



Moderation-Based Tafsir and Hadith Literacy Model: A Case Study in Traditional *Pesantren* of West Java for Character Development

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Abstract: Islamic boarding schools (*pesantrens*) in West Java focus on Qur'an and Hadith education. This study analysed a moderation-based literacy model in traditional *pesantrens* using a qualitative descriptive approach. Data were gathered through observations and interviews at three *pesantren*: Raudat al-Muta'alimīn, Nur al-Hidayah, and Syams al-'Ulūm. The findings reveal that *pesantrens* implement non-radical teaching methods such as *sorogans*, *balagans*, and *pasarans*, which promote moderate religious perspectives among students. The use of tafsir and hadith literacy by *kiyai* and *ustaz* based on classical books does not indicate a radical influence. *Santri* followed their teachers' guidance rather than an external religious discourse, demonstrating no signs of radical fundamentalist tendencies. This study highlights the role of *pesantrens* in shaping a moderate Islamic character, offering valuable insights into their contribution to fostering balanced religious views and social harmony.

Keywords: *hadith, moderation, pesantren, tafsir.*

Abstrak: Salah satu bidang utama studi di *pesantren* di mana pun, termasuk di Jawa Barat, adalah Al-Qur'an dan Hadis Nabi Muhammad SAW. Penelitian ini bertujuan untuk menganalisis model literasi berbasis moderasi dalam pendidikan Al-Qur'an dan Hadis di *pesantren* tradisional di Jawa Barat. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi dan wawancara di tiga *pesantren*: Raudat al-Muta'alimīn, Nur al-Hidayah, dan Syams al-'Ulūm. Temuan menunjukkan bahwa *pesantren* tersebut menerapkan metode pengajaran non-radikal seperti *sorogan*, *balaghan*, dan *pasaran*, yang mendorong perspektif keagamaan moderat di kalangan *santri*. Penelitian ini memberikan wawasan tentang bagaimana *pesantren* dapat berperan dalam memperkuat karakter Islam moderat. Literasi tafsir dan hadis yang digunakan oleh *kiyai* dan *ustaz* serta diikuti oleh para *santri* melalui metode pengajaran *sorogan*, *balaghan*, dan *pasaran* menggunakan sumber/referensi (kitab) yang diketahui tidak bersifat radikal. Sikap para *santri* juga tidak menunjukkan potensi radikal-fundamentalis. Mereka mengikuti apa yang diajarkan oleh *kiyai* di *pesantren* daripada mendengarkan dan mengikuti diskursus keagamaan dari luar.

Kata Kunci: Hadis; moderasi; *pesantren*; tafsir.

1. Introduction

The segmentation of educational materials (*funūn al-'ilm*) in *pesantrens* as part of informal educational institutions needs to be researched. Therefore, research One of the areas studied in *pesantren* is the transformation of tafsir and **hadith** knowledge (Suhartawan, 2021).is needed on the literacy of interpretation of the Qur'an and **hadith** as two sources of teachings that are confirmed by the Qur'an and **hadith** itself. The research on the literacy of tafsir-hadith is done by measuring its moderation aspect (*tawasuth, tawazun*) (Akhmadi, 2019).

Islamic boarding schools (*pesantren*) play a strategic role in shaping character and delivering religious education in Indonesia (Effendi, 2020). These institutions focus significantly on Quranic exegesis (tafsir) and hadith studies, subjects that are pivotal in forming religious understanding (Suhartawan, 2021). However, the teaching of these subjects often leans towards a literal and static approach, which can limit students' critical thinking abilities. This issue has become particularly pressing in the face of rising radicalism fuelled by misinterpretations of religious texts. In this context, the integration of moderation (*tawasuth* and *tawazun*) in Islamic education becomes indispensable to ensure that Islamic teachings remain inclusive, relevant, and free from extremism (Baehaqi, 2022).

West Java, as one of Indonesia's provinces with a high density of *pesantren*, is home to approximately 8,728 *pesantren*. These *pesantren* hold substantial potential to foster national character through moderate religious education (Muhibudin, 2022). However, a gap persists in the implementation of moderation-based literacy models, especially in traditional *pesantrens*. Many institutions still adhere to hereditary teaching methods, which lack adaptation to contemporary educational needs (Sutrisno, 2019). This study seeks to address these gaps by exploring the application of moderation-based literacy in Quranic exegesis and hadith education within the traditional *pesantren*.

This article is compiled from elaborative research on the transformation model (teaching) of *traditional and modern tafsīr and hadith knowledge in pesantrens*. The moderation of tafsir and hadith is key to the ideal barometer of tafsir content. *This moderation is faced with the reality of teaching tafsir in traditional pesantrens*. The moderation measure, in the national interest as a discourse oriented towards countering the radical fundamental ideology (Zulkifli, 2018). Kirsch and Jungeblut (1986) in their writing stated that contemporary literacy is a person's ability to use written or printed information to develop knowledge, thus bringing benefits to society (Irwin & Peter, 1990). Koichiro Matura (2009), General Director of UNESCO, explains that literacy is more than just reading and writing, but also includes how we communicate in

society. Literacy also refers to the social practices and relationships related to knowledge, language, and culture.

