
**MINIMIZING RADICAL INTERPRETATIONS THROUGH THE
STRENGTHENING OF RELIGIOUS MODERATION BASED ON THE
BOOK OF *HUJJAH AHLUSSUNAH WA AL JAMA'AH***

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Abstract

The book Hujjah Ahlussunah Wal Jama'ah by K.H. Ali Maksud Krapyak has long been recognized as a pivotal reference in affirming the worship practices of Nahdlatul Ulama (NU). While frequently cited in debates against bid'ah (innovation in religious practices), the book actually promotes religious moderation. This study focuses on identifying moderate religious messages within the book and exploring how its teachings can be applied to counter radicalism, particularly through community engagement with GP. Ansor, NU's youth wing. Using the Service Learning approach, this research connects academic engagement with community service, aiming to cultivate both intellectual growth and civic responsibility. Findings reveal that eight chapters of the book carry messages of moderation—covering themes such as sending rewards to the deceased, tarawih prayer, grave visitation, and the Prophet's tomb. Teaching is implemented in three stages: pre-implementation (needs assessment and content formulation), implementation (material delivery, discussion, and dissemination via social media), and post-implementation (reflection and evaluation). Reflections emphasize four key points: the significance of religious moderation, the critical role of Kiai in promoting tolerance, the strategic importance of studying Hujjah Aswaja, and GP. Ansor's contribution to sustaining peaceful, pluralistic religious practices. This program demonstrates how classical Islamic texts, when taught contextually, can foster inclusive and moderate religious understanding while equipping community members with the knowledge to resist extremist ideologies.

Keywords: Religious Moderation, Radical Interpretation, Book Hujjah Ahlussunah Wal Jama'ah

INTRODUCTION

The government and various civil society organizations continue to make efforts to strengthen interfaith harmony, address conflict challenges, and promote tolerance values in Indonesia. Despite challenges that need to be overcome, religious diversity in Indonesia remains a valuable asset that can enrich society and advance the country towards a better direction. The government also pays great attention to this by initiating the concept of religious moderation, especially for religious communities in Indonesia, known as '*Moderasi Beragama*'.

Religious moderation is a moderate way of practicing religion. Religious moderation is the most reasonable solution and allows religious communities, especially the majority, such as Muslims, to adhere to religious teachings properly. However, excessive attitudes in any aspect will

not yield positive outcomes (Isbah et al., 2022). One of the civil society organizations actively involved in the campaign for religious moderation is *Nabdlatul Ulama* or NU. As the largest Muslim civil society organization with members not only in Indonesia but also worldwide, NU, through its autonomous bodies, remains at the forefront of affirming the stance of religious moderation (Muhammad Salim, 2022). One of NU's autonomous bodies actively supporting this is the GP. Ansor. A moderate attitude in religion can be achieved, among other things, through an inclusive understanding of religious texts. This can be done by examining moderate religious texts, learning from teachers with comprehensive understanding, or being in a community that supports the realization of such an approach. The importance of having a moderate understanding of religious texts includes fostering a tendency to interpret texts inclusively, being open to differences, promoting tolerance, and having a contextual understanding. This allows religious communities to have an inclusive attitude that encourages dialogue among people of different faiths.

In the scholarly treasure of NU, we are acquainted with one of the books titled *Hujjah Ablussunah wa Al Jama'ah*. This book, more commonly known as "Hujjah Aswaja", is an intellectual legacy of K.H. Ali Maksum Krapyak. It compiles the fundamental arguments of fiqh and hadith, serving as a comprehensive reference for *Ablus Sunnah wal Jama'ah*. The intellectual character of KH. Ali Maksum is somewhat discernible through this work. His profound understanding of the perspectives of the four schools of thought (*Madzhab al-Arba'ah*) and the Sciences of Hadith is quite remarkable. He adeptly connects the rationalization of jurisprudential arguments and hadith in a simple yet precise manner, utilizing them as evidence, proof, or foundation for the practices of *Ablus Sunnah wal Jama'ah* (Akhmad Faozi, 2020). Further examination of this book reveals that it is filled with texts inviting us to adopt a moderate attitude in religious practices. One quote from the book *Hujjah Aswaja*, which includes elements of religious moderation, is found in the fourth issue concerning tarawih prayers. After presenting various arguments about the legal aspects of tarawih prayers, including the differences in the number of rak'ahs, the author of the book conveys the following message (Maksum, n.d.):

