



**REACTUALISATION AND RECONTEXTUALISATION
OF CLASSICAL PESANTREN HERITAGE:
*Efforts to Realise a Peaceful and Civilised Society***

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Abstract

Pesantren have an extraordinary wealth of classical Islamic heritage. Many researchers have found that this classical Islamic heritage has become one of the factors enabling pesantren to maintain a polite and moderate religious understanding in Indonesian Muslim society, which has shifted in the opposite direction. Therefore, efforts to reactualise and expand the dissemination of polite Islamic values from pesantren to the broader community are needed. Furthermore, as society's character has changed due to the influence of modernity and technological developments, the methods and media used to disseminate these values must also be adapted to suit their character and conditions. This paper aims to answer these questions by examining the reactualisation of three stories from Sheikh Muhammad ibn Abu Bakar's *al-Mawa'id al-'Usufiyah*. This research is library research using a linguistic analysis and interpretation approach. The interpretation, of course, is greatly influenced by the realities the researcher experiences. The primary sources of this research are *Kitab al-Mawa'id al-'Usfuriyah* and the researcher's experiences as a

member of the Centre for the Study of Indonesian Society and Islamic Education (PPM-PIN) at UIN Surakarta since 2016. The results of this study show that: 1) The stories of Umar, Musa, and Bahrom, samples from the Kitab al-'Ushfuriyah, contain two central values that form the basis of polite behaviour in religion, namely: compassion and always thinking well of others. 2) Not all classical Islamic pesantren literature explains the values of religious politeness textually, but some require deep thought and reflection. 3) The appropriate dissemination media are those that utilise advances in information technology, such as Facebook, WhatsApp, TikTok, websites, YouTube, and so on. Additionally, dissemination can be done through pocketbooks, Friday leaflets, Friday sermon books, or other materials that can be directly given to individuals in the community.

Keywords: Islamic Boarding School, Kitab Kuning, Religious Moderation, and Social Media

A. INTRODUCTION

In recent years, the face of Islam in Indonesia, which used to be polite, friendly, and loving, has changed to a fierce, scary, and violent one. The chanting of takbir no longer touches and reminds the heart of the greatness of the Creator, but instead shrinks the courage due to fear of beatings, blows, and other similar things. Slowly but surely, the attitudes of mutual love, tolerance, and respect for diversity have gradually disappeared. They have been replaced by growing intolerance, blasphemy, and mutual suspicion between religions, sects, mass organisations, and even between neighbours of different races, ethnicities, skin colours, or views on specific issues (Turmudzi et al., 2005).

There are many examples of the disappearance of the friendly face of Islam in Indonesia. These range from mere

blasphemy, the dissolution of activities due to differences in understanding, the rejection of the construction of houses of worship for other religions, to vandalism and other physical acts. *First*, blasphemy. This is evident in the case of Abdul Azis, author of the dissertation "The Concept of Milk al-Yamin Muhammad Syahrur as the Validity of Non-Marital Sexual Relations" (Ernawati, 2019); the insulting of the Barisan Ansor Serba Guna (Banser) by one of the speakers at the Parade Ukhuwah event held by the Surakarta City Sharia Council (DSKS); and many others (PP, 2019) In the virtual world (social media), similar incidents of blasphemy are even more disturbing. It is very easy to find such mutual blasphemy in the comment sections of content that uploads religious issues or lectures by specific religious figures. Ironically, not a few of these mutual blasphemies are deliberately created by content creators to increase their channel ratings. They do not care about the social impact just for the sake of reaping momentary worldly gains, whether in the form of money or political support.

Second, in the form of dissolution of activities. This is as seen in the dissolution of the midodareni event in Surakarta (Rachmawati, 2020); the recitation of the Majelis Tafsir Al-Qur'an (MTA) in Dopleng Boyolali (Susanto, 2016); Christian worship activities in Trucuk Klaten (Saputra, 2017); and rejections of religious lectures by several ustazds who were suspected of having certain beliefs in several regions in Indonesia.(Ramzi, 2023) *Third*, in the form of physical contact and destruction. This is evident in the clash between Laskar and Pemuda NU in Surakarta (Rofiq, 2019); the Sunni-Shia conflict in Madura (Zattullah, 2021); the bloody attack on St Lidwina Church in Sleman (Kardi, 2018); and the destruction of non-Muslim graves by Kuttab children in Surakarta (Tim Detikcom, 2021).