Al-Qurān and **hadiths** are instructions for Muslims, even human beings, as revealed by Allah SWT through the Angel Gabriel to the Prophet Muhammad SAW. In addition to containing matters of faith (*'Aqīdah*), worship, and history, Alqurān also contains ethical teachings (*akhlaq*) which are very useful for humans for their safety in the world and in the hereafter (Nandang, Khoiruddin, & Bustomi, 2023). These moral teachings (*akhlāq*) can instill characters into humans. Similarly, Hadiths contain the same teachings as the Qur'ān: words (*qaul*), decrees (*taqrīr*), ideals (*himmah*) and what the Prophet Muhammad (peace be upon him) practised (*af'āl*).

Thus, tafsir Al-Qurān and hadith literacy are perspectives or ways of examining tafsir Al-Qurān and **hadith**. Al-Qurān and hadith literacy refer to how a person or community interprets the meaning of the verses of Al-Qurān and **hadith**. In turn, people or communities build perspectives based on their knowledge. This perspective influences their speech and actions in society.

Tafsir Al-Qurān and Hadith's literacy is a skill that can be learned and developed. In general, the literacy of Tafsir Al-Qurān and Hadith is the ability of individuals to “read” and “understand” the messages conveyed by Allah in the Alqurān and the messages conveyed by the prophet Muhammad PBUH, in the form of his words, actions and decrees.

In Indonesia alone, the teaching of the Qur'an and **hadith** in terms of the space and time of its transformation has flexibility in the selection of sources, methods, and space and time. Al-Qurān and **hadith** can be taught at home, in mosques, madrasa, or *pesantren*. Even in contemporary modern times, the transformation of tafsir and **hadith** is carried out in cyberspace (social media) (Jasminto, 2022). The term, as well as the ideal target of the moderation-based interpretation of the Qur'an literacy (*tawasuth*), means that reality is something that is less institutionalised and does not become a tradition. Much of the teaching of tafsir and **hadith** is about the transformation of knowledge that is static and hereditary, with the explanation of tafsir and **hadith** in a harfiyyah (literal) manner. For example, the tradition of *the logatan*, which is not continued by the balagan method, confirms this reality.

Another real condition is that a *santri* is not allowed to read books other than those taught by *ajengan*. The positive side of this prohibition is so that *santri* does not read books that are indicated as “Dangerous” and so that there is no misunderstanding (M. Jakfar, Bakry, Andy, & Habibi MZ, 2023). However, the negative side is that there is no increase in knowledge (static) and a critical attitude is stifled. In reality, there are also *pesantren* based on modern *pesantren* such as *pesantren* such as Muhammadiyah, Islamic Unity (PERSIS) and also some Nahdatul Ulama *pesantren*, which use Tafsir Al-qurān and **hadith** based on moderate interpretation, but there are also many *pesantren* that do not, so that the teaching of moderate-based Tafsir Al-qurān is something that needs to be studied in a number of *pesantren* to find its

literacy patterns (Permana & Muslimin, 2024). The search target was categorised as moderate or otherwise.

The primary research questions of this study are as follows: How is the moderation-based literacy model of Quranic exegesis and hadith implemented in traditional *pesantrens*? What factors support and hinder the implementation of moderation in the Quranic exegesis and hadith education in these institutions?

To address these questions, this study aims to analyse the moderation-based literacy model of Quranic exegesis and hadith in traditional *pesantrens* in West Java, identify supporting and hindering factors in its implementation, and provide recommendations for developing moderation-based literacy to prevent radicalism. This study offers both theoretical and practical contributions (Tafiati, Maksun, Khoiriah, & Wendry, 2022). Theoretically, this study fills research gaps in moderation-based literacy in Quranic exegesis and hadith education. Practically, this study provides valuable insights for *pesantren* administrators, policymakers, and society regarding the importance of moderation in Islamic education. Furthermore, it proposes a moderation literacy model that can be adapted to other *pesantrens* in Indonesia.

This research employs a qualitative approach using case studies to analyze three traditional *pesantren* in West Java: *Pesantren* Raudat al-Muta'alimīn in Cianjur Regency, *Pesantren* Nur al-Hidayah in Sukabumi Regency, and *Pesantren* Syams al-'Ulūm in Tasikmalaya Regency. The selection of these *pesantrens* was based on their diversity in teaching methods and geographic representation within West Java.

The *pesantrens* for this study were selected based on their distinctive characteristics and approaches to Quranic exegesis and hadith literacy. *Pesantren* Raudat al-Muta'alimīn in Cianjur Regency stands out for its emphasis on traditional teaching methods, such as *sorogan* and *balaghan*, which promote direct interactions between teachers and students. This *pesantren* is in Ciawitali Village, Sukaesmi Village, Sukanagara District, Cianjur Regency, and West Java Province. Established in 1983, this *pesantren* currently has three teachers and 14 rooms in which students live (kobong). The experiences of the *pesantren* caregiver, santri lurah, *santri*, the local government, and the surrounding community were obtained from one person each. Five in-depth interviews were conducted at this *pesantren*.