زِيَادَةُ مِنَ الْفَقِيرِ – هَذَا دَلِيلٌ عَلَى صِحَّةِ اجْتِهَادِ الْعُلَمَاءِ فِي الزِّيَادَةِ عَلَى مَا وَرَدَ مِنْ عِبَادَةٍ مَشْرُوعَةٍ، إِذْ مِمَّا لَأَرْيَبَ فِيهِ أَنْ لِلْإِنْسَانِ أَنْ يُصَلِّيَ مِنَ النَّافِلَةِ مَا اسْتَطَاعَ بِاللَّيْلِ وَالنَّهَارِ إِلَّا فِي الْأَوْقَاتِ الَّتِي وَرَدَ النَّهْيُ عَنِ الصَّلَاةِ فِيهَا

It means: "This is the foundation for the validity of the scholars' ijtihad in adding to anything that has been conveyed regarding the prescribed worship. There is no doubt in it that a person can perform voluntary prayers at any time, day or night, except during the prohibited times that have been specified."

The above text conveys a very clear message about a moderate attitude in religion. It is acceptable to have different opinions about the number of rakats performed in Tarawih prayers, but the author emphasizes that the differences among scholars regarding prescribed worship have surely undergone appropriate scholarly methods. Regarding how much worship or how many rakats of prayer we perform, it should be done to the best of our ability, as long as we avoid performing prayers during prohibited times.

Based on excerpts from texts like the one above, the servant holds the view that a moderate understanding of Islamic religious texts will undoubtedly facilitate Muslims in adopting a moderate attitude, avoiding conflicts, and refraining from blaming each other. This service aims to explore what moderate religious texts are contained in the book *Hujjah Aswaja* how the teaching of this book is implemented to minimize radical understanding among members of the GP. Ansor in Karangjampo village, and a reflection on the results of teaching *Hujjah Aswaja* to members of the GP. Ansor in Karangjampo village.

METHOD

This program adopts a Service Learning approach, which aims to bridge academic communities with real-world, community-based tasks. It is designed not only to serve the community but also to enhance participants' academic and social competencies through hands-on engagement with societal issues.

Service Learning typically involves three key stages: preparation, implementation, and reflection. During the preparation stage, participants develop an action plan based on the identified needs of the community. In the implementation stage, they carry out the service activities as outlined in the plan. Finally, in the reflection stage, participants evaluate the experiences and outcomes of the program. Reflection is a critical component of the Service Learning process. It promotes self-awareness, critical thinking, and deeper academic understanding by encouraging participants to analyze what they have learned through direct service. This stage also fosters civic responsibility and empathy, contributing to the formation of well-rounded individuals prepared for both academic and social challenges.

RESULTS AND DISCUSSION

Moderate Religious Text Contained in the Book *Hujjah Ahlussunah wa Al Jama'ah*

The Book *Hujjah Aswaja* is an intellectual legacy of K.H. Ali Maksum Krapyak. This book gathers the fundamental principles of fiqh (jurisprudence) and hadith (sayings and actions of Prophet Muhammad) that serve as the foundation for the followers of *Ablus Sunnah wal Jama'ah*.

KH. Ali Maksum deeply explains the connection between the perspectives of the four Madhahib (Islamic schools of thought) and the Sciences of Hadith. Through a rational argumentation of jurisprudential and hadith-based reasoning in a straightforward manner, he unravels the complexities of the disagreements in the understanding within the Muslim community. His success in dialoguing the subsidiary ideas among the religious practices of the community serves as a concrete evidence of the NU scholars' commitment to moderation. Several arguments reflecting moderate values are summarized in the following table.

Table 1:

Moderate Arguments in the Book *Hujjah Aswaja* by K.H. Ali Maksum

| Number | Chapter | Moderate Arguments |
|--------|--|--|
| 1 | Delivery of the Reward of Recitations, Charity, and Righteous Deeds for the Deceased | الصدقة للميت و وصول ثواب القراءة و جواز هبة ثواب القراءة و أعمال البر للميت و هو من مسائل الفروع الخلافية. فلا يجوز بشأته إثارة الفتن و الجدل و الإنكار على القائل و العامل به و لا على المخالف و لا ينبغي ان يقع بينهما ما لا ينبغي وقوعه بين أخوين مسلمين. ولئن كان للمانع مستند, فإن لغيره مستندا كذلك. |
| 2 | Pre-Friday Sunnah Prayer | و هذا أيضا من المسائل الفرعية الاجتهادية التي لا ينبغي تبادل الإنكار فيها. أما الشافعية فقالوا : نعم, للجمعة سنة قبلية كالظهر, لحديث فيها. |
| 3 | Instruction to the Deceased | أقول : ففي التلقين خلاف فقهي, فهو مما ينبغي عدم تبادل الإنكار بشأته بله التشدد والتعادي من جرأته |
| 4 | Tarawih Prayer | ان كا هنا خلاف فهو ايضا مما ينبغي عدم تبادل الإنكار بشأته. و هي عندنا نحن الشافعية, بل و في مذهب اهل السنة و الجماعة عشرون ركعة و هي سنة عين مؤكدة للرجال و النساء عند الحنفية و الشافعية و الحنابلة و المالكية و تسن فيها الجماعة عينا عند الشافعية و الحنابلة. و المالكية قالوا : الجماعة فيها مندوبة و الحنفية قالوا : الجماعة فيها سنة كفاية لأهل الحي, فلو قام بعضهم سقط الطلب عن الباقيين. |
| 5 | Determination of the beginning of the month of Ramadan | ففي هذا الزمان, أي منذ نصف قرن تقريبا في إندونيسيا مثلا, يثور بين المسلمين جدل و مرأه حول ثبوت الشهرين رمضان و شوال لتعيين اول رمضان لا بتداء الصوم, و شوال لعيد الفطر. و نحن ننصح ذوى الشأن ان يفصلوا فى المسألة بالرجوع إلى الكتاب و السنة و الإعتصام بحبل الله جميعا و اجتناب التفرق. فإن بدأ الصيام و يوم عيد الفطر من شعاعر الله تعالى و من معالم توحيد الكلمة على كلمة التوحيد |
| 6 | Visiting Graves | زيارة القبور تجيزها مذاهب المسلمين كلها, و تشرح للزائر ادابها. و هي سنة رسول الله صلى الله عليه و سلم. فقد زار عليه الصلاة و السلام بنفسه |

| Number | Chapter | Moderate Arguments |
|--------|-----------------------------|--|
| | | القبور و علم أصحابه كيف يزورون القبور فعلا في حياته الدنيوية صلى الله عليه وسلم. |
| 7 | Punishment of the Grave | أنكر عذاب القبر ونعيمه اناس ينتسبون الى الإسلام و قد برهنوا بإنكارهم هذا على جهل فاحش بدينهم فإن الكتاب والسنة ناطقان بما يكون في القبر من نعيم و عذاب لا يجروا على انكاره مسلم. |
| 8 | Visiting the Prophet's Tomb | و إني أعجب ثم أعجب أن يفهم ذو عقل منع زيارته صلى الله عليه وسلم من هذا الحديث مع فهم جواز شد الرحال الى المدينة المنورة بأنواره صلى الله عليه وسلم لأجل الصلاة في مسجده صلى الله عليه وسلم وإنما عجبت ثم عجبت من ذلك الفهم لأن المدينة المنورة بأنواره صلى الله عليه وسلم ما كان لها اي قيمة بين البلاد قبل هجرته صلى الله عليه وسلم إليها. و هذا المسجد الكريم مسجده صلى الله عليه وسلم, لو لا إضافته إليه عليه الصلاة والسلام لكان ككل المساجد, لا فضل له على أي مسجد من مساجد الدنيا. فالمسجد إنما عظم هذه العظمة و صارت اليلة فيه بألف صلاة في سواه من المساجد, لأنه المسجد الذي اختاره صلى الله عليه وسلم و بناه, و الذي كان يشرفه بالصلاة فيه و الذي كانت تهمل فيه الرحمات و البركات لخطوته بحلول شخصه الكريم فيه صلى الله عليه وسلم |

Implementation of Teaching the Book *Hujjah Ahlussunah Wa Al Jama'ah*

Implementation of service learning in this mentoring is divided into three stages: pre-implementation, implementation, and post-implementation.

1. Pre-implementation stage

In this stage, the team goes to the field to explore the community's needs to formulate a community empowerment program that meets those needs. The community referred to here is the members of the GP. Ansor in Karangjampo Village, Tirto Subdistrict. In this stage, the team also formulates the community's needs related to the importance of instilling, strengthening, and implementing the values of religious moderation to curb extremist attitudes, such as religious radicalism. The issue of radicalism is moving towards a massive movement that emerges globally with a background in religion or religion-based politics. Through focus group discussions (FGD), the team determines the material and texts for moderation.

