

## Religious Moderation Perspectives On Arabic Language Learning For Islamic Boarding Schools In Lampung

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### Abstract

The study of religious moderation is still a widely discussed topic. The study of religious moderation emerges with moderate values as knowledge that does not contain violence, extremism, and false doctrine, in society. However, amid the polemic of extremist ideologies, Islamic boarding schools come with a unique learning system. For example, learning Arabic in Islamic boarding schools can lead students to understand the meaning of moderation in society. The moderate values in the books and the slogans and mottos of the Islamic Boarding School are easily understood and implemented by the students daily. This paper aims to convey and reveal the values of religious moderation in Arabic language learning at Islamic Boarding Schools in Lampung. They are written qualitatively, analyzing several textbooks and slogans in Islamic boarding schools. Based on the results of the analysis of Arabic language learning, the meaning of moderation in Islamic boarding schools that are actively learned by students, such as nationalism, tolerance, tawazun, and fairness, are seen in students' learning and daily activities. The manifestation of moderation values shows that the Islamic Boarding School in Lampung has carried moderate values since its inception and can become an intermediary to maintain societal harmony.

**Keywords:** Arabic; Language Learning; Religious Moderation; Boarding School.

### INTRODUCTION

The study of Religious Moderation is still a topic of study that is widely discussed. The study of religious moderation emerges with moderate values contained in it as knowledge that does not contain violence, extremism and false doctrines of religion in society. However, in society, these negative values are followed by some students, which should be an evaluation of various parties, especially for implementers and observers of education (Hanipudin et al., 2023) (Pujiati, 2021) (Kurniawan et al., 2023). So that the emergence of religious moderation should be appreciated for its presence even though it has existed since ancient times. In the Quran, religious moderation is mentioned with the term wasathiyah Islam. The goal is to make Islam Rahmatan Lil Alamin which can bring together two opposing poles. At the same time as a bridge connecting the two without leaning towards the other side. Being cooperative, tolerant and harmonious with different groups (Subchi et al., 2022) (Syahbudin et al., 2023) (Akhmadi, n.d.). In order to realize a life of mutual harmony and harmony between others.

The life of mutual respect is not spared in the Pesantren. Islamic boarding schools have a variety of uniqueness in terms of curriculum, regular patterns of life or interesting learning, one of which is Arabic (Fidayani & Ammar, 2023) (Fauzan, n.d., p. 169). In the ability to speak Arabic in the boarding school, it is necessary to realize the attitude of mutual respect because Arabic is one of the good communication tools to coordinate the

connected meaning. Including the value of religious moderation can be conveyed in Arabic learning texts. Besides being the language of the Quran, in this case Arabic is a unifying language that includes four components, namely, as a means of communication, culture, social and religion (Wargadinata & Maimunah, 2021) (Ridho, n.d.). In terms of religion, Arabic as a liaison and clarifier so that the message of Islamic teachings can be conveyed. At the same time as da'wah islamiyyah for the community. Internalization of religious moderation is explicitly a reflection of Islamic preaching. thus, Arabic has a relationship with the spread of religious moderation, one of which is in Islamic Boarding School. Because Islamic boarding schools are educational institutions that use Arabic as an institutional foundation, both in terms of learning, daily communication or means of pesantren da'wah. The uniqueness of Arabic Language Learning in Islamic boarding schools is in the daily learning texts which, when examined more deeply, contain the philosophical values of religious moderation. so that it can be examined the values of religious moderation in Arabic language learning in Islamic boarding schools, one of which is the ability to conclude Arabic texts. Because of the interest in the uniqueness above, researchers want to examine more deeply about Arabic language learning in creating a perspective of religious moderation in Islamic Boarding Schools in Lampung.

## METHOD

This research is descriptive in nature by writing down the information from the person or subject observed. To facilitate data analysis, this research is part of a qualitative method, through a survey of the object of research. In this qualitative research, the data will be presented with a descriptive analysis of the results of text analysis or document support data that has been analyzed in a narrative to be studied as a whole and comprehensively. After that, the purpose and meaning of the results of the analysis of the object of study will appear. The data collection techniques of researchers with text studies on learning materials in Islamic boarding schools, using survey questionnaires and interviews with teachers and active students. By conducting further observations and documentation to obtain data related to Arabic language learning and the value of religious mentation in it. This research, which focuses on Arabic language learning, is a type of qualitative research that uses survey analysis to perfect the research.