Pesantren Nur al-Hidayah in Sukabumi Regency is notable for its combination of traditional methods and modern approaches, offering a unique perspective on how moderation can be applied in Islamic education. *Pesantren* Syams al-'Ulūm in Tasikmalaya distinguishes itself from its implementation of Quranic exegesis and hadith literacy, meticulously selecting non-radical reference materials to guide its teachings.

Pesantren Syams al-'Ulūm Kp. Babakan, Pager Ageung Village, Cipacing Ciawi Sub-district, Tasikmalaya. This Islamic boarding school is located on the Babakan Cipacing RT 02/RW 01 Simpang Ciawi Ciawi District, Tasikmalaya Regency Road. This *pesantren* has two teachers and 12 rooms where male students live (kobong) and

eight rooms/kobong female students. From this *pesantren*, the experiences of the *pesantren* caregiver, the *santri* lurah, the *santri*, the local government, and the surrounding community were obtained, each with one person. Five in-depth interviews were conducted at this *pesantren*.

2. Results and Discussion

Theoretical Framework of Tafsir and Hadith Literacy

Literacy in the interpretation of the Qur'an and **hadiths** in general is literacy in the interpretation or explanation of the contents of the Qur'an and **hadiths** of the Prophet Muhammad (Nurdin, 2021). The importance of literacy in the interpretation of the Qur'an and **hadith** is that one is able to appreciate and practice the content of the Qur'an and **hadith** (Junaidi & Ninoersy, 2021).

Moderation hadith literacy among *pesantren* plays an important role in shaping a balanced and tolerant understanding of religion (Rohmansyah, 2022). In *pesantren*, hadith literacy is carried out with an approach that emphasizes moderation values, such as *tawasuth* (balance), *tawazun* (justice), and *tasamuh* (tolerance) (Fahri & Zainuri, 2019). Through the teaching of hadith, students are taught to understand Islamic teachings comprehensively, focusing not only on the text but also on the social and cultural context in which they are located. In everyday life, a person is influenced by the media around him in the form of television, movies, radio, recorded music, newspapers, and magazines. The media is still added to the internet and even now cell phones can be accessed (Jasminto, 2022).

In the context of education, *pesantren* teach moderation values through in-depth tafsir teaching, where *santri* are invited to understand the diversity of religious views without falling into extremist attitudes or blaming each other (Masturaini & Yunus, 2022). Tafsir learning in *pesantren* does not only focus on the text, but also on the social and cultural context, so that students can internalize inclusive attitudes and respect differences (Hasbullah, Syachrofi, Faisal, & Darmadi, 2024). The hadiths taught in *pesantrens* often contain teachings about tolerance and brotherhood, which become the basis for *Santri* to interact with diverse communities. With this approach, *santri* are encouraged to think critically and be open to various religious views, so that they can form a balanced moderate attitude in their daily lives (Husain, 2020).

The definition of literacy in the Qurān interpretation and hadith commentary uses a trichotomous approach covering three fields:

- a. Access, including the competence to read interpretations of the Qur'an and **hadith** commentaries, knowledge of the sources, methods and styles of interpretation of the Qur'an itself. Being literate in **hadith** as a source of teaching by knowing things that are connected to **hadith** scientifically (*'ulūm al-hadith*).
- b. Comprehension, meaning having the ability to understand, appreciate, and gain perspective from the content of the interpretation of the Qur'an.

- c. Practising involves behaving in a way based on the teachings of the Qur'an from the interpreted text and the **hadiths** that are explained.

Thus, literacy in the interpretation of the Qur'an and hadith is a matter of competence, knowledge, and practice. This is where institutions, agencies, and certain techniques are needed to streamline reading, studying, understanding, and practising the Qur'an and **hadith**. There are several objectives of literacy in the interpretation of the Qur'an and **the** hadith.

- a. Literacy in the interpretation of the Qur'an and hadith aims to help students to have the competence to read the Qur'an and hadith, knowing and understanding with adequate understanding of the content of both.
- b. Protecting vulnerable and weak students against the impact of destructive ideological, political, economic, social, and cultural penetration.
- c. The purpose of literacy in Tafsir Al-Qurān and hadith is to produce people who are informed about all matters concerning life in this world and the hereafter so that they can make judgments about human behaviour based on their knowledge and understanding of the teachings of Al-Qurān and hadith.

Based on the definition and objectives of literacy in the interpretation of the Qur'an and Hadith, literacy can be categorised into several types. One classification is based on the type of media through which literacy is developed. Literacy, in general, is often equated with *the melek huruf* (basic literacy in Indonesian), but the term has a broader meaning, emphasising active engagement. The concept of literacy as an academic study emerged in the 1960s and is primarily linked to the development of communication. It is commonly used as an indicator of social progress and focuses on reading and writing skills. In this context, Qur'anic literacy involves the ability to read and write interpretations of the Qur'an and Hadith, thus strengthening an individual's capacity to understand religious texts.

