



**Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan**  
issn 2354-6174 eissn 2476-9649  
Tersedia online di: [journal.iainkudus.ac.id/index.php/fikrah](http://journal.iainkudus.ac.id/index.php/fikrah)  
Volume 13 Nomor 1 2025, (43-64)  
DOI: 10.21043/fikrah.v13i1.29552

## **The Values of Moderate Theology in Understanding Hadith: Insights from Indonesia**

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### **Abstract**

This study aims to examine moderate theology in understanding the Prophet's hadith especially the tolerance hadith narrated by Ahmad. This article aims to reveal the phenomenon of theological studies developing in universities and Islamic boarding schools, which are centres of Islam in Indonesia. The methodology used is a case study with a qualitative approach, involving questionnaires, interviews, and documentation of

students and caregivers of partner pesantren state Islamic University K.H. Abdurrahman Wahid Pekalongan. The results showed that the understanding of the hadith of tolerance plays an important role in shaping inclusive and moderate attitudes among santri. The hadith is applied as a foundation to reject extremism, promote interfaith dialog, and support harmony in diversity. Moreover the understanding of the universality of Muhammad's message in partner pesantren strengthens religious moderation in local and global contexts. This study contributes to the phenomenon of comprehensive hadith interpretation as a moderate theological basis for Muslims.

Keywords: Inclusivism, meaning of Islam, moderate theology.

### **Abstrak**

Studi ini bertujuan untuk mengkaji teologi moderat dalam memahami hadits Nabi, khususnya hadits tentang toleransi yang diriwayatkan oleh Ahmad. Artikel ini bertujuan untuk mengungkap fenomena kajian teologi yang berkembang di perguruan tinggi dan pesantren yang menjadi pusat keislaman di Indonesia. Metode yang digunakan adalah studi kasus dengan pendekatan kualitatif, melibatkan kuesioner, wawancara, dan dokumentasi terhadap santri dan pengasuh pesantren mitra Universitas Islam Negeri (UIN) K.H. Abdurrahman Wahid Pekalongan. Hasil studi ini menunjukkan bahwa pemahaman hadits toleransi memainkan peran penting dalam membentuk sikap inklusif dan moderat di kalangan santri. Hadits toleransi ini diterapkan sebagai landasan untuk menolak ekstremisme, mempromosikan dialog antaragama, dan mendukung harmoni dalam keberagaman. Selain itu, pemahaman tentang universalitas pesan Muhammad di pesantren mitra memperkuat moderasi agama dalam konteks lokal dan global. Studi ini berkontribusi atas fenomena pemaknaan hadis komprehensif sebagai basis teologi moderat bagi muslim

Kata kunci: Inklusivisme, makna Islam, teologi moderat.

### **Introduction**

Educational institutions are very suitable as a place to experiment with religious moderation (Ihsan & Fatah, 2021). It has been recognized that Indonesia is a nation rich in ethnic and religious diversity (Multazam et al., 2024). Although Indonesia has its own uniqueness, it is faced with various challenges. Educational institutions can promote a mindset of religious moderation. One of the educational institution that has a close relationship with religious moderation is pesantren (N. Nurdin et al., 2024). The oldest educational institution in Indonesia has a strategic role in the large project of religious moderation (Suprpto et al., 2022), both instilling its values and

providing a place to develop ideas. Included in the development of ideas and ideas of moderate theology in religion is an understanding of the Prophet. Hadiths that are agreed to be sourced to the Prophet Muhammad certainly have a different context in today's life. One example is the hadith about tolerance narrated by Ahmad bin Hanbal No. 2256.

The Prophet stated that skin color is not the benchmark, but piety (Hanbal, 1995) to God is what distinguishes. Re-understanding according to the current context is not to obscure the historical meaning; on the contrary, it is to make it easier for people who live far from the Prophet Muhammad SAW to implement it in contemporary life (Heriansyah et al., 2023).

The understanding of the prophetic traditions needs attention. In addition to maintaining the authenticity of the hadith (Baharuddin, 2014), through the texts of Prophet Muhammad's hadith, an understanding of the hadith is able to provide information on what is desired. In the context of religious moderation, its emergence is partly due to religious exclusivity that stems from the understanding of the Prophet's hadith. For example, terrorism that often uses the argument of jihad is a misunderstanding and disorientation of early Islam (Taufiq & Alkholid, 2021). Furthermore, misunderstanding or inaccurate and disoriented understanding will be fatal if it occurs in an educational institution.