2. Implementation

In this stage, the team carries out the core of service learning, which is teaching the book *Hujjah Aswaja* to members of GP. Ansor in Karangjampo Village. The steps taken include explaining the material of the book, analyzing moderate message texts in the book, and explaining the values of moderation messages to minimize radical understanding. Monitoring and evaluation of this stage are also implemented.

3. Post-implementation



In this stage, the team reflects on the implementation of the mentoring that has been carried out. Additionally, the team provides assessments and evaluations of the mentoring program's implementation.

Reflection on the Results of Teaching the Book *Hujjah Ahlusunah Wa Al Jama'ah*

The service learning process that has been conducted involves reflection. Reflection is an activity where an individual consciously thinks about, evaluates, and understands a specific experience or action. The main purpose of reflection is to gain a deeper understanding of oneself, learn from experiences, and develop insights. In this case, reflection is done to internalize the moderate messages contained in the book *Hujjah Aswaja*. Several key points from the reflection results can be summarized as follows:

- 1) The Importance of Religious Moderation
- 2) The Importance of the role of Kiai (Islamic religious leaders) in Religious Moderation
- 3) The Significance of studying the book *Hujjah Aswaja* in instilling the values of religious moderation
- 4) The Importance of the role of the Ansor organization in disseminating the message of religious moderation.

ANALYSIS

Analysis of Moderate Religious Texts in the Book *Hujjah Ahlusunah Wa Al Jama'ah*

Borrowing Antonio Gramsci's theory to assess the role of the intellectual class, Kiai Maksum. Although Gramsci's theory may not entirely apply to interpreting the text of Kiai Maksum's *Hujjah Aswaja*, Gramsci's perspective facilitates evaluating Kiai Maksum's role in producing moderate religious texts that resonate with all of his students across the archipelago. Gramsci explains that organic intellectuals are individuals who have an organic relationship with a particular social class and play a role in shaping and maintaining the dominance of that class.

Kiai Maksum is a figure closely connected to the community through the Krapyak pesantren. Naturally, he plays a role as an intellectual with an organic relationship with various groups, including students, the community, and the government. The dominance played by Kiai Maksum involves preserving a moderate understanding of religious practices that align with communal life in Indonesia. The moderate dominance is a culture that Kiai Maksum is cultivating through the "Hujjah" book. This moderate culture includes control over norms, values, and ideologies, emphasizing the importance of adopting a moderate stance in consolidating differences. As an

organic intellectual, Kiai Maksum plays a role in shaping and strengthening the social class hegemony he represents, namely, the group that believes in a moderate approach.

From the textual perspective, the intellectual prowess of KH. Ali Maksum is clearly reflected in this work. His profound mastery of the perspectives of the four Madhahib (Islamic schools of thought) and the Sciences of Hadith is highly evident. He skillfully connects the rationalization of jurisprudential arguments and hadith in a simple yet precise manner. He uses them as arguments, evidence, or foundations for the practices of *Ablus Sunnah wa al-Jama'ah* (Akhmad Faozi, 2020). This is crucial because, according to Gramsci, organic intellectuals play a significant role in shaping public opinion and directing the thoughts of society. Through their works, such as writings, speeches, or cultural activities, they contribute to the formation of collective consciousness that supports the social interests they advocate.

The discourse of *wasatīyyah* or moderation articulated by Kiai Maksum has fulfilled the three pillars of moderation outlined by Adian Husaini, namely, moderation of thought, moderation of movement, and moderation of actions. The moderate religious thinking in the book *Hujjah Aswaja* is reflected in Kiai Maksum's ability to integrate text and context, where religious thinking is not solely based on religious texts and does not impose the subjugation of reality and new contexts on the text. Kiai Maksum engages in a dialogue with the context at the beginning of each discussion, then dynamically discusses authoritative religious texts, ensuring that moderate religious thinking is not purely textual but, at the same time, not excessively liberal and neglectful of the text.

The second pillar is moderation in the form of movement. In this regard, the movement for the spread of religion, aimed at promoting goodness and avoiding evil, must be based on invitations rooted in the principle of improvement and carried out in a good manner. The message is very clear and definitive in the *Hujjah Aswaja* book, where Kiai Maksum repeatedly explains that different understandings of *amaliyyah*, which are related to *furu'*, should not lead to mutual hostility and condemnation among Muslims.

