khoiril Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam Buku 1*, Cetakan 1 (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama, 2021).

1. *Tawasuth* (in the middle) with indicators of impartiality, truth-based, rational thinking, humility, and usefulness. *Tawassuth* means middle, meaning to place oneself between two poles in various problems and circumstances in order to reach the truth and avoid going too far left or right.
2. *Itidal* (upright), with indicators including having a stand, responsibility, critical, thinking and telling the right, giving rights to others.
3. *Tasamuh* is (tolerant), with indicators including mutual respect, culture, not imposing will, accepting differences regardless of physical and psychological differences in socializing, and giving freedom to others as long as it does not harm others.
4. *Shura* (deliberation), with indicators including liking to discuss, willingness to listen to other people's opinions, liking to argue, accepting and implementing joint decisions, and thinking critically.
5. *Ishlah* (Open-Minded), with indicators including apologizing and forgiving, relief, and openness to criticism/input.
6. *Qudwah* (Creative), with indicators including having initiative, being creative, and innovative, being willing to sacrifice, inviting others to be actively involved, able to motivate and mobilize the masses.
7. *Muwathanah* (love of the motherland), with indicators of nationalism, respect for heroes, love of the history of the nation, be proud to be part of Indonesian society, recognize and fully appreciate the diversity of the Indonesian nation, and prioritize its interests and groups. Love of the homeland will give birth to an attitude of loyalty and encourage respect for the symbols of the nation and state, maintain positive customs, prioritize national products, and work together to advance the nation and sacrifice with body and soul to maintain it to the last drop of blood, as long as it does not insult the other party. It does not even prevent others from doing the same thing they consider their group to be the best, what is forbidden is if they defend a group inappropriately and unfairly.¹⁴
8. *Al-La 'Unf* (nonviolence), with indicators among others, caring, empathy, helpfulness, friendliness, forgiveness, and respect for differences of opinion.
9. *Itiraf al-'Urf* (pride in culture), with indicators among others, respecting culture, preserving culture, being able to display regional culture and art, developing traditional arts, and advancing regional culture.

¹⁴ M. Quraish Shihab, *Islam & Kebangsaan: Tauhid, Kemanusiaan, Dan Kewarganegaraan* (Tangerang Selatan: Lentera Hati, 2020) <https://books.google.co.id/books?id=GQYIEAAAQBAJ&printsec=frontcover&hl=id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false> [accessed 23 May 2023].

Method

The method used in this study uses a descriptive qualitative approach. Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects, such as behavior, perception, motivation, action, etc. holistically and by way of description of the form of words and language, in a special natural context and using special natural methods.¹⁵ Descriptive research is research that seeks to describe a symptom, event, and occurrence that occurs. Descriptive research studies problems in society and certain situations, including the relationship between activities, attitudes, views, and ongoing processes, and the influences of a phenomenon.¹⁶ The type of research used is a field study. This study aims to describe the properties (characteristics) of a situation in the form of words and language.¹⁷

The collection technique in this study used:

1. Observation

This technique is used to observe, record and process results carefully and precisely.¹⁸

2. Interview

This technique is used to find a problem and want to know in-depth things from respondents by means of face-to-face questions and answers between interviewers and informants.¹⁹

3. Documentation

This technique is used to find data in the form of notes, transcripts, newspapers, magazines, minutes, and so on.²⁰ Documents can take the form of writings, drawings, or monumental works of someone from someone. Thus, it is clear that the documentation method is the method used by researchers to find data that has been documented.

Data analysis in this study was conducted using interactive models from Huberman, and Saldana, which applied four (4) steps in analyzing the data:

1. Data Collection

Data Collection In the process of collecting data, researchers carry out research preparation to interview.

¹⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif / Lexy J. Moleong*, 8th edn (Bandung: Remaja Rosdakarya, 2004) <http://library.fmipa.uny.ac.id/opac/index.php?p=show_detail&id=9039&keywords=> [accessed 5 October 2022].