As the significance of this research is to unravel moderate theology in understanding the Hadith narrated by Ahmad bin Hanbal No. 2256. Some previous studies related to this research are those of Muhammad Mufid and A. Tabiin (2022). His research shows that the mainstream religious moderation carried out by Ma'had al-Jami'ah IAIN Pekalongan is integration through courses, practicums, study program-based Islamic studies, and moderation content. Through courses, practicums, study program-based Islamic studies, and moderation content created by Ma'had al-Jami'ah IAIN Pekalongan. Created by Ma'had al-Jami'ah. Fifi Rosyidah (2021) and Muh. Ariful Ibad (2021) on pesantren, but the typology of pesantren studied is different from partner pesantren.

Some studies are related to the ideas and ideas of religious moderation that are not specifically linked to pesantren. In addition, research on the hadith of religious moderation conducted by Luqman Haqiqi Amirullah (2022) is different from this study. 's research Luqmanis is analyzed only based on the historical context or *asbab al-wurud al ḥadith*, even though the "tool" for

understanding hadith is not limited to the historical context. Winarto, et. al (2024) showed that moderate Islamic theology leads a person to maintain the commitment of the four pillars of nationality.

This shows that the study of moderate theology in understanding the Hadith narrated by Ahmad bin Hanbal No. 2256 has its own distinction, although the theme of pesantren and religious moderation has often been studied. Answering the issue of moderate theology in understanding the hadith of tolerance narrated by Ahmad bin Hanbal No. 2256, this article chooses a case study method based on John W. Creswell (2015). The data sources are students and caregivers of 2023/2024. In the Ma'had al-Jami'ah Partner Pesantren 2023/2024 academic year, Ma'had al-Jami'ah collaborated with 18 Pesantrens with a total of 388 students.

Data were obtained by purposive sampling with questionnaire and interview techniques. The data is then processed and understood with Jorge J.E. Gracia's hermeneutic theory based on proportional understanding. The analysis can be detailed by verifying and validating the understanding of the text, the message conveyed through the text by the author, the contemporary audience, finding the intersection between the message of the text and the understanding of the audience. (Gracia, 1995).

## Religious Moderation

Religious moderation in Arabic religious moderation is commonly referred to as *tawasut* (middle), *I'tidal* (fair), and *tawazun* (balanced). While the word religious moderation from the English vocabulary is moderation which means a middle attitude and/or an attitude (Nisa et al., 2021). Moderation, when juxtaposed with religion, has an understanding as a way of thinking, behaving, and behavior that prioritizes balance in the carrying out of religious teachings in the context of social life. According to Saifuddin Zuhri, moderation in religion avoids extremism, both in the form of excessive fanaticism and liberalism that ignores the basic values of religion (Saifuddin, 2022).

The definition above shows that religious moderation is a middle way in religions in Indonesia. Moderation diversity includes Nusantara, where culture goes hand in hand and does not negate each other between religion and local wisdom. Its existence also does not contradict but instead seeks a tolerant solution. In the context of religion, according to Akhmadi (2019), understanding religious texts in the midst of an understanding that deifies the

text without ignoring the ability of reason with an understanding that deifies the mind so much that it forgets the text itself. Thus, the object of religious moderation is the way of understanding in religion because Indonesia has various aspects of diversity. One aspect of diversity in Indonesia in religion is a necessity that must be accepted and cannot be eliminated. As a multicultural country, Indonesia, which is seen as an aspect of culture, ethnicity, and religion, requires a strategy to create and maintain harmony among people who have freedom of religion (Sri & G, 2025).

An attitude moderate in religion is very important to maintain religious diversity in Indonesia and reduce the impact of radicalism and religious extremism. That way, a moderate attitude can increase tolerance and harmony between religious communities and can strengthen national unity. Moreover, Islamic boarding schools play a central role in maintaining tolerance between religious communities and increasing moderation in religion in Indonesia. Islamic religious boarding schools as educational institutions have the responsibility to teach the values of tolerance and diversity to students and provide moderate and balanced religious education (Arbanur Rasyid et al., 2022).

### **Theological Value in Hadith of Tolerance**

Tolerance in the prophet's hadith is often called *al-Samhah*, which means easy. This shows that Islam is easy for its adherents and others. Therefore, mutual respect in faith and belief is a very comprehensive Islamic concept that can give birth to a sense of brotherhood (M. Nasir & Qomariya, 2021). Islam teaches humans to respect and be tolerant of others and always defend the purity and truth of religion. Because Islam is a religion that educates a lifetime of tolerance towards all religions. In any situation, Islam as a religion of *rahmatan lil'alamin* always appreciates and respects differences, both differences in race, ethnicity, and belief (Zakiyyah, 2022).

A moderate attitude is thus the choice to have a perspective, attitude, and behavior in the middle between the extremes. Religious extremism is a way of seeing attitudes and behaviors that exceed the limits of moderation in religious understanding and practice. Therefore, religious moderation can then be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion. Of course, there need to be measures, limits, and indicators to determine whether a certain religious perspective, and behavior are classified as moderate or extreme (F.