## RESULTS AND DISCUSSIONS

### Arabic Language Learning In Islamic Boarding School

Arabic language learning in pesantren is unique and interesting. A variety of active methods are often used in both Salaf and Modern huts. In salafi boarding schools such as *sorogan*, *wetonan*, *halaqoh* and *bahstul masail*. As for the Islamic Boarding School that actively revives the Arabic language, generally by practicing muhadatsah, holding fathul kutub and bahstul masail. Islamic Boarding School Darussa'adah applies sorogan and wetonan methods in learning Arabic. The students routinely study the books from the kyai directly through halaqoh or *bahstul masail*. (Dr. Hj. Malikhah, personal communication, 2022). In its implementation in the learning activities of students in Islamic Boarding School, this variety of methods is used by adjusting the conditions and grade levels, meaning that each grade level uses different methods according to the grade level. At the basic level in addition to using the memorization method, it also uses the sorogan and bandongan or wetonan method, as a result of the results of memorizing students in the form of a hundred amil in the book of nahwu, sentence structures, such as

mubtada and khabar, fiil, fail, maf'ul and others, as well as several sharaf rules along with their examples reported by sorogan to the teacher until they are completely biased and fashih. And as a sanction for the santri's inability or not fully mastering, the teacher will tell him to repeat and deposit on another occasion. After finishing memorizing what must be memorized then the teacher teaches him how to use it in reading classical books, books that are not lined up and meaningful, then the teacher uses the wetonan and bandongan methods, this method is widely used in the second grade. Because the second grade has begun to study books that are not lined up such as *Albajuri*, *Mutammimah*, *kifayatul A'wam* and others.

The last method used for tsanwiyah precisely in the second grade is the wetonan method where the teacher reads the book, translates explains, and repeats the letters of Arabic texts without harakat, while each santri notes the position of the word under the sentence in question. With this method the teacher teaches students how to apply the knowledge of tools (nahwu sharaf) that have been memorized and studied, so that students are proficient in reading the book, giving harakat, and being able to explain properly and correctly. As for the third grade level and beyond, the lecture method, the bahatsulmasail or discussion method and the demonstration method are used. (Dr. Hj. Malikhah, personal communication, 2022). This lecture method is used by the teacher in explaining the subject matter of the book which is conveyed by explaining and saying orally and the santri listen to the information conveyed by the teacher and record the teacher's information which is considered important. While at the end of the delivery of the subject matter the teacher draws conclusions from the lessons that have been delivered. However, there are quite a lot of learning methods to be applied in classical book learning, especially third grade and above. This question and answer method is used to generate santri thinking both to ask and to answer, so that the teaching and learning process is more lively, creating a pleasant learning atmosphere, not rigid and boring. The discussion method is a way of educating that seeks to solve the problem at hand, either two or more people who each submit arguments to strengthen their opinion. To get an agreed thing, of course, each of them eliminates feelings of subjectivity and emotionality that will reduce the weight of proper reasoning considerations. As a Salafi boarding School, Darussa'adah actively mobilizes santri to learn Arabic. Although more with studies and books, Darussa'adah students are able to understand Arabic and even some of their students are able to communicate in Arabic. In Other, Modern Islamic Boarding School Darussalam Gontor For Girls Eight using different methods in learning Arabic. As a Modern Boarding School, Gontor for girls eight is requires Arabic as a daily language both in class and outside the classroom. Gontor for girls eight is one of the Islamic boarding schools that applies two languages (bilingual), both in daily life and in teaching and learning activities. In their daily lives, Gontor students are required to communicate using Arabic and English as an introduction to speaking. While in teaching and learning, Gontor students and teachers are required to speak Arabic and English in the classroom. If examined from the daily life and patterns of Gontor, Arabic language learning in Gontor is an integrated system between two mutually supporting systems, namely Arabic language learning in integrated classes with the daily life of the santri both in the dormitory and in the Islamic Boarding School environment. This means that Arabic learning is not only taught in class, but Gontor emphasizes students to use it in consistent daily communication. So that the language environment in Gontor includes five competencies, namely speaking, listening, writing, reading and teaching skills. For Gontor, Arabic language skills are not enough

with only four skills, because in Gontor teachers are also required to speak Arabic in the teaching and learning process. Gontor's curriculum as *Kulliyatul Muallimin Al-Islamiyah* or a nursery for teachers makes the goal of being proficient in Arabic not enough to reach only four skills. Arabic language skills should be able to be applied and practiced directly in teaching. (Z. Arifin, personal communication, 2022). Thus, Gontor does not accept teachers from outside, because the curriculum used is *Kulliyatul Muallimat Al-Islamiyah* or KMI and an integrated system that only appoints its alumni as teachers in Gontor. The same thing is also done by Gontor for girls eight as a branch of Gontor using a system similar to the Center. This extends to Arabic language learning techniques and integrated systems that have been running until now.