Another classification distinguishes between general and narrow-scope literacy in Qur'anic and Hadith interpretations. General literacy refers to the ability to read and write interpretations that can be applied to all individuals. Narrow-scope literacy focuses specifically on reading interpretations without engaging in a deeper analysis. This form of literacy is still widely promoted on various platforms, particularly among Qur'an and Hadith literacy activists. Additionally, the development of digital literacy has introduced new methods for engaging in religious texts. Digital literacy in the Qur'anic and Hadith interpretation involves accessing, studying, and understanding religious teachings through online platforms, laptops, and mobile phones. This form of literacy recognises the personal and societal impact of religious messages and acknowledges how new media connects individuals across different locations.

Literacy in the interpretation of the Qur'an and Hadith can also be classified based on proficiency levels. At the entry level (*Mubtadi*), literacy involves basic familiarity with Quranic and Hadith studies, particularly reading and recognition. The intermediate level (*Mutawāsith*) focuses on enhancing comprehension and analytical

skills to understand the deeper meanings of tafsir and hadith. At the advanced level (*Muntahi*), individuals achieve full proficiency in comprehending, analysing, and producing interpretations of religious texts. This level involves a structured knowledge base and the ability to comprehensively apply Quranic and Hadith teachings.

The term Character Reinforcement

When humans are born, naturally they already carry something that in religious language is called “*fitrah*” (potential). There are five human *fitrah* brought from birth to the world: (1) potential for religion, (2) potential for use, (3) potential for ethics, (4) potential for beauty, and (5) potential for selfhood.

According to human philosophy, the nature of man is threefold: (1) humans as moral beings who act in accordance with moral norms; (2) humans as individual beings who act for their own benefit; and (3) humans as social beings who live in society, work together, and help each other. These three human characteristics must develop and receive proper guidance and direction from childhood to adulthood and even to old age. Aziza Aryati, (2008: 83) in her work “*Human Philosophy; Understanding Humans Through Philosophy*” mentions in detail about human identity.

Moderation character education *Pesantren*, such as Al-Falah in Cianjur, emphasises the importance of moderate morals derived from understanding hadiths. The *kiyai* acts as a teacher who not only conveys knowledge but also instills an appreciative and tolerant attitude towards differences. In this context, health literacy has become a tool for internalising the essential values of moderation in the daily lives of *santris*. In addition, health literacy has been strengthened through various structured educational programs. For example, in *Pesantren Al'ulum Wal Athaf Madura*, there is a curriculum that includes learning books that teach moderate attitudes (Wachid, 2024). *Santri* study various books that contain moderate values, so that they can practice the teachings of Islam in a friendly and compassionate way (Husain, 2020). Thus, moderation of hadith literacy in *pesantrens* not only functions as religious teaching, but also as an effort to build the character of *santri*, who are able to live in the diversity of society and uphold the values of tolerance and social justice.

Countermeasures for the collapse of morals or characters eliminate or improve the factors that cause them. There are five domains of education that can foster good character: family, self, (1) government, (2) school, (3) boarding school institutions, (4) neighbourhood, and (5) society in a broader *scope*. Religious people believe that everything in this universe is clear evidence of God’s existence. The elements of manifestation and of these natural objects also reinforce the belief that there is a Creator and Ruler. This divine form has, in fact, been incarnated in the universe, in nature and all things, and even in the human soul, because such a sense of belief is close to the human soul, even closer and closer than himself. It can hear every plea, say yes whenever he calls it, and can also carry out what he aspires to.

According to Mustari and Rahman (2014), there is a good but moderately religious character. However, there are some temptations in this religion that make the purpose of religion lead to non-religious forms. fundamentalism, anti-God, anti-religion, hypocrisy, etc. (Huriani, Zulaeha, & Dilawati, 2022). Being religious does not mean being fundamentalist. Not all life can be in accordance with the teachings of the scriptures, as fundamentalists aspire to do. There are many things in life that seem to be battlegrounds for different types of people with different types of religiosities. There may even be people in our midst who think that “*God is dead*” Alternatively, there are those who say that the “*religion is the opium of the people*”, there are those who recognize themselves as “atheists” (do not believe in God), there are also those who claim to be religious, and there are even those who claim to be antireligious (active opposition to or hostile to religion).

The reality of religious adherence varies in Indonesia. In Indonesia, the recognized religions are Islam, Christianity, Catholicism, Hinduism, and Buddhism (Daffa, 2023). In fact, Confucianism has recently been recognised as a religion of the Indonesian people, although some say that Confucianism is not a religion, but a religious tradition of the Chinese race. All realities of religiosity must be wisely faced in society. There are no compulsions for religion. In Indonesia, coercive religiosity is considered a taboo. Therefore, the term SARA (ethnicity, religion, race, and intergroup) should not be introduced. Now, with the taboo gone, our fellow countrymen reintroduced hostility between religions, even within one religion. Indeed, this is a sad thing.