All of the above heartbreaking examples, when observed closely, occurred within or at least involved Muslims. In fact, if we are to be honest, it is very clear that Muslims were the actors in these events. This shows that the tolerance of Muslims in this country is still far from what is hoped for. Therefore, this phenomenon must receive special attention from various parties, including the state and Muslims themselves, especially scholars and intellectuals.

Interestingly, this sad phenomenon does not occur in Islamic boarding schools what is meant here is traditional Islamic boarding schools, often referred to as Pesantren Salaf. This needs to be highlighted because nowadays several Islamic boarding schools are suspected of teaching intolerance. The latter usually have affiliations with the Middle East and often refer to themselves as Pesantren Salafi or as followers of the Salafi methodology. Santri, alumni, and the community associated with them have a down-to-earth, polite, friendly, and tolerant understanding of religion (Rosyidah, 2021)(Awwaliyah, 2019). Despite frequent attacks from both Islamic revivalist and modernist groups, it remains steadfast in its position as a subculture and educational institution that teaches politeness and moderation in religion. It is even able to engage in dialogue with the times. It continues to preserve what is good from the past and rejects nothing new that is better. Thus, it remains grounded while keeping pace with the times (Fajrussalam, 2020).

Many studies state that the polite religious understanding of Islamic boarding schools is influenced, among other things, by the use of classical Islamic texts (kitab kuning) as teaching materials. In Islamic boarding schools, classical Islamic texts are among the distinctive features that shape them, alongside kyai, santri, mosque, and

boarding school (Dhofier, 1982). Apart from the material itself, there are three arguments for why classical Islamic texts are a source of religious moderation. First, classical Islamic texts document the intellectual wealth of Muslim scholars over time. Second, classical Islamic texts contain many different views and debates among Islamic thinkers. This means that those who study them are not presented with a single view. They are accustomed to differences of opinion. Third, the *Kitab kuning* is an archaeology of knowledge that presents the dynamics of Islamic thinkers as they responded to the issues they faced in their respective times and places. This makes researchers aware that Islamic thought is always dynamic and responsive to the situations it faces. This awareness then gives researchers a flexible and down-to-earth understanding (Fajrussalam, 2020).

Based on the background of the problem above, there are two contrasting phenomena in the same place. Unfortunately, the ideal phenomenon is located in a narrower space (Islamic boarding schools) than the opposite (society outside Islamic boarding schools). Therefore, efforts to expand the space for moderate religious understanding in Islamic boarding schools are vital. This is expected to be a valuable contribution to restoring the image of the Indonesian Muslim community as a people of peaceful and tolerant. Among the efforts to spread this ideology is the reactualisation of the moderate values contained in the *kitab kuning*.

The classical Islamic texts cover many fields of Islamic scholarship. In Indonesian Islamic boarding schools, there are at least classical Islamic texts covering issues of *fiqh*, *aqidah*, *akhlak-tasawuf*, *nahwu-sharaf*, *tafsir*, *hadith*, and several other branches of Islamic scholarship (Bruinessen, 1995). Of these various fields of knowledge, the

branches of knowledge that clearly contain moderate Islamic values are ethics and Sufism. On this basis, this study will examine a book on ethics and Sufism, *al-ushfuriyyah* by Muhammad Ibn Abu Bakar, as a sample of the pesantren's efforts to reactualise its moderate heritage.

B. KITAB AL-'USHFURIYYAH: AN OVERVIEW OF THE AUTHOR AND CONTENT

The book *al-Mawa'id al-'Ushfuriyah*, although not included in the diniyah curriculum, is a very popular book not only among Islamic boarding schools but also among the Muslim community in Indonesia. Usually, this book, often referred to simply as 'Ushfuriyah, is taught during Ramadan *recitations*, majelis ta'lim (religious gatherings), or during regular community gatherings such as yasinan, tahlilan, and so on.