The variety of Arabic language learning methods (*thoriqoh mubasyaroh*) makes it easy for student of Modern Islamic Boarding School Darussalam Gontor For Girls Eight to train themselves to develop language skills. In addition to the classroom, language skills are honed in the daily lives of student when communicating in the dormitory, in the cottage environment, extracurricular activities and the motto of the cottage which is attached to several corners of the cottage environment. In their daily lives, students are required to speak Arabic and English with a specified weekly schedule. The students' language skills continue to be honed in a variety of activities and conversations. That is what makes students able to immediately master Arabic and English because it is applied consistently. In addition, in class, teachers and students actively speak Arabic in explaining material and discussions. In addition to general lessons, Gontor uses reference books that are taught using Arabic either self-published or adopted from outside written by Muslim scholars and writers. As for extracurricular activities, Modern Islamic Boarding School Darussalam Gontor For Girls Eight students are required to participate in *Muhadatsah* activities every day after dawn. From providing vocabulary to stringing Arabic sentences by combining *fi'il* and daily words. And practice saying and memorizing conversational sentences twice a week. There is also an evaluation in the form of a language exam at the end of each semester. This is done to maintain and train the process of santri language skills in speaking and writing Arabic. In addition, Modern Islamic Boarding School Darussalam Gontor For Girls Eight often organizes language competitions such as *Malikah al-Lughoh* (Language Ambassador), *Qiraah* Arabic poetry, and the Arabic Language Festival which consists of other Arabic language competitions. The Arabic learning process at Modern Islamic Boarding School Darussalam Gontor For Girls Eight is written on the walls of the Islamic Boarding School environment with calligraphy or *syi'ar ma'had*. Aphorisms, advice and mottos from the leadership are immortalized with calligraphy to be learned and absorbed by the entire Islamic Boarding School population. The hope is that all residents of the cottage remain consistent in living life well. And of course these sentences are written using *fashih* Arabic so that they are easy to read, understand and student's memorize at Modern Islamic Boarding School Darussalam Gontor For Girls Eight.

In line with the above, Islamic Boarding School Modern Madinah also uses the same method in learning Arabic. Arabic language learning at Madinah cottage consists of learning components as other formal educational institutions. The existing learning components include curriculum, educators, methods and learning media and evaluation. In the curriculum component, Madinah emphasizes the ability of *Mutholaah* (reading Arabic), *Nahwu* and *Sharaf* (M. Yamin, personal communication, 2022). All Arabic language materials are taught by outside teachers and permanent teachers of Islamic

Boarding School Madinah who serve for approximately 1 year. The ability to speak Arabic that is emphasized by Islamic Boarding School Madinah is inseparable from various learning methods. The al-Muhadatsah al-yaumiyah method is the main method in honing Arabic language skills. With practice communicating and conversing in Arabic, all students are required to use a pocket book in which there are daily mufrodat as a basis for speaking and communicating, then the teachers supervise the implementation and evaluate this muhadatsah activity. Furthermore, the al-insya' al-yaumi program or composing stories using Arabic is also carried out to hone the writing and composing skills of Islamic Boarding School Madinah students (M. Yamin, personal communication, 2022). Starting from the 2nd grade of junior high school and trained when returning to the dormitory makes students able to immediately master the ability to write and compose in Arabic. In addition to the classical learning program, Islamic Boarding School Modern Madinah also conducts a language improvement program as an out-of-class or extracurricular activity, including: Arabic conversation every week, speech competitions, drama and quiz in Arabic and Public Speaking using Arabic.