Teaching Methods and Literacy Content of Tafsir and Hadith in Pesantren Nūr al-Hidāyah, Rauḍāt al-Muta'alimīn and Syams al-'Ulūm

These methods are part of those used in *pesantren Nūr al-Hidāyah* in Cihurang village Cidadap sub-district, Simpenan Palabuhanratu district, and Sukabumi. These methods are also used in two other *pesantrens*: *pesantren Rauḍāt al-'Ulūm* Cipacing Ciawi Tasikmalaya and *Syams al-'ulūm* Ciawitali Sukanagara Cianjur.

Balagan method (*muhaḍarah*)

The *lecturing* method is commonly used in both *salafī* (traditional) and modern *pesantrens* (Silfiana, 2020). For comparison, in formal schools for example, the lecturing method (*balagan*) is one of the methods that is often used in addition to the discussion and question and answer methods. The *Balagan* method focuses more on transforming knowledge from *the conveyor* to *the receiver*. Knowledge is obtained through *santri* only from what is conveyed by a teacher or *an ajengan*. Search, discovery, and creation are not given spaces in the transformation pattern using this lecture method.

Traditional *pesantrens* usually predominantly use the *balagan* method for yellow books for students at the intermediate level (*mutawasith*) and adult level (*muntahi*).

Meanwhile, beginner *santri* (*mubtadi*) is not included in the process of knowledge transformation using the *Balagan* method.

Pesantren Rauḍat al-Muta'alimīn, which is taught by KH Munawwar, also uses the *lecturing* method. Especially for the *balagan of the Jalālain* interpretation book, KH Munawwar was only intended for adult students and alumni students who would open *pesantren* in their place of origin. When the researcher asked why it was intended only for adult students and did not include students at the intermediate level, he explained that the interpretation of the Al-qurān was very complicated. Therefore, only adult and alumni students were allowed. This was done to reduce any misunderstandings. KH Munawwar with his typical Cianjuran Sundanese said: “*manawi kieu pangersa, nu interpretedkeunna téh apanan Quran sanés? Urang sadaya kedah waspaos bilih bisi lepat hartos upami santri nu still hejo kéneh mah*” (This way sir, what is interpreted is the Quran. We must understand, for fear of misunderstanding and impacting the wrong meaning, if tafsir is taught to students who are still teenagers.)

Pesantren Syams al-'Ulūm, which is taught by KH Tatang (Kang Tatang's nickname), also uses the *balaghan* method (*lecturing* method). One of the books studied using the *balagan* method is the book on the interpretation of the Qur'an. Kang Tatang uses the book of tafsir Ṣāwī. This book is a commentary on *the Jalālain*.

Sorogan method (al-qira'ah wa at-tarjamah harfiyah)

The teaching method using the *Sorogan* model was carried out in the three *pesantren* that became the object of this study (Mustakim, 2021). The Sorongan models in *Pesantren al-Hidayah-Pabuhanratu Sukabumi*, *Rauḍat al-Muta'alimīn Sukanagara Cianjur* and *Syamsul 'Ulum Cipacing Ciawi Tasikmalaya* have similarities and some differences.

Pondok *Pesantren al-Hidāyah* is in Kedusunan Cihurang, Cidadap Village, Simpenan District, and Pabuhanratu Sukabumi. The *Sorogan* teaching method was used for all students: beginner students (*mubtadi*), intermediate-level students (*mutawasith*), and adult-level students (*muntahī*). KH led the *Sorogan* method in *Pesantren Rauḍat al-Muta'alimīn*. Munawar is intended only for *mubtadi* and intermediate (*mutawasith*) students. This differs from what is done at *Pesantren Nur al-Hidāyah Sukabumi*, which is intended for all students.

The *Sorogan* method in the *pesantren* at Syamsul 'Ulum Pager Ageung *Pesantren*, Cipacing District, Tasikmalaya Regency, is only applicable to beginner students (*mubtadi*). The study of the *Sorogan* pattern is handled by Kang Tatang's youngest son named Fauzan, who can be called “Akah” or “Aah” *Sorogan* tafsir is conducted specifically at Kang Tatang's house for adult students and alumni who have opened *pesantrens* in their respective areas.

Pasaran method (*qira'ah bi sur'ah-syamilah*)

The *pasaran* method was conducted periodically (once per year) during the month of the Ramaḍān. The *Pasaran* method is applicable only to adult students (*muntahī*). However, it is allowed to be followed by intermediate-level students (*mutawasiths*). The reason for this segregation is that the *Pasaran* method is considered difficult because it is performed quickly in terms of interpretation and explanation.

The *pasaran* method at Nūr al-Hidayah Islamic Boarding School is based on the requests of students from the *kiyai* or *ustād* in several *pesantrens* around the school. In the field of (*fan*) tafsir, the choice is tafsir *al-Jalālain* (*Tafsīr al-Qur'ān al-Karīm*), including those studied by the *pasaran* method in addition to the books of Ṣahīh Bukhari and Ṣahīh Muslim in the field of hadith.