The popularity of *al-'Ushfuriyah* can also be seen from the number of translations available on the market, both online and offline in bookshops. There are various translations, including Indonesian, Javanese Pegon, and Pesantren-style interpretations. Indonesian translations of *al-'Ushfuriyah* include: one by Asrofil Muhafidzin entitled "40 Hadith Usffuriyah: Containing Advice, Wisdom and Motivation" and published by Penerbit al-Barkah Lirboyo Kediri; one by Zeid Husein al-Hamid entitled "Translation of Ushfuriyah's Advice: Containing Advice and Counsel, All Based on the Qur'an and Hadiths of the Prophet SAW" published by Menara Kudus; M. Mudrik with the title "Stories Full of Meaningful Wisdom: Translation of the Book *al-Mawa'idh al-'Ushfuriyah*" published by Zam Zam Publishers. Translations into Javanese Pegon, such as that by Ahmad Khoiruddin, entitled "Tarjamah *al-Mawa'idh al-Ushfuriyah bi Lughoh al-Jawi al-Bantani*" and KH. Mishbah

Musthofa with the title "Tarjamah al-Mawa'idh al-'Ushfuriyah Tarjamaha bi al-Lughoh al-Jawiyah". Meanwhile, the pesantren-style translation was undertaken by students and teachers at PP. Fathul Ulum Kwagean Pare Kediri and PP. Hidayatut Thulab Petuk Semen Kediri, and is commonly titled "al-Mawa'idh al-'Ushfuriyah bi Ma'na Pesantren".

The author of Kitab al-Mawa'idh al-'Ushfuriyah, as stated on the cover of the book, is Sheikh Muhammad ibn Abu Bakar, better known as Sheikh 'Ushfuri. Based on existing literature, not much is known about the author's biography. There is only a little information about him, as stated in *the introduction* to the book, that Sheikh 'Ushfuri was a person who had long been involved in sinful acts and then sought forgiveness and the pleasure of Allah by writing a book entitled Kitab al-Mawa'idh al-'Ushfuriyah, which collected 40 hadiths of the Prophet (Bakr, n.d.). There is no further information beyond what is stated above.

In terms of content, Kitab al-'Ushfuriyah, as explained in *the introduction* to the book, contains 40 hadiths of the Prophet with a *muttashil* (connected) sanad to the Messenger of Allah, narrated by selected companions, and received from selected teachers and great imams. In addition to the hadiths of the Prophet, the author also added advice (*mawa'idh*) and stories (*hikayat*) heard from scholars and narrated in the hadiths of the Prophet (*akhbar*) and the hadiths of the Companions (*atsar*). According to the book's cover, the author's advice or stories are historical and relate to ethics and Sufism (Bakr, n.d.).

The akhbar and *atsar* quoted by Shaykh 'Ushfur are those related to the meaning of the hadiths taken. This means that the function of *akhbar* and *atsar* in the Book of al-'Ushfuriyah is to explain the hadith above it. Although not

all hadith in it are always followed by *mawa'idh* or *hikayat*, it can be said that almost all of them have one or two *mawa'idh* or *hikayat*.

The systematic writing of the Book of al-'Ushfuriyah begins with an introduction which contains, in sequence, *the phrase* bismillah, praise to Allah, prayers to the Prophet, the purpose and objective of the compilation, and a brief overview of the content and origin of the sources. After that, Shaykh al-'Ushfuri immediately writes down the hadith one by one up to the fortieth hadith. As mentioned above, each hadith is usually accompanied by one or two pieces of advice or stories. The sequence is the hadith of the Prophet, followed by a quote of advice or a story that corresponds to the meaning of the hadith. At the end of the book, the author expresses gratitude to Allah and also sends blessings to the Prophet, his family, and his companions.

C. Exploring The Values of Islam in the Book Al-'Ushfuriyah

1. The Tales of Umar, Musa, and Bahrom: Textual Analysis

The story of Sayyidina Umar ibn Khattab, in the book al-'Ushfuriyah, is the first hadith. As written in the book, this hadith is a hadith of the Prophet narrated by 'Abdullah ibn 'Umar, the son of 'Umar ibn Khattab himself, namely:

الراحمون يرحمهم الرحمن ارحموا من في الارض يرحمكم من في السماء

In order to explain or provide real examples from history for the above hadith, Shaykh al-'Ushfuri included two stories, one of which is the story of 'Umar. In this story, Sheikh al-'Ushfuri explains that one day, while 'Umar was

walking in the neighbourhood of Medina, he saw a small child holding a sparrow and using it as a toy. Seeing this, 'Umar felt sorry for the bird, so he bought it and set it free.