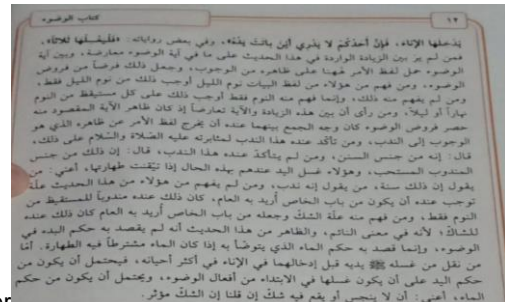
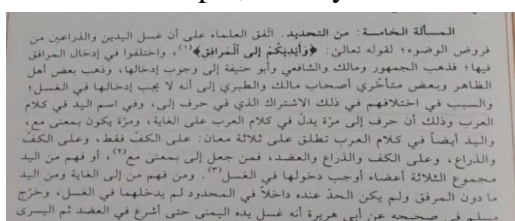
Modern Islamic Boarding School Modern generally requires all students to be active in Arabic. Not only at the level of texts and books, but also active language in daily activities. In line with that, of course the Islamic Boarding School has innovative learning models and supports the students' fluency in language. With the creation of *Bi'ah Arabiyah* (Arabic speaking environment) through supervision and discipline can encourage the ability of students to communicate well. As applied by Islamic Boarding School Diniyyah Putri to students by requiring conversation practice in Arabic. In addition, holding routine muhadatsah activities every day by providing new vocabulary every day. And the advanced stage of Islamic Boarding School of Diniyyah Putri Lampung has an Arabic and English learning program in Pare Kediri. This activity is carried out to prepare santri for the National Exam (UN). It is hoped that this comparative study activity will be able to help students face the UN National Exam and be more proficient in foreign languages. And as a strengthening of language skills and discipline enforcement, students who are not active in foreign languages are considered to have violated the rules. So sanctions are given according to different levels (A. Hasyim, personal communication, 2022). The Discipline is the key to organizing and forming a language environment in the Islamic Boarding School. Likewise, *Darunnajah* Islamic Boarding School Jakarta disciplines its students to speak Arabic daily. Through the *muhadatsah* program, *liqo usbu' lughowi* and daily supervision (*jasus*). In addition to daily communication and conversation, *bi'ah arabiyah* at *Darunnajah* Islamic Boarding School Jakarta is also used to deliver oral announcements and competitions such as Arabic drama, Qiraatu shi'ir and Arabic speech and other competitions. It is also found in the slogans of the pesantren which contain motivation and aphorisms (Siddiq, 2018). Slogans and aphorisms in foreign languages are also found in Modern Islamic Boarding School Gontor For Girl Eight, because according to Modern Islamic Boarding School Gontor, education is not limited to sitting in class, but education is everywhere. What is heard, felt, and done is all education. So it is true that in Modern Islamic Boarding School Arabic is easily delivered and runs well. The students are able to speak Arabic actively both in the level of understanding and communication. This is shown by various methods of learning Arabic at Modern Islamic Boarding School such as *Muhadatsah*, language speeches, *fathul kutub* activities, competition activities to foreign guest visits. And in general, Arabic language learning in both Salaf and Modern Islamic Boarding Schools

cannot be separated from the four objectives of language learning, namely the ability to speak, listen, read, write even to the ability to teach in Arabic or foreign languages. Arabic as a medium of instruction in Modern Islamic Boarding School.

As the language of instruction, Arabic is considered capable of leading to an understanding of religious moderation. With the development of learning in modern and traditional pesantren, Arabic can be understood well, so that the meaning of Arabic books or texts can be understood by students. The subject matter becomes the main source of study in learning. The material presented acts as a tool as well as a medium for understanding the content and language related to study topics such as aqidah, fiqh, akhlaq, hadith and tafsir. Meanwhile, the teaching method is generally in the form of grammar-tarjamah with traditional techniques. That is where the teacher or kiyai and the students (santri) each hold a book (*kitab*). The teacher reads and interprets word by word or sentence by sentence into Indonesian or local languages in traditional huts that have been brought closer to the sensitivity of the Arabic language. Arabic grammar (*qawa'id*) is inserted into certain words as symbols that indicate the function of a word in a sentence. Students only record the meaning of each Arabic word or sentence spoken by the teacher, without any active and productive verbal interaction between the teacher or kiai and his students. Similar to this, Modern Islamic Boarding Schools also involve materials, methods, teachers and students in learning Arabic and kitab. The difference is that in the Modern Islamic Boarding School, santri do not only stop at the stage of deciphering, further than that, santri are asked to understand more deeply. The understanding is evidenced by writing a re-summary and presentation of what is understood in class using Arabic (A. Syukron, personal communication, 2022) So, there is a reciprocal relationship in learning Arabic in Modern Islamic Boarding School Gontor For Girl Eight and Modern Islamic Boarding School Madinah. Where all students are given the space and opportunity to convey the meaning of learning according to the current subject. That way, the students are able to master four foreign language skills in the classroom.