The third pillar is moderation in religious traditions and practices, namely, strengthening the relationship between religion and the traditions and culture of the local community. The presence of religion is not juxtaposed diametrically with culture; both are mutually open to building a dialogue that produces a new culture. The material in the *Hujjah Aswaja* book is closely related to the majority traditions of Indonesian Muslims, making the discussion of majority traditions framed in a moderate context very relevant and contextual. Moreover, it is not only relevant but also essential and existential at the same time.

In Noam Chomsky's language, the role of intellectuals in criticizing a discourse is presented through the *Hujjah Aswaja* book. Kiai Maksum has fulfilled his responsibility as an intellectual to

voice the truth and justice. Everything must be approached proportionally by engaging in various discourses, leading to a consensus that all differences converge at one central point, namely, a moderate attitude.

Kiai Maksum's attempt to confront the dangers of invisible radicalism arising from religious fanaticism is a critical aspect of his moderate discourse. This radicalism is systematically internalized through the belief that only they possess the truth, leading to blaming others. Adian Husaini explains that religious radicalism emerges as a result of having a high ideological and fanatical belief that they strive to replace the existing value and system; second, in their activities, they often use harsh actions, including the possibility of violence against other groups deemed contrary to their beliefs; third, socio-culturally and socio-religiously, radical groups have strong group ties and display distinctive self-presentation and ritual characteristics; fourth, radical Islamic groups often operate guerrilla-style, although many also operate openly (Husaini, 2013).

Khalid Abou Al-Fadl goes further to warn Muslims not to fall into authoritarianism. This characteristic is to consider the religious beliefs held by a group as the only correct understanding. The consequence of this attitude is to label groups outside oneself as wrong and worthy of enmity. Through the *Hujjah Aswaja* book, Kiai Maksum has created a work that can prevent Muslims from adopting authoritarianism. At the same time, Kiai Maksum, as a prominent figure of Nahdlatul Ulama, has the authority to explain the importance of a moderate attitude to prevent authoritarianism. Thus, his explanation about the importance of a moderate attitude becomes valid and legitimate.

Analysis of the Implementation of Teaching the Book *Hujjah Ahlussunah Wa Al Jama'ah*

1) Pre-Implementation

The analysis of the pre-implementation stage in the execution of service learning indicates a highly structured and comprehensive approach. The mentoring team actively engaged with the GP. Ansor community in Karangjampo Village, Tirto Subdistrict, demonstrating the importance of collaboration and active involvement from relevant parties. This is a positive step towards understanding the community's needs and aspirations. Through field surveys, the team successfully identified community issues and assets. This approach ensures that the empowerment program is designed to address real needs and potential within the community.

The focus on strengthening religious moderation in response to radicalism issues demonstrates an awareness of the social challenges faced by the community. This reflects a proactive response to relevant issues. To ensure the achievement of content goals, Focus Group Discussions (FGD) were conducted. The use of FGD is a good step to discuss and formulate content that aligns with the community's needs. Involving various stakeholders, including the

Service team, the Ansor GP. Karangjampo board, and academics, adds diversity and expertise to the planning process. The selection of the book "Hujjah Ahlussunah Wal Jama'ah" as teaching material indicates mature and relevant thinking. Collaborating with Ansor GP. and working with Kiai and academics from UIN K.H. Abdurrahman Wahid Pekalongan adds credibility and sustainability to the program.

Formulating the form of teaching services in the form of regular studies of the *Hujjah Aswaja* book demonstrates a commitment to the program's sustainability. Regular scheduling and active participation from the Ansor community ensure that the program can be implemented in a structured manner. Follow-up with material reviews shows responsiveness to FGD results and efforts to ensure that the material taught aligns with the program's objectives and targets.

This pre-implementation stage demonstrates a mature, responsive approach involving various stakeholders. The designed program has a strong foundation for success, with a focus on strengthening religious moderation and preventing radicalism in the Ansor community in Karangjampo Village.

2) Implementation

Analysis of the implementation stage in the execution of service learning shows a series of activities designed to provide teaching and reinforcement of religious moderation values to members of the GP. Ansor in Karangjampo Village.