كان يمشى في سكاك المدينة فرأى صبيا كان في يده عصفور وكان يلعب به
فرحم عمر ذلك العصفور فاشتراه من الصبي فأعتقه

The following story explains the dream of meeting 'Umar experienced by prominent scholars. Sheikh 'Ushfuri did not explain who these scholars were. He only explained that these scholars were very great and prominent scholars. He referred to them as *al-jumhur*. Researchers conclude that the scholars who dreamt of meeting 'Umar were not just one, but many, based on the word that follows, namely the word قالوا. This word indicates that the subject of the question is jama' or more than two people. This is because in Arabic grammar, something can only be called jama' if there are more than two of them.

The dreams of the scholars above occurred after 'Umar's death. In their dreams, they met 'Umar and asked him, "What has Allah done to you?" 'Umar replied, "Allah has forgiven me." Then the scholars asked again, "On what basis [did Allah forgive you]? [Was it based on] your generosity, your justice, or your asceticism?" This shows that the scholars who dreamed of meeting 'Umar asked about 'Umar's fate after his death. After being told that 'Allah had forgiven Umar, they then asked what had caused Allah to forgive him.

فلما توفي عمر رضي الله تعالى عنه راه الجمهور في المنام فسألوه عن حاله فقالوا ما فعل الله بك قال غفر لي وتجاوز عني قالوا بأي شيء بجودك أو بعدلك أوبزهدك"

'Umar explained that when he had been buried and left alone because his funeral procession had left his grave, he was approached by two angels who frightened him greatly. Because he was so afraid, he explained that at that moment his mind went blank and all his joints trembled. Then, the two angels held him and sat him down. Then, just as they were about to question him, 'Umar heard a formless voice, the two angels clearly heard it too, because in essence the voice was directed at them. The caller [Allah SWT, ed.] said, "You two, leave My servant and do not frighten him." Allah continued, "Verily, I have mercy on him and forgive his sins." At the end of His words, Allah stated the reason why He had mercy on and forgave His servant named 'Umar. The reason was, "Verily, when he was in the world, he loved sparrows, therefore I love him in the hereafter."

قال لما وضعتموني في القبر وسترتموني بالتراب وتركتموني وحيدا فدخل عليّ ملكان مهيبتان طار عقلي وارتعدت مفاصلي من هيبتهما وأخذاني وأجلساني وأرادا أن يسألاني فسمعت نداء من الهاتف أتركا عبدى ولا تخوّفاه فاني رحمته وتجاوزت عنه لانه رحم عصفورا في الدنيا فرحمته في العقبى

The story of Prophet Musa As is an explanation of the second hadith in the book al-'Ushfuriyah. The hadith was narrated from the companion Ibn Mas'ud RA. and contains the story of a sinner who hoped for the mercy of Allah SWT

to be closer to Him than a worshipper who hoped for His mercy.

الفاجر الراجي رحمة الله تعال أقرب الى الله تعالی من العابد المقنط

As with the story of 'Umar, before beginning the story of Prophet Musa, Shaykh al-'Ushfuri wrote the statement "وعلى هذا حكاية" (and on this is the story), and he always did this before quoting all the stories in the book al-'Ushfuriyah. It seems that he intended to emphasise once again that the story he was about to tell was related to the hadith he had just quoted.

After writing the above statement, Shaykh al-'Ushfuri then began to tell the story of a man in the time of Prophet Musa (peace be upon him) who had died and whose body was not taken care of, but was even thrown away in the rubbish by the local community. The community hated him because he was an extremely sinful person (*fasiq*).