Pesantren Riyāḍat al-Muta'alimīn Cianjur uses the *pasaran* method in the month of Ramadan. From interviews with KH Munawar and several students, it was found that the books studied using this method are *Tanwir al-Qulub* in the field of Tasawwuf, *Tafsīr al-Qur'ān al-Karīm* (*Jalālain*) in the field of interpretation and *Jam'u al-Jawāmi* in the field of Fiqh-Uṣūl fiqh. One book was completed in one month during Ramaḍān. The three books were completed on a rotating basis every month during Ramaḍān, usually ending on the 25th of the month. *Pesantren* Syamsul 'Ulūm uses the *pasaran* method tailored to the requests of the *kiyai* alumni of the *pesantren*, as provision to be taught in their respective *pesantren*. The results of the interviews with Kang Tatang showed that the *pasaran* demand of the alums was *Tafsīr al-Qur'ān al-Karīm* (*Jalālain*). This technique is one of the books often studied using the *pasaran* method. The **hadith** books that are usually studied using the *pasaran* method are the books of Ṣahīh Bukhari.

Question and answer method (*munadharah*)

The question-and-answer method is rarely used in traditional *pesantrens*, except for those that have combined it with Salafi-modern. The charisma of an *ajengan* usually makes them reluctant to ask him something, even though they do not fully understand what the *ajengan* has explained. From the observations, researchers found that there was an academic tradition at Pondok *Pesantren* Nūr al-Hidayah Cidadap-Palabuhanratu Sukabumi. *Ajengan* Jamal used an open space for students to ask questions about topics within the scope of the *Balagan* method. One session was opened only for questions and answers, but it also became part of the *Balagan* method. This example goes one step further, changing the traditional *pesantren* tradition that is stigmatised: stagnant.

From the researcher's observations, *Pesantren* Raudat al-Muta'alimīn Cianjur used the question-and-answer method only during the *pasaran* in the month of Ramaḍān. This does not occur in special *logs* or sessions at specific times for questions and answers. This is because *kiyai* in the Cianjur area attend *pasarans*. Therefore,

there is often a question-and-answer session and even a discussion on the topic of the book being studied in the *pasaran*.

Santri's Learning Model on Literacy in Interpretation of the Qur'an and Hadith in *Pesantren Nūr al-Hidāyah*, *Raudāt al-Muta'alimīn* and *Syams al-'Ulūm*.

The *santri* at *Pesantren Nūr al-Hidāyah*, in particular, learns the interpretation of the Qur'ān and Hadith by following the teachings of *Ajengan Jamal*. Below, researchers will mention some of the activities of *santri* (informants) as a representation of the totality of *santri* in *Pesantren Nūr al-Hidāyah*:

Variables: Method, Content and Attitude after Learning Tafsir Al-qurān

No.	Aspects	Indicator	Descriptive	Checklist
1	Methods of Learning Quranic Interpretation	<i>Logatan-Balagan</i>	The subject learns the interpretation of the Qur'an by reciting <i>the</i> meaning of vocabulary	
		<i>soroga</i>	The subject reads the tafsir Alqurān by <i>sorogan</i> .	
		<i>pasaran</i>	Subjects read tafsir Al-Qurān by joining the <i>pasaran</i>	
2	Dimensions of Interpretation of the Qur'an	Understand the content of the verses being interpreted	The subject understands and comprehends the meaning of the verse being interpreted	
3	Attitudes possessed after studying Tafsir	Responsive behavior to verses	Subjects behave in accordance with the verses being interpreted.	

The results of observations in the field showed that these three aspects were answered by many subjects, met the criteria tested by the researcher, and were declared “YES” (*checklist*).

First, the Subject learns tafsir Alqurān by *reciting* the meaning of vocabulary from *Ajengan Jamal* and then listening to the explanation from *Ajengan Jamal* after the *recitation* procession is complete. *Second*, the subject understands and comprehends the meaning of *Jamal's* verse during and after the *logatan* process. *Third*, on the attitudes possessed after studying Tafsir Alqurān, with indicators: Responsive behaviour on the verses interpreted.

There are three aspects that the researcher wanted to find data on using the interview method: aspects of the method of studying the interpretation of Alqurān, understanding of the content and attitudes after understanding the text (response), and the effect on daily behaviour.

Variable: Moderate Thinking Character (*Tasamuh*)