The initial stage involves Kiai or speakers opening the *Hujjah Aswaja* book and explaining its contents. This step indicates that teaching is carried out by a source with expertise and knowledge in the field of religion. The process of analyzing the texts of moderate messages in the book is a crucial step. It reflects the team's commitment to understanding the values of moderation contained in the texts and preparing appropriate materials to be delivered to Ansor members. Involving two-way discussions between participants and speakers is an effective approach. It allows for the exchange of ideas, understanding, and provides an opportunity for participants to actively participate in learning. This discussion also triggers reflections on the moderate values found in the book.

The monitoring and evaluation steps show the team's seriousness in ensuring the success of the teaching stages. Through evaluation, the team can identify areas for improvement and ensure that the goals of service learning are achieved. The involvement of the Ansor GP. Karangjampo board in distributing moderate messages through social media shows efforts to expand the impact of teaching. The use of engaging quotes on social media can reach more people and strengthen the message of moderation. Involving Ansor officials in the distribution of moderate messages

demonstrates active participation and community involvement in supporting the program. This creates synergy between the mentoring team and Ansor members in achieving common goals.

The Chairperson of the Ansor GP. Karangjombo branch expressed that he and his Ansor Banser friends have long believed that the book *Hujjah Aswaja* often studied among the Nahdliyin, is only limited to textual evidence of amaliyah aswaja an nahdliyah (M. Aminun, 2023). However, in reality, the book is not only textual but also filled with implicit messages, especially related to religious moderation. This new experience truly provides a fresh learning experience for Ansor friends to be more enthusiastic in studying and examining the works of earlier scholars. Ruston Nawawi (Ruston Nawawi, 2023) who is not an academician but an Ansor cadre, expressed receiving new knowledge about religious moderation. His view of the academic world, which has been perceived as exclusive, has changed upon seeing a program that involves studying the book and explaining harmony in religion academically.

Overall, this implementation stage reflects serious efforts to provide effective teaching and reinforcement of religious moderation values. Through a combination of learning from the book, interactive discussions, and the distribution of messages through social media, the program is expected to have a broader impact in preventing radical understanding among members of the GP. Ansor.

3) Post-Implementation

The analysis of the post-implementation stage in the execution of service learning indicates a focus on assessment and evaluation to ensure the continuity of the service program and the desired positive impact. This post-implementation stage reflects the team's commitment to ensuring that the positive impact of the program can persist and serve as a model for members of the GP. Ansor in Karangjombo Village and its surrounding environment.

This stage demonstrates the team's desire to understand and evaluate how the mentoring implementation has unfolded. This reflection process is a crucial step to identify successes, obstacles, and lessons learned to enhance the program in the future. Additionally, the assessment and evaluation process show the team's commitment to measure the impact and success of the mentoring program. This evaluation can encompass various aspects such as member participation, understanding of religious moderation, dissemination of peace messages, and other positive impacts. The team also focuses on program sustainability, indicating that the team is not only interested in immediate outcomes but also in long-term impacts. Making this program a role model for all members of the GP. Ansor in Karangjombo Village creates the expectation that moderate attitudes and a moderate environment can continue to evolve.

The ultimate goal of this program is to foster a moderate attitude and spread peace messages among members of the GP. Ansor and the surrounding environment. As expressed by the Coordinator of Banser District Tirto, Yusuf Bahtiar, (Bahtiar, 2023) "Ansor and Banser have always had a strong spirit of preserving the harmony, unity, and integrity of the Indonesian state. Spirit alone is certainly not enough; there must also be knowledge. This empowerment program is very beneficial for Ansor Banser members to continue to serve the country and religion through knowledge, not haphazardly, let alone claiming to be the most correct."

The evaluation of this program should reflect the extent to which these goals have been achieved and whether the program has made a positive contribution to behavioral changes and the understanding of the community. Through this evaluation, religious moderation should also encompass the impact on the surrounding environment, both in terms of attitudes, understanding, and actual actions in creating a moderate environment. Through the post-implementation stage, the evaluation can provide a basis for improvements and the development of the program in the future. The team should consider areas where the program can be enhanced and strategies that can be implemented to improve its effectiveness.