أن رجلا مات على عهد موسى عليه السلام فكره الناس غسله ودفنه لفسقه
فأخذوا برجله وطرحوا في المزبلة

Regarding the terrible incident above, Allah then revealed to Prophet Musa AS. Allah said, "O Musa, a man has died in his village, in the rubbish dump. He is one of My guardians. The community did not wash, shroud, or bury his body. Go, wash him, shroud him, pray over him, and bury him!"

فأوحى الله تعالى الى موسى عليه السلام وقال يا موسى مات رجل فى محلة
فلان فى المزبلة وهو ولي من أوليائى ولم يغسلوه ولم يكفّنوه ولم يدفنوه فاذهب
أنت فاغسله وكفّنه وصلّ عليه وادفنه

Long story short, Moses came to the community as instructed by Allah and asked where the man's body was. The community showed him the location and told him that the man in question was an extremely sinful person (*fasiq*) during his lifetime. Therefore, the community hated him and threw his body in the rubbish dump. After hearing the community's explanation and seeing the poor condition of the corpse, Moses asked Allah, "O my Lord, You commanded me to bury him and pray over him, but the community says that he was a sinner." Then Allah replied that what the community said was true. However, before he died, the man asked for and realised three things. Therefore, because of His Great Mercy, Allah forgave him. Allah also stated that whoever asks for those three things before death, He will forgive them.

فجاء موسى عليه السلام الى تلك المحلة وسألهم عن الميت فقالوا له مات
رجل فى صفة كذا و كذا وانه كان فاسقا معلنا .فقال أين مكانه فان الله
تعالى أوحى اليّ لاجله قال فأعلمونى مكانه فذهبوا فلما راه موسى عليه
السلام مطروحا فى المزبلة وأخبره الناس عن سوء أفعاله .ناجى موسى ربه
فقال الهى أمرتنى بدفنه والصلاة عليه وقومه يشهدون عليه شرا فأنت أعلم
منهم بالثناء والتقيح .فأوحى الله تعالى اليه يا موسى صدق قومه فيما حكوا
عنه من سوء أفعاله غيرانه تشفع اليّ عند وفاته بثلاثة أشياء لوسأل بها منى

جميع المذنبين من خلقى لاعطيته فكيف لأرحمه وقد سأل نفسه وأنا أرحم
الراحمين (Bakr, n.d.)

Moses then asked, "What are these three things?" Allah explained that the three things were: *first*, that the man declared that he was aware that he was a sinner because he was unable to suppress his desires. He committed sins but hated them in his heart, and then he asked for forgiveness for them. *Second*, he declared that he loved the righteous and the ascetics. He preferred to sit with them rather than with sinners. *Third*, he stated that he loved the righteous more and prioritised helping them over the wicked (*tholih*). Therefore, he begged forgiveness for all his sins and stated that if Allah did not forgive him, the righteous people he loved would feel sad and Satan would be happy, and vice versa. After explaining these three requests, Allah then forgave him. Upon hearing this explanation, Moses carried out His command with a steadfast heart, namely to bury and pray over the body.

The Tale of Bahrom: A Magian Who Entered Paradise

The story of Bahrom was used by Shaykh al-'Ushfuri to explain the twenty-sixth hadith. The hadith was narrated from 'Aisha RA and contains the message that generous people are more loved by Allah and humans and are closer to heaven than stingy people.

السخي قريب من الله قريب من الناس قريب من الجنة بعيد من النار والبخيل
بعيد من الله بعيد من الخلق بعيد من الجنة قريب من النار والجاهل السخي
أحب الى الله تعالى من عالم بخيل

Sheikh al-'Ushfuri began his story by explaining that Bahrom was a Majusi and that this story was told by Abdullah ibn al-Mubarak. Ibn al-Mubarak recounted that during one of his pilgrimages, while in Hijir Isma'il, he was overcome by drowsiness and fell asleep. He dreamed that he met the Messenger of Allah, who said, "When you (Ibn al-Mubarak) return to Baghdad, go to this village and that village, then find a Magian named Bahrom and convey my greetings to him and tell him that Allah is pleased with him." At first, Ibn al-Mubarak did not believe it. He feared that the dream was from Satan, but even though he had performed ablution and prayed sunnah, he fell asleep again and had the same dream three times. Therefore, he then believed that the dream was truly a sign from the Prophet.