¹⁶ Nana Sujana and Ibrahim M.A., *Penelitian Dan Penilaian Pendidikan*, Cetakan 2 (Bandung: Sinar Baru Algesindo, 2001) <<http://perpus.tasikmalayakab.go.id/opac/detail-opac?id=9567>> [accessed 4 January 2023].

¹⁷ Supranto, *Metode Riset : Aplikasinya Dalam Pemasaran*, Edisi revisi ke-7 (Jakarta: Rineka Cipta, 2003) <<https://library.unismuh.ac.id/opac/detail-opac?id=9641>> [accessed 4 January 2023].

¹⁸ Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif, Dan R&D*, Bandung: Alfabeta (Bandung: ALFABETA, 2010) <<https://elibrary.bsi.ac.id/readbook/200700/metode-penelitian-pendidikan-pendekatan-kuantitatif-kualitatif-dan-r-d>> [accessed 23 May 2023].

¹⁹ Sugiyono.

²⁰ Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010) <<http://pustaka.unm.ac.id/opac/detail-opac?id=35611>> [accessed 4 January 2023].

2. Data Condensation

In data condensation, it refers to the process of selecting, focusing, simplifying, abstracting, and transforming.

3. Data Display

The presentation of data is done to make it easier for researchers to understand the problem and can proceed to the next stage. The presentation of data is an arrangement, a collection of information that has been condensed so that conclusions can be drawn.

After collecting data related to the focus of the study, the researchers then grouped the results of observations and interviews to be presented and discussed in more detail.

Conclusion-making is a process when researchers interpret data from the beginning of collection accompanied by making patterns and descriptions or explanations. The conclusion-making is evidence of the research conducted.²¹

Test the validity of the data in this study using source triangulation and triangulation techniques. Source triangulation to test the credibility of data is done by checking data that has been obtained through several sources.²² Triangulation techniques to test the credibility of data are done by checking data to the same source with different techniques. For example, data is obtained by interviews, then it is checked by observation and documentation.²³

Results And Discussion

Learning the Book of *Hujjah Ahlussunnah Wal Jamaah* at Shofa Marwa Patemon Islamic Boarding School Pakusari Jember under the care of Prof. Dr. H. Abdul Halim Soebahar, MA. Held every Friday night *Ba'da Isya*. The learning carried out at *Musolla Shofa Marwa* Islamic Boarding School was guided by *Ustadz* Ahmad. The purpose of learning the Book of *Hujjah Ahlussunnah Wal Jamaah* is to strengthen the foundation of the faith of students in Islamic boarding schools and those who have become alumni, to protect and fortify students/students from radical ideas.

The implementation of learning the book of *Hujjah Ahlussunnah Wal Jamaah* is carried out by providing stimulus so that students remain enthusiastic about receiving the material to be given. The method used is to adopt the Salafi method, namely *sorogan* and *bandongan*, but sometimes combined with the Qowaid wa Tarjamah method and even problem-based learning.

The material served in this book contains nine themes discussed in the book *Hujjah Ahlussunnah Wal Jamaah*. That is 1. The proposition of the ability to reward the prayer and

²¹ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook* (USA: Sage Publications, 2014) <<https://books.google.co.id/books?id=p0wXBAAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false>> [accessed 23 May 2023].

²² Sugiyono.

²³ Sugiyono.

recitation of the Qur'an to *mayyit*, 2. Friday *Qabliyah sunnah* prayer, 3. *Talqin mayyit*, 4. *Tarawih* Prayer, 5. Determination of the beginning of Ramadan and Shawwal, 6. Grave pilgrimage. 7. Favor and torment the grave. 8. Visiting His Majesty the Prophet and 9. *Tawassul*.

The arguments built up in this book, although based on the majority group of Muslims (*Ahlussunnah wal Jama'ah*) are still based on strong references and well-established reasoning so that there are almost no errors. The themes and arguments presented in this book are rebuttals or rather self-defense from opinions against the *amaliyah Ahlussunnah wal Jama'ah*. However, in polite expression, the author in *mukaddimah* said that this book is dedicated to the students so that they are confident and steady with the *amaliyah* that they have been doing, such as Friday *Qabliyyah* prayers and *Talqin mayyit*.