Analysis of the Reflection on the Results of Teaching the Book *Hujjah Ahlussunah Wa Al Jama'ah*

The Importance of Religious Moderation, the Role of Kiai, the Study of the Book *Hujjah Aswaja* and the Participation of Organizations such as the GP. Ansor in Creating a Tolerant, Inclusive Society, and Combating Extremism can be seen from the following analysis:

1. The Importance of Religious Moderation

Religious moderation emphasizes the importance of tolerance and understanding among people of different religions. This creates a harmonious environment that respects the diversity of beliefs. Religious moderation acts as a preventive measure against conflicts, establishing a framework where differences can be addressed through dialogue and mutual understanding. Religious moderation contributes to personal growth by instilling values of wisdom and balance in religious practices, promoting social harmony by teaching inclusive values and mutual respect. Religious moderation embraces pluralism, respecting and acknowledging diversity in beliefs and religious practices. Its contribution to shaping a just society lies in viewing all individuals as equal in legal and moral terms, acting as a shield against extremism by rejecting radical and fanatical approaches.

2. The Importance of the Role of Kiai in Moderation

The role of Kiai includes maintaining tolerance among people of different religions, pioneering dialogue, and promoting an open-minded attitude towards differences. Kiai also

has the responsibility to guide their followers in understanding religion moderately, avoiding extreme interpretations. The role of Kiai involves engaging in interfaith dialogue to build mutual understanding and respect for diversity. In the field of education, Kiai is involved in inclusive religious education, providing a holistic understanding of religious teachings. In terms of defense and security, Kiai emphasizes the rejection of extremism and radicalism, advocating for peaceful and moderate religious teachings. Within the community, Kiai is considered a social and moral leader, setting an example of proper and responsible religious practices and nurturing the character and ethics of their followers, guiding them to become responsible and moral individuals.

3. Studying the book *Hujjah Ablussunah Wal Jama'ah* is crucial

The study of this book promotes both scholarly and cultural traditions, upholding the values of local wisdom and intellectualism that assist the community in understanding religion within a profound and relevant context. Through such book studies, insights are provided that can prevent the possibility of extreme religious interpretations. Delving into books like *Hujjah Aswaja* can contribute to community empowerment by enhancing religious understanding, fostering a society with social empathy, and preserving unity. Therefore, examining these texts goes beyond the superficial level of textual meanings; it is crucial in providing a significant contribution to Islamic education by offering moderate teaching resources.

4. The significance of the role of the GP. Ansor is crucial

Throughout its existence, GP Ansor has been widely recognized for actively engaging in community empowerment, assisting them in becoming agents of positive change. GP Ansor supports diversity by promoting interfaith dialogue and encouraging collaboration among people of different religions. Advocating against extremism and radicalism, Ansor plays a crucial role in combating dangerous ideologies and stands at the forefront in the fight against extremism and radicalism. Concrete steps taken include facilitating interfaith dialogue and creating platforms to understand and appreciate differences. In this era of digitization, GP Ansor is actively utilizing social media and digital information to disseminate moderate understanding and combat the spread of online media-based radical ideologies. It expands its network, builds partnerships with other organizations to enhance its positive impact.

CONCLUSION

Moderate religious texts in the book *Hujjah Aswaja* are found in eight chapters, namely: Sending the Reward of Recitation, Charity and Righteous Deeds for the Deceased, Sunnah Prayers before Jumu'ah, Talqin for the Deceased, Tarawih Prayer, Determining the Beginning of Ramadan, Visiting Graves, the Punishment of the Grave, and Visiting the Prophet's Tomb. The

implementation of teaching the book *Hujjah Aswaja* is carried out through three stages: pre-implementation, implementation, and post-implementation. The pre-implementation stage involves field surveys, the selection of a focus for strengthening religious moderation, and FGD for formulating moderate text material in the book *Hujjah Aswaja*. The implementation stage includes teaching the book *Hujjah Aswaja*, text analysis, two-way discussions, monitoring, evaluation, and distributing messages through social media. The post-implementation stage is the team's effort to ensure the continuity of the service program and the desired positive impact. Focusing on sustainability, serving as a role model for members of GP Ansor, and embodying a moderate attitude as well as spreading messages of peace create hope that this program can make a long-term positive contribution. Reflections on the results of this program for members of GP Ansor Karangjampo consist of four points: the importance of religious moderation, the importance of the role of the Kiai in moderation, the importance of studying the book *Hujjah Aswaja* and the importance of the role of GP Ansor.

ACKNOWLEDGMENT

The team Based Community Service Team would like to express gratitude to the Rector of UIN K.H. Abdurrahman Wahid Pekalongan, the Head of LP2M, the Head of the Community Service Center, the Head of Karangjampo Village, and the Chairman and Members of GP Ansor Karangjampo for their full support of this activity.

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