No.	Aspects	Sub-aspect	Question	Response
1.	knowledge	Interpretation of <i>jihad</i> verses, moderate versus radical characters	What do you understand about <i>jihad</i> and what is your attitude when the Qur'an calls for <i>jihad</i> against the unbelievers? What do you understand about disbelief in the Quran?	I understand it as a call to strive in the way of Allah in various ways; with wealth, energy and mind.
		Interpretation of the term " <i>kafir</i> " in the Qur'an	What do you understand about <i>thagut</i> and what is your attitude towards <i>thagut</i> ?	<i>Kafir</i> in the interpretation that I understand is a person who is not bound by the two sentences of the shahada.
		Interpretation of the term " <i>thagut</i> " in the Qur'an	What do you understand about <i>ummatan wasatha</i> ?	<i>Thagut</i> , as I understand it, is something other than Allah that is deified and its teachings followed.
		Tafsir <i>ummatan</i>	What do you understand about <i>la ikraha fiddin</i> ? How do you respond to it	I understand it more easily with Sundanese " <i>siger tengah</i> " not leaning to the right and not leaning to the left. Just the middle, the center.
		Interpretation of " <i>la ikraha fiddin</i> " in the Qur'an		In my opinion, embracing Islam is only for those who want it, if they don't want it, it doesn't matter, but I try to explain it to them.
2	Practice of	Able to practice the tafsir taught Able to capture moderation in the Qur'an in everyday life	What do you do when you are asked to do <i>jihad</i> ?	I will do it in various ways
		Upholding the values of diversity	What do you do when you find out that the Quran calls for moderation?	I will follow what is mentioned in the interpretation of the Quran to be in the middle.
			What is your attitude when you meet people who do not share your religion?	I will only respect myself as a fellow human being. The rest is up to God.

Based on the results of interviews conducted by researchers with several informants (adult-level students), almost uniformly said that the word *jihad* in the interpretation of the Koran is interpreted as trying to stay on the path of Allah, defending the religion of Allah in various ways. *Jihad* did not always connote the war. Meanwhile, the word *thagut* is understood as deified other than Allah. The informants did not indicate that they disbelieved outside of the community or the concept of the belief that they adhered to. A *disbeliever* is someone who does not describe the two creeds.

The second aspect of literacy research is health literacy. Researchers conducted observations and interviews in three *pesantrens*, as was done in Tafsir literacy: (1) *Pesantren* al-Hidayah Cidadap Village Simpenan District Sukabumi Regency, (2) *Pesantren* Raudat al-Muta'alimīn Ciawitawi Sukaresmi District Sukanagara Cianjur Regency and (3) *Pesantren* Syamsul 'Ulum Pager Ageung Cipacing Ciawi Tasikmalaya Regency.

The hadith books that were studied were: (1). *Sahih Bukhari*, (2). *Bulūgh al-Marām*, *Tanqih al-Qaul*, (3). Mukhtar al-Ahādīś, 4. The Book of *Arba'īn Hadith* by Imam an-Nawawi. The researcher mentioned some general statements from the observations and interviews with *Santri*. The names are the same as those observed and interviewed in the Tafsir Quran.

Variables: Method, Content and Attitude After Learning Hadiths

No.	Aspects	Indicator	Descriptive	Checklist
1	Learning Methods	<i>Logatan-Balagan</i>	The subject learns Hadith by reciting <i>the</i> meaning of the words	
		<i>sorogan</i>	The subject reads Hadiths by <i>sorogan</i> method	
		<i>pasaran</i>	The subject recites the Hadith by joining the <i>pasaran</i>	
2	Dimensions of Hadith Interpretation	Understand the content of Hadiths	The subject understands and comprehends the meaning of the Hadith explained	
3	Attitude after learning	Responsive behavior from the Hadith	The subject behaves in accordance with the Hadith that he/she knows	

The results of observations in the field showed that the three aspects were answered as a whole, and the subjects answered with a “yes” answer (*checklist*). This shows affirmative answers about the method, content, and positive attitudes of students.

The results of this study show that *salafiyah pesantrens* are more likely to maintain tradition by emphasising teaching classical yellow books. By contrast, modern *pesantrens* adapt to time using technology and integrative approaches. The *khalafiyah*

pesantren is in between trying to harmonise tradition with innovation. This research is in line with previous studies by Effendi, M. R. (2020), Husain, S. (2020), and Hasbullah, H., Syachrofi, M., Faisal, H., & Darmadi, D. (2024), which show that *pesantren* can adapt to social change without losing their Islamic identity. However, this study also shows that the level of adaptation to technology and moderate approaches vary for each *pesantren*. Moderate Islamic education in some *pesantrens* reflects efforts to integrate Islamic values with the needs of the time. *Salafiyah pesantren* maintains tradition, *khalafiyah* tries to innovate without leaving basic values, and modern people take a progressive approach. This study recommends strengthening the synergy between tradition and innovation to create a relevant and moderate Islamic education.

The Government's Role for the Moderation of Pesantren Education

The government rolled out various programs of religious moderation, tolerance and counter-radicalism; both in formal and non-formal educational institutions, including *pesantrens* (Sutrisno, 2019). In the context of traditional *pesantrens* in the Jawabarat region, the government has provided adequate regulations and directions for several *pesantrens* in the region. *Ajengan* Jamal's al-Hidāyah *pesantren* was a *pesantren* that was historically an agreement between community and village officials (Cidadap Village Head) to establish it. The land on which the *pesantren* was built was a waqf from Badruzzaman (to Cidadap Village). Therefore, government regulations on *pesantrens* and the content of their teaching materials are aligned with government policies. Community meetings and searches for solutions to various community problems are often held in *pesantren* assembly rooms.