Nurdin, 2021). *I'tibar al-matan*, or validating the text of the hadith, shows the difference in wording. The use of the wording "sent to his people in particular, and I am sent to all people" and "sent to every red and black." Ibn Daqiq interpreted that the different wording in this Hadith shows the universality of the mission of the Prophet Muhammad.

The phrase "sent to his people in particular, and I was sent to all mankind" emphasizes that the Prophet Muhammad SAW was sent to all mankind regardless of ethnicity or nation. This is different from the previous prophets who were sent only to their own people (Daqiq al-Id, 2005). Al-Syuyuti adds an interpretation to the phrase "red and black." According to him, *Aḥmar* means light skin, which is identical to the skin color of the Persians, while *Aswad* indicates dark skin, which is dominant among the Arabs. Although using different wording, both sentences have the same meaning, namely that Muhammad's message is intended for all humanity, regardless of skin color or ethnic origin (Syuyuti, 1996).

Although the wording is different, two sentences have the same content message: In the hadith of Muhammadiyah, tolerance is shown not only to a certain people or tribe, which is different from the previous prophets. Using different wording, the two phrases convey the same message about the universality and inclusiveness of the hadith message. Thus, it can be stated that Ahmad bin Hanbal's No. 2256 hadith of tolerance with its supporting 13 lines is still within the corridor of the universality and inclusiveness of Muhammad's message (M. Nasir & Qomariya, 2021).

The universality and inclusiveness of Muhammad's message is an important concept in theology that requires sacrifice. The message brought by Prophet Muhammad is considered as guidance for all humanity (Sumbulah, 2008). In the Qur'an, justice among human beings is considered the goal of the heavenly message (Kholifah, 2023). Prophet Muhammad was sent to cleanse humanity from humiliation, conflict, and murder war (Fauziah & Zaini, 2021). He is also considered the Seal of the Prophets and the perfect message (Anum, 2024).

Muhammad is also a message considered an answer to the challenges of the times. Islam views the scholars as the successors of the treatise and role models for the community (Andhitiyara, 2018). In the social context, the treatise of Islam carries valuable da'wah messages (Zain et al., 2021). The treatise is also considered the last divine revelation that will be kept pure by

Allah until the end of time (Nuralisah, 2021). In the social context, the treatise of Muhammad also fought for peace and alleviated the abyss of women's humiliation towards a noble position (Aslati & Silawati, 2018). Khadijah, as a spiritual figure, strengthened the belief and mentality of the Prophet Muhammad in spreading the message of Islam (Riyadi et al., 2021).

This treatise also teaches prophetic ethics in interacting with others. Thus, the treatise of Muhammad SAW is not only a guide for Muslims but also considered a universal value that carries a message of peace, justice, and salvation for all mankind. Through understanding and implementation of this treatise, it is hoped that an inclusive, just, and peaceful society can be created. Inclusive and universal theological values play an important role in promoting religious moderation. So, it is necessary to have a deeper understanding of hadiths related to theology to create a moderate attitude for santri of partner Islamic boarding schools. Because in essence they need a more specific understanding of creed that is strengthened by an understanding of hadiths about theology.

Moderation in religious teachings is seen as a balanced approach that values diversity and difference without losing one's religious identity, according to Sumintak and Sumirat. It is considered a middle ground that values diversity and inclusiveness while maintaining one's religious identity (Ahmad, 2023). The implementation of religious moderation is crucial in various sectors, including education. Schools and educational institutions are key players in instilling moderation values among students (Putri & Budiman, 2022). By integrating moderation values into the curriculum, educational institutions can foster tolerance, respect for diversity, and harmony among students (Derung et al., 2022). Religious moderation is not limited to a particular religion but is a universal concept that can be applied across different religions. It involves recognizing the existence of others, showing tolerance, respecting different opinions, and avoiding the imposition of beliefs through violence (Muaz & Ruswandi, 2022).

This approach is crucial in building unity and understanding among people of different cultures, religions, and political beliefs (Kamseno et al., 2022). In Indonesia, the government has prioritized religious moderation as part of its national development plan (Muzaqi et al., 2022). Various initiatives, such as educational programs and social media campaigns, have been launched to promote religious moderation and combat radical narratives. Scholars and religious leaders, including Muhammad Jusuf Kalla, have emphasized the

importance of promoting religious moderation in society. Overall, the promotion of religious moderation through inclusive and universal values is essential to foster harmony, understanding, and peaceful coexistence in diverse societies. By embracing moderation, individuals and communities can navigate differences, build bridges, and work towards a more tolerant and inclusive society. In the inclusiveness of modern context, the concepts of universality and Muhammad's message are highly relevant, especially in the face of global issues such as racism, discrimination, and social injustice. Islamic teachings that emphasize equal rights and inclusiveness can be the foundation for building a more just and harmonious society.