### Religious Moderation in Arabic Language Learning

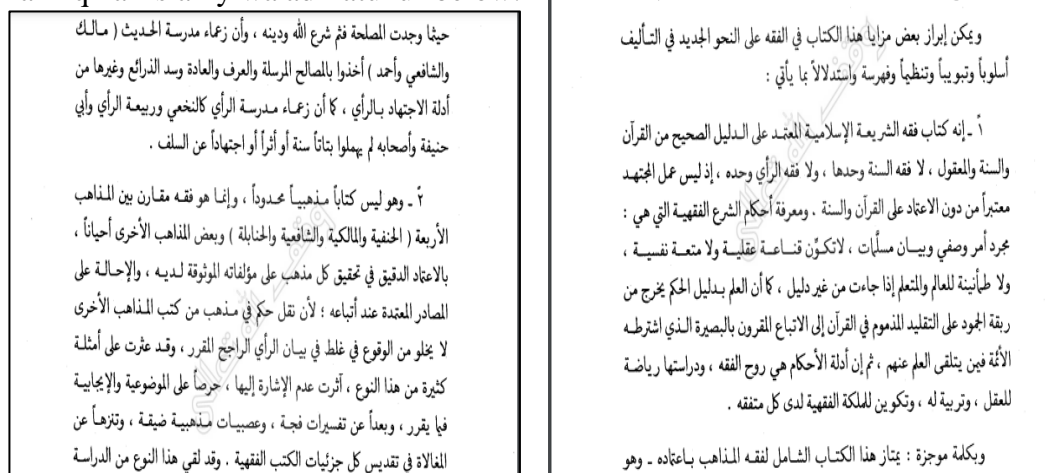
Indeed, Arabic language learning can be used as a medium in understanding the meaning of religious moderation in Islamic boarding schools. In addition to being active in communication, Arabic is generally used in learning in class and outside the classroom. In Pesantren, the meaning of moderation is implied and spread in several textbooks, cottage slogans, and santri writings. As in Modern Islamic Boarding School Madinah, which uses the book "*bidayatul Mujtahid*" by Ibn Rushd in learning fiqh material for its students. The book is famous for compiling four madzhab to provide insight and openness in the field of fiqh four madzhab. Even this book is considered the best book in the matter of explanation on fiqh issues. The preparation of this book is a form of Ibn Rusyd's response to the condition of Muslims in Andalusia at that time. Where Indonesian Muslims are trapped and only focus on taklid and high fanaticism in the madhhabs, especially the Maliki madzhab. And then Ibn Rushd tried to bring Muslims by pulling the red thread with current issues to be connected with the appropriate arguments in the Al-Quran and Sunna. The book *bidayatul mujtahid* is offers fiqh madzhab is not only taught in salaf pesantren, in Islamic Boarding School Modern Madinah also provides students with an understanding of fiqh knowledge through four madzhab as in the problem of wudhu' as an example, namely:



Vol.

In this chapter, the text discusses the procedure of ablution according to several scholars' views. Among other things, gargling and istinsyaq are Sunnah according to Imams Malik, Shafi'I and Hanafi. It is obligatory according to Abu Daud. While istinsyaq is obligatory and gargling is sunnah is the view of Abu Saur, Abu Ubaidah and some of the Az-zahiri group. These different scholarly views are not intended to mix teachings or sway Muslims' choices. However, it is intended to provide knowledge and open the minds of students to know the existing laws in accordance with the opinions of the Ulama. In addition to avoiding mistakes in determining the law in terms of worship, it is also to avoid students being rigid about religious teachings and worship. Rigid attitude in religion is caused by many factors such as: first, superficial and doctrinal understanding of religion, second, lack of deepening the meaning of religious texts, third, too focused on furu'iyah issues so as to forget the ushuliyah aspect, fourth, easily forbidding something so that it divides groups, fifth, little understanding of hokum both in terms of legal origins and culturally, sixth, unstable social, political and diversity conditions (Al- Qaradhawy, 1406). Rigid actions in religion in society can be suppressed by not imposing the will of one clerical opinion that is adhered to, and not judging the opinions of other Ulama. That is the location of tolerance and respect between others that the Islamic Boarding School expects to students when they graduate and enter the community. With the hope that the alumni of the cottage are able to become mediators in society and can be accepted by all circles.