Pesantren Rauḍat al-Muta'alimīn Ciawitali Sukaresmi Sukanagara, Cianjur Regency is a *pesantren* that is often visited by district government officials. The charisma of *Ajengan* Munawwar and Kang Asep Mukarram attracted officials to “ask for Allah's blessings from the prayers of the two *ajengans*.”

Kang Tatang's Syamsul 'Ulūm Islamic boarding school has strong relations with several Tasikmalaya government officials. Kang Tatang's closeness to Uu (deputy governor of Jawabarat) is due to student-teacher relations. Kang Tatang is an alumnus of the *pesantren* that was raised by mama Khoer, and kang Uu is his representation today. Therefore, Syamsul 'Ulum *pesantren* is imagined to be aligned with the government.

The role of the government and Islamic boarding schools (*pesantrens*) in fostering religious moderation through education has a strong foundation from the perspectives of Quranic exegesis (tafsir) and hadith. As policymakers, the government is responsible for establishing an inclusive educational framework that prioritises tolerance, justice, and unity. In the context of religious moderation, the government encourages the development of curricula in *pesantrens* that not only emphasise the textual

understanding of religion but also address contextual aspects relevant to the lives of a pluralistic society.

From the perspective of tafsir, verses highlighting the importance of *tasamuh* (tolerance) and *ishlah* (peacebuilding) serve as fundamental principles in education on religious moderation. The concept of *ummatah wasathan* (a balanced community), which teaches equilibrium between worldly and spiritual matters, while avoiding extremism in religion, is particularly relevant. *Pesantren*, an Islamic educational institution deeply rooted in the tradition of tafsir, can provide a platform for students (*santri*) to engage in discussions and comprehend these verses within the context of Indonesia's diversity.

Meanwhile, hadith also played a significant role in promoting religious moderation. The teachings of Prophet Muhammad (peace be upon him), which emphasise the principle of *rahmatan lil 'alamin* (a mercy to all creations), serves as a foundation for inclusivity among students. For instance, the Prophet underscored the importance of not complicating religious matters or spreading compassion to all creatures, as conveyed in his stories. *Pesantren* can internalise these teachings through character education (*akhlak*) and their daily practices.

The government can support *pesantren* by providing regulations and policies, such as the *Pesantren Law* (UU *Pesantren*), ensuring that religious moderation education becomes an integral part of the curriculum. Programs such as strengthening the capacity of religious teachers, training in moderate tafsir and hadith, and empowering *pesantren* as centres for promoting Islam as *rahmatan lil 'alamin* demonstrate the strong collaboration between the government and *pesantren* in building social harmony. These approaches are tailored to the educational traditions within *pesantrens*, employing various suitable methods such as the *Sorogan* and *Bandongan* styles of teaching classical Islamic texts (*kitab kuning*) or through discussions. The inclusion of national curricula can be combined with the integration of technology and other knowledge fields to ensure that inclusive moderation values are aligned with ethics and intellectual development.

Thus, through the synergy between government policies and the role of *pesantrens*, education based on tafsir, and hadith can become a key instrument for instilling the values of religious moderation that align with the Indonesian context. This not only supports the creation of a peaceful and tolerant society but also strengthens unity in diversity.

3. Conclusion

The findings underscore the critical role of traditional *pesantrens* in fostering moderate religious literacy through Quranic exegesis and hadith education. Using methods such as *sorogan*, *balaghan*, and *pasaran* teaching models, *pesantren* like Nur al-Hidayah, Raudat al-Muta'alimin, and Syams al-'Ulum have demonstrated their effectiveness in

instilling values of balance, tolerance, and inclusivity among their students. These teaching methods, deeply rooted in tradition, ensure that students develop not only textual understanding but also contextual appreciation of religious teachings. Importantly, the students in these *pesantrens* exhibit no signs of radical fundamentalist tendencies, adhering to the guidance of their teachers (*ajengan*) and disregarding potentially extremist external influences.

From an academic perspective, this study contributes to the broader discourse on religious moderation by highlighting a literacy model that integrates traditions with contemporary needs. The concept of moderation-based literacy offers a framework for understanding how Islamic education can remain relevant in addressing issues of extremism while preserving its traditional identity. The novelty of this study lies in its exploration of specific teaching models within *pesantrens*, providing insights into how they can be adapted to different educational settings.

However, this study has some limitations. This research focuses exclusively on traditional *pesantrens* in West Java, leaving room for further exploration of modern *pesantrens* and their approaches to integrating technology and global perspectives. In addition, the geographic scope limits the generalisability of the findings, as *pesantrens* in other provinces may exhibit different characteristics and challenges.

Future research should examine modern *pesantrens* and their use of innovative teaching methods to complement traditional models. Comparative studies between provinces could also provide a more comprehensive understanding of the diverse practices of *pesantrens* across Indonesia. From a policy perspective, the government should adopt a persuasive and collaborative approach focusing on strengthening the capacity of *pesantren* leaders (*ajengan*) to implement moderate teaching practices. Such efforts will ensure that *pesantrens* continue to serve as bastions of tolerance and inclusivity, safeguarding them from radical influence while promoting unity in Indonesia's diverse society.

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