وعلى هذا حكاية بهرام المجوسى قال عبد الله بن المبارك حججت سنة من السنين فكنت فى حظيم اسماعيل فتمت فرأيت فى المنام رسول الله صلى الله عليه وسلم قال اذا رجعت الى بغداد فادخل فى محلة كذا وكذا واطلب بهرام المجوسى واقرئه منى السلام وقل له ان الله تعالى راض عنك فانتهبت فقلت لا حول ولا قوة الا بالله العلي العظيم هذه رؤيا من الشيطان وتوضأت وصليت وطففت بالكعبة ماشاء الله فغلبنى النوم فرأيت كذلك ثلاث مرات

Ibn al-Mubarak, after completing his pilgrimage and returning to Baghdad, fulfilled the command of the Messenger of Allah as in his dream. He went to a village as indicated and found Bahrom. Then, before conveying the greetings and good news from the Messenger of Allah, Ibn al-Mubarak first asked Bahrom whether he had any good deeds according to Allah. Bahrom replied that he had. However, after hearing about these deeds, Ibn al-Mubarak judged that

they could not be good deeds in the eyes of Allah, because they were haram (forbidden). Ibn al-Mubarak asked Bahrom to mention his other deeds. Bahrom mentioned three more deeds, but all of them were haram. These three deeds were marrying his sons to his daughters; holding a walimah for the Magians at his children's incestuous wedding; and Bahrom marrying his own most beautiful daughter. According to Ibn al-Mubarak, these three deeds could not possibly cause Allah to be pleased with him and the Messenger of Allah to send his greetings to him.

فلما أتممت الحج ورجعت الى بغداد طلبت المحلة والدار فوجدت شيخا فقلت أنت بهرام المجوسى قال نعم قلت هل لك عند الله خير قال نعم أسلفت الناس ده ودوا زده هذا عندى خير فقلت هذا حرام هل عندك غير ذلك قال نعم كان لى أربع بنات وأربعة بنين زوجتهن من أبناى فقلت هذا حرام أيضا هل عندك غير ذلك قال نعم جعلت وليمة للمجوس فى وقت تزويج البنات فقلت أيضا هذا حرام هل عندك غير ذلك قال نعم قال كانت لى بنت من أجمال النساء ما وجدت لها كفوا فزوجتها من نفسى وجعلت وليمة تلك الليلة وهى أول ليلة دخلت بها فكان فى تلك الليلة من المجوس أكثر من الالف فقلت هذا أيضا حرام

Ibn al-Mubarak was still not satisfied, so he asked Bahrom to mention other deeds that he considered good. Bahrom then recounted that one night, when he was about to have intercourse with his wife and daughter, a Muslim woman came using my lamp. She turned the lamp on and off repeatedly, up to three times. Then I murmured to myself, "Perhaps that woman is a spy or a thief." After that, I followed the woman from behind until we reached a house.

Inside, there were many small children. When the woman entered, one of the children said to her, "O mother, have you brought us anything? We are weak and can no longer bear our hunger." With tears in her eyes, the woman replied, "I am ashamed before my Lord to ask anyone other than Him, especially someone who is an enemy of Allah, a Majusi." Hearing this, I (Bahrom) returned home, took a large tray, filled it with all kinds of food, and delivered it to them myself. Hearing Bahrom's story, Ibn al-Mubarak declared, "This is goodness for Allah, and you will receive good news." I told Bahrom the good news from the Messenger of Allah and Allah as it had been revealed to me in a dream. Immediately, Bahrom recited the two sentences of the shahada and passed away. Ibn al-Mubarak then bathed, shrouded, prayed over, and buried him.