Internalization of religious moderation values is carried out through several stages, namely:

1. Educators / *ustadz* deliver material in accordance with the order of themes in the book through the *Bandongan* method, namely interpreting the book in Javanese *pegon* and providing a detailed explanation of the material taught directly to students. This process corresponds to the sociological theory of value internalization, that is, the stage of value transformation.
2. Students read books and deposit readings from books that have been interpreted and explained by educators / *ustadz* or commonly referred to as the *sorogan* method combined with the *Qowaid wa Tarjamah* method and problem-based learning so that there is mutual interaction between educators and students. This process corresponds to the sociological theory of value internalization, that is, the value transaction stage.
3. Educators / *ustadz* do conditioning and habituation to behave by values that have been understood and practiced together. Thus, the purpose of training students to understand values by perceived conditions, and actualize values in their daily community life. This process is by the sociological theory of value internalization, that is, the stage of value trans-internalization.

The 9 values of religious moderation, there are 5 religious values of moderation contained in the material of *Kitab Hujjah Ahlusunnah wal Jamaah*

1. *Ishlah* (Open Minded), an interesting example is when the author of the book cites the opinion of Ibn *Taymiyyah* which is usually the reference of radical groups (pp. 11, 32), in addition to solid references, such as the main books of *hadith*, the books of *fiqh* of the four schools of thought. This shows that the author of the book teaches us to be open-minded and ready to live together in differences.

2. *Muwathanah* love for the homeland / Nationalism / National Commitment such as *tawassul* can be applied by holding a moment of silence when we perform flag ceremonies or even *santri* day ceremonies.
3. *Tasamuh* (tolerance) is by respecting differences of opinion in general, and in the book of *Hujjah Ahlussunnah wal Jamaah*, there is material about *Taraweeh* prayers, as for the location of tolerance that can be known and applied is, in the number of *rakaat* prayers it means not to blame others when performing *Taraweeh* prayers that are different in number of *rakaat* from us.
4. *Al-La'Unf* is non-violent, which in this case is exemplified by the impact of respecting others, it will not be easy to blame even to hurt others.
5. *I'tiraf al-'Urf* (Proud of culture) or cultural accommodating such as grave pilgrimage, the accommodating location is to continue to inherit or become a custom when going to the grave pilgrimage to give him flowers and pray for the *mayit*.

Conclusion

The purpose of learning the Book of *Hujjah Ahlussunnah Wal Jamaah* at Shofa Marwa Islamic Boarding School Pakusari Jember is to strengthen the foundation of student faith and protect and fortify students from radical ideas, both still in *pesantren* and who have become alumni, and practice values that have been understood in individual and social life. Internalization of the value of religious moderation through 3 prisoners, namely:

Value Transformation Stage, by delivering material by the sequence of themes in the book through the *Bandongan* method, namely interpreting the book in Javanese *pegon* and providing a detailed explanation of the material taught directly to students.

Value transactions, students read books and deposit readings from books that have been interpreted and explained by educators / *ustadz* or commonly referred to using the *sorogan* method combined with the *Qowaid wa Tarjamah* method and problem-based learning.

Trans-internalization, educators / *ustadz* do conditioning and habituation to behave by values that have been understood and practiced together. The goal is to train students to understand values by perceived conditions, and actualize values in their daily community life.

While the values of religious moderation internalized through the study of the Book of *Hujjah Ahlussunnah Wal Jamaah* are 1. *Ishlah* (Open-Minded) 2. *Muwathanah* love of homeland / Nationalism / National Commitment 3. *Tasamuh* (tolerance) 4. *Al-La'Unf* non-violence 5. *I'tiraf al-'Urf* (Proud of culture) or accommodating culture.

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