Differences in fiqh studies are expected to be stable and not cause conflicts between madhhabs that damage ukhuwwah and the unity of the ummah, because of course they realize that the differences that arise are on issues surrounding furu'iyah issues, not the main problems in worship and mu'amalah. For this reason, Muslims should not criticize or blaspheme, which can lead to disputes between madhhabs. Because it can lead to polarization and fanatical sects of certain madhhabs. The same thing is also taught in Islamic Boarding School As'sa'diyah South Sulawesi. As a large salaf Islamic Boarding School in Sulawesi, it still uses *sorogan* and *weton* methods in learning Arabic. In the frame of the halaqah the students listen and listen to the teacher's explanation of a particular book. In the fiqh halaqah, As'sa'diyah Islamic Boarding School uses the book "al-fiqh al-islamy wa adillatuhu" below:



Picture 2. Al-Fiqh Al-Islamy Wa Adillatuhu

The book written by Wahbah Zuhaily is widely used by Salaf Islamic Boarding Schools in learning the rules of fiqhiah. In Islamic Boarding School As'sa'diyah, this fiqh al-islam wa adillatuhu book is used in sorogan in the routine study of santri. This book implies a moderate meaning. Because this book takes fatwas from four madhhabs of fiqh, namely the hanafi, maliki, shafi'i and hanbali madhhabs and is not limited to just one madhhab (Zuhaily, 1984) This means that in this book there are many dialogues on the fiqh chapters of the four madhhabs. The content of the four madhhabs in this book characterizes the value of being open, not exclusive to other laws, and respecting other opinions. The differences in this book are not a problem, which will help and provide new knowledge for readers. That is the basis for using this book in As'sa'diyah Islamic Boarding School in learning Arabic to santri. In addition to teaching a sense of respect for differences in fiqh rules, Islamic Boarding School students are given several views on sharia law. This can open the insight and thinking of santri to not be affected by radicalism and be exclusive to differences. In the context of learning, both Modern and Salaf Islamic Boarding Schools use similar teaching materials. This means that although the books used as learning media are different, the substance and content of the teachings are similar. Both teach students to understand the law according to a broad perspective. And not comparing or cornering one particular madhhab sect. With the hope that students will be able to expand their knowledge for the scope of fiqh law.

Different from fiqh issues that foster an attitude of respect for differences in opinion of the four madhhabs, this text fosters an attitude of love for the country by appreciating differences between ethnicities and cultures. In general, Arabic language learning at Modern Islamic Boarding School Gontor For Girl Eight is effective and goes well. The ability of santri at the stage of learning to read and memorize well makes santri able to understand Arabic-language sources and books. In learning Mahfudzat material, for example, students hear explanations from teachers with Arabic as an introduction to learning. In addition, learning at Modern Islamic Boarding School Gontor For Girl Eight implies a moderate meaning in Mahfudzat lessons as follows:

**Table 1. Moderate in Mahfudzat Lesson**

Aku seorang Pandu Pramuka	أَنَا الْفَتَى الْكَشَّافُ
Merupakan kewajiban seorang pramuka untuk menolong sesama	مِنْ وَاجِبِي الْإِسْعَافُ
Aku berusaha dengan segenap kekuatanku	أَسْعَى بِكُلِّ جُهْدِي
Untuk melayani sesama	لِخِدْمَةِ الْعِبَادِ
Aku melayani semua saudaraku	أَخْدُمُ كُلَّ أَهْلِي
Tanpa mengharapkan tanda jasa	بِلَا انْتِظَارِ مُهْلِ
Maka mengabdikan atau berkhidmat kepada tanah air	فَخِدْمَةُ الْأَوْطَانِ
Merupakan kewajiban manusia	مِنْ وَاجِبِ الْإِنْسَانِ