“هل عندك غير ذلك قال نعم في الليلة التي وطعت ابنتي جاءت امرأة مسلمة من أهل دينك تسرّج من سراجي فأوقدت السراج فرجعت وأطفأت فدخلت ثانيا وأوقدت السراج وخرجت وأطفأت فدخلت ثالثا وأوقدت السراج ثم أطفأت فقلت في نفسي لعل هذه المرأة جاسوسة للصّوص فخرجت خلفها فدخلت منزلها على بنات لها فلما دخلت قلن لها يا أمه هل جئت لنا بشيء فانه لم يبق لنا طاقة وصبر من الجوع فدمعت عيناها وقالت استحييت من ربي أن أسأل أحدا دونه وخاصة من عدو الله وهو مجوسى قال بهرام فلما سمعت كلامها رجعت الى دارى وأخذت طبقا وجعلته ملانا من كل شيء فذهبت بنفسى الى دارها قال عبد الله بن المبارك هذا خير ولك البشارة وبشرته برؤيا رسول الله وقصصت عليه الرؤيا فقال أشهد أن لا اله الا الله وأشهد أن محمدا عبده ورسوله فحرّ من سعاته ومات ولم

أبرح حتى غسلته وكفنته وصليت عليه ودفنته وكان عبد الله بن المبارك يقول
عباد الله استعملوا السخاء مع خلق الله تعالى خيرا فانه ينقلُ الاعداء الى
درجة الاجتباء

2. Compassion and Good Intentions: The Essence of the Narrative

The book al-'Ushfuriyah, as a whole, can be said to contain hadith, athar, and stories that contain religious values that are polite and moderate, both implicitly and explicitly. This means that sometimes the text of the book outwardly explains the values of politeness in religion, but sometimes it only becomes apparent after careful and in-depth understanding. In addition, sometimes the text of the book has one meaning, and sometimes it has more than one meaning. The selection of the three stories above is intended to illustrate these points in an effort at re-actualisation.

First, the story of Umar bin Khattab falls into the category of scriptural texts that explicitly explain the values of politeness in religion. In its literal meaning, the text explains that if Muslims want to receive love from Allah SWT, they must be loving towards all creatures on earth regardless of their form and background. As told in the story, Muslims must love even a sparrow's chick, *which is* only a small bird, let alone fellow human beings, who are the most perfect of His creations.

In addition to the above understanding, the text of Umar's story can also be understood to mean that Muslims should not underestimate small deeds. This is because a person does not know which deeds will be accepted and make Allah pleased with him. As in the story above, Umar

bin Khattab was one of the great companions of the Prophet Muhammad, whose many good deeds are beyond doubt. However, what made Allah forgive and be pleased with him was a seemingly insignificant deed, namely saving a sparrow chick. By always paying attention to his deeds and being aware that he does not know which deeds will please Allah, a person will be more inclined to be humble and not dare to boast about his deeds to others. He does not dare to feel that he is the most righteous or the most holy, thus giving rise to a nature of respect and not easily blaming others.

Second, the story of Prophet Musa and the corpse of the sinner. Outwardly, the text does not directly explain the attitude of politeness in religion. This is because the text explains that a sinner who hopes for Allah's mercy is more loved by Allah than a worshipper who does not hope for His mercy. However, when reflected upon deeply, the story gives rise to the understanding that Muslims are told not to judge others easily based solely on their outward behaviour. Who knows, that person may turn out to be one of Allah's beloved ones, as told in the story of Moses above. Therefore, when looking at others, a Muslim must prioritise good intentions (*husnudzan*), not the opposite (*syu'udzan*). By using this perspective, a Muslim will also tend to respect others and not be quick to blame them.

Third, the story of Bahrom. This story, told by Ibn al-Mubarak, has a similar form and message to the story of the Prophet Moses. On the surface, the text of the story does not contain any advice on being polite in religion, but this can only be understood after deep reflection. On the surface, the text of the story explains that a generous person will be more easily loved by humans and Allah and will more easily enter Heaven than a stingy person, even if the generous person is a sinner and a Majusi like Bahrom. Meanwhile, the

reflection from the text is that Muslims are commanded to always *have husznudzan* towards others, even if they are sinners and non-Muslims. Who knows, perhaps one of their good deeds is pleasing to Allah, which then becomes the reason for their conversion to Islam and their attainment of Allah's Paradise (*husnul khotimah*).

The three stories outlined above broadly converge on two main values, namely: compassion and benevolence. The value of compassion is clearly demonstrated by the story of Umar, while benevolence is implied in the stories of Musa and Bahrom. The story of Musa illustrates always thinking positively about fellow Muslims, while the story of Bahrom illustrates thinking positively about non-Muslims. Thus, it can be concluded that thinking positively is not limited to fellow Muslims, but also to all people regardless of their religious background.

Muslims, by upholding the two main values above, will become a people who are polite to everything and everyone. They will not be quick to blame and look down on anything or anyone. Thus, a friendly and peaceful human life will be easily formed. In a situation of peace and harmony, Muslims will finally have time to think about the progress of their civilisation.

D. CONTEXTUALISATION OF MEDIA FOR THE DISSEMINATION OF POLITE ISLAMIC VALUES

As mentioned in the background and also as the objective of this study, the values of religious politeness are found in many of the books studied in Islamic boarding schools. In Islamic boarding schools, these noble values are disseminated to students and the community through the study of these books, which usually takes a long time.

Therefore, efforts to disseminate these values to a wider audience or the general public, in addition to re-actualisation and reconstruction, must also consider methods or media that are appropriate to the conditions and progress of their era.

Today is a modern era and information technology is advancing rapidly. Modern society is rational and busy. They do not have much free time to study. In addition, due to advances in information technology, they have become a society that likes things that are instant and efficient (Hidayatullah et al., 2018). They do not like things that are complicated, time-consuming, and difficult to obtain. Therefore, it is not surprising that today's society, especially the millennial generation, prefers to search for answers to religious questions on social media, such as YouTube, Facebook, blogs, and WhatsApp groups, rather than asking scholars directly at Islamic boarding schools (Wahid, 2020).

Based on the above reality of society, in order to spread the values of politeness in Islamic boarding schools, they must be adapted to their character. One way to do this is by utilising social media and the internet. The values of politeness from the classical Islamic texts are compiled in the form of memes, short narratives, animated films, and short video content. All of this is then disseminated through social media such as YouTube, Facebook, statuses and WhatsApp groups. In addition to the above methods and media, dissemination can also be done in the form of pocket books, Friday leaflets, Friday sermon books and school textbooks. The latter can be done by creating them in their entirety or as inserts. Some of these efforts, apart from leaflets and Friday sermon books, have been carried out by the Centre for the Study of Indonesian Society and Islamic

Education (PPM-PIN) at UIN Raden Mas Said (Mashar, 2019).

It is true that many Islamic boarding school books have been translated, either *into Javanese*, Indonesian, or a combination of both. Anyone can easily find these translations on the internet. By simply typing a keyword or the name of a particular book in the Google search bar, they will find many free translations of books. However, not many people are interested in them. This seems to be influenced by the current tendency of people not to like reading books for long periods of time, coupled with the fact that they do not have much free time. Therefore, even though there are many translated books on the internet, they are still not interested. They prefer to seek answers from short video lectures, websites, or by asking questions in comment sections or social media groups, which *are* more instant and time-efficient. Unfortunately, these media have long been exploited by those with intolerant views to spread their influence (Diniaty et al., 2021). Although it may be considered late, researchers believe that efforts to reactualise and recontextualise the Islamic heritage of pesantren by leveraging technological advancements are still very much needed.

E. Conclusion

Based on the above description and study, it can be concluded that: *first*, the Hikayat Umar, Musa, and Bahrom, taken from the Kitab al-'Ushfuriyah as a sample, contains two main values that form the basic foundation of a polite attitude in religion, namely: compassion and always thinking well of others. Compassion is clearly mentioned in the hadith and the story of Umar, while the attitude of always thinking

positively emerges from deep reflection on the stories of Musa and Bahrom. *Second*, the classical pesantren heritage (Kitab kuning) contains many gentle and moderate Islamic values, especially books that examine morals and Sufism. However, as in the three stories above, not all texts explain this directly, but require deep thought and reflection. Therefore, the effort of re-actualisation is not only about quoting texts, but also about synthesising the meanings contained within the texts. *Third*, the values resulting from re-actualisation will be easily conveyed to the wider community when they are adapted to the characteristics of society (rational, efficient, and instant) and utilise advances in information technology such as Facebook, WhatsApp, TikTok, websites, YouTube, and so on. In addition, dissemination can be carried out by producing pocket books, Friday leaflets, Friday sermon books, or other materials that can be directly conveyed to the public as individuals.

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