#### المفردات:

الإسعاف	: إهداء المساعدة	الحدث	: الفتى
لخدمة	: لمساعدة الأمة	قوتي : طاقتي	: جهدي
العباد			



أهلي : عشيرتي: قرنائي مهل : جزاء: أجر

### الشرح:

- ١ - أنا شاب قوي الجسم و أنا الكشاف فيجب عليّ المساعدة أن أن أساعد غيري بقدر استطاعتي.
- ٢ - أنا أسعى بكلّ جهدي و أعمل بكلّ طاقتي لأهميّة العباد أو لأهميّة المجتمع.
- ٣ - أعمل بالإخلاص لأن أكون مساعدا لأهلي ولقرنائي ولأصدقائي و لا أنتظر الأجرة منهم.

Arabic language learning in Mahfudzat material is taught to second grade students at Modern Islamic Boarding School Gontor For Girl Eight 8. Explicitly, this mahfudzat talks about scouting, but in fact there is an implicit meal from the material, namely the spirit of fighting and defending the country. It is explained there in a meaningful way that a Scout is a figure who is expected to have a spirit of struggle and a spirit of helping others without expecting selflessness or merit. This is the same as the criteria possessed by Modern Islamic Boarding School Gontor For Girl Eight santri who have a spirit of struggle and mutual help. Scouts here mean santri with a militant attitude to struggle in learning, obeying Islamic Boarding School discipline and living life in Islamic Boarding School with enthusiasm and patience. As well as being able to live with mutual respect both with teachers and fellow students. This soul is what is implied in the mahfudzat above. Therefore, the values of such struggle should be owned by all children of the nation, especially the youth who are the 'future' of a nation.

In Islamic Boarding School, learning Arabic is not only done classically. The integrated learning system makes the process can occur anywhere, anytime and with any media. In Darussa'adah, the meaning of religious moderation is implied in the slogan of Islamic Boarding School. Generally, tolerance in religion means mutual respect and tolerance towards adherents of other religions, not forcing them to follow their religion and not even interfering with anything in their respective religious affairs. Tolerance is an attitude of mutual respect, respect, and provide space for religious adherents to embrace religion in accordance with their respective religions without coercion from anyone. Thus, each religious adherent can carry out their religious rituals with a sense of peace and will create an atmosphere of harmonious interfaith life, away from conflict and hostility. In Islam, tolerance is needed to address differences while providing freedom to practice certain beliefs or madzhab. Islamic Boarding School Darussa'adah itself is oriented towards the aqidah ahlu alsunnah wal jamaah de. With this belief, Darussa'adah is able to coexist with other understandings and streams. Islamic Boarding School Darussa'adah is able to carry out its role as an educational institution that stands to develop and spread wasathiyah teachings in the midst of society (Dr. Hj. Malikhah, personal communication, 2022). She continued, tolerance means being able to deal with social dynamics in society, and understanding that tolerance has the principle of mutual respect. Tolerance is not interpreted as an effort to mix and equalize diverse understandings, but rather an attitude of accepting differences and not forcing the will. Because such an attitude creates disharmony in religious life. Islamic teachings explain that there is no compulsion in belief and religion. However, understanding and understanding other religions does not mean justifying their religious teachings, but what is meant is not to force someone to a particular religion. With a diverse religious life, accepting differences and not imposing is recommended for all religious adherents.

## CONCLUSION

After conducting observations and in-depth studies on the analysis of Arabic language learning in creating a perspective of religious moderation, we can conclude first, that religious moderation and moderate attitudes have existed since long ago in Islamic Boarding Schools. In the past, it means that since the beginning of the establishment of Islamic Boarding School, both salaf and modern, both have included a moderate system in the curriculum and a variety of cottage activities. In addition, Arabic is used for daily communication and introductory Arabic language learning is able to deliver students to an understanding of religious teachings, one of which is an understanding of wasathiyah Islam. So that it can increase the insight of students and foster an open attitude to ethnic diversity, culture in the Boarding School's environment. Moderate understanding in Islamic boarding schools can also be seen from the Arabic language learning process which is implied by textbooks, slogans, and daily activities of students and even alumni. In addition, it is implied by the work of kyai or usadz in the community with the ability to preach in the form of lectures that edit from the books as a reference source written by previous Muslim scholars. Which prioritizes insight and is not rigid about differences. Or as an effort to expand the meaning of Islam Rahmatan lil 'Alamin.

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