### **Theological Values in religious texts Tolerance: a real experience on at the Pesantren Indonesia**

Etymologically, the word pesantren comes from the word "*santri*," which means students or pupils who study Islam. Pesantren is an Islamic educational institution that includes a dormitory (*pondok*), where students live and study under the guidance of a *kiai* (cleric). Pesantren not only functions as a place to learn religious knowledge but also as a center for da'wah, community development, and character building of *santri* (Hanafi et al., 2021; Zain et al., 2021).

Pesantren have several important functions and roles in Indonesian Muslim society: religious, education character building, center of da'wah, and community development (Fauziah & Zaini, 2021). Despite their important roles, pesantren also face various challenges, such as the need to adapt to the changing times and technology, as well as the challenge of integrating religious curriculum with general education. Some modern pesantren have managed to overcome these challenges by adopting more inclusive and innovative education methods, as well as increasing cooperation with formal education institutions (Anum, 2024).

There are many learning materials in pesantren; one of the challenges is learning religious moderation through the study of prophetic traditions. Given the educational background of the mahasantri and the majors taken in the lectures. The caretaker tries to teach and instill an understanding of hadith and integrate it into the curriculum of the boarding school. The curriculum supported by Ma'had Al-Jami'ah is the hadith that discusses the practice of creed as a strengthener of faith. Almost 64.3% of the students learn about traditions related to theology. The percentage shows that there is a higher

learning of hadith related to the students' faith than others. Because the learning of hadith that is related to the practice of faith is more able to strengthen the faith of the students.

The discussion of faith must indeed be taught as early as possible for the quality of the students' faith to be strong and not easily shaken. Through an understanding of creed that is strengthened by the discussion of hadith about creed, the quality of the faith of the students will be further strengthened (M. Haidar Hasan, personal communication, 2025). Hadith learning related to faith is very important for the quality of faith of the students. Although some students are not fully aware that the learning they participate in is categorized as faith-oriented hadith learning. Learning hadith related to the issue of faith is very important for the development of the quality of faith of students both when they are in boarding schools and after they are at home and in the community.

The difference in the percentage difference is also due to the fact that some partner pesantren specifically focus on studying hadith books that can improve the quality of faith. Almost 14.3% of the teaching of faith issues (theology) became the main priority for santri. Even books that discuss creeds, such as Aqidatul awam, Tijjan ad- durari, Ad-dasuki and others, increasingly strengthen the quality of faith of the students. While the use of books or research sources related to traditions related to the issue of faith can hardly be separated from the books of hadith Bulug al maram, Abi jamroh, Riyadl as-shaihin and so on (Syaifuddin & Taufiq, 2023). Overall, the caregivers agreed to understand the hadith about tolerance not only as a textual teaching but also as relevant and applicable values in the life of religious moderation in pesantren. In addition, the caregivers' personal views on the importance of understanding the above in a broader context show a consistent understanding. The universality and inclusiveness of Muhammad's message are not only about Islamic teachings applying to all people but also about how these values are applied in social life. This understanding is emphasized in the aspects of social care, harmony in diversity, moderation, inclusiveness, and noble character.

Respondents generally see the importance of these values in maintaining unity and promoting tolerance, which is in line with the principles of Islam, which is *rahmatan lil 'alamin*. This description indicates that caregivers understand the content of the hadith about the universality of Muhammad's message as a foundation for building an inclusive, tolerant, and harmonious life in the midst of diversity. This understanding is important in

the context of religious moderation and the role of Islam as a mercy for all nature. The understanding of the caregivers is not much different from that of the mahasantri. In general, the mahasantri showed a strong understanding that the message of the Prophet Muhammad was universal and inclusive, intended for all mankind regardless of ethnicity, or race. This understanding is generally associated with the concept of *rahmatan lil 'alamin* which emphasizes that Islam brings mercy and goodness to all of nature. An understanding that must be accompanied by moderate reasoning (Syaifuddin & Taufiq, 2023). Respondents also highlighted the importance of moderation, tolerance, and justice contained in Islamic teachings and their relevance in maintaining harmony amid the diversity of modern society (Latif & Hafid, 2021).

This view reflects that the comprehensive and inclusive teachings of Islam can be a solution to the global and social challenges of today (Nayya Ghifrani Alimin, 2024; Rachman & Syafiqurrahman, 2021). The existence of this understanding raises the question, does the value of diverse moderation have a relationship to tolerance in everyday life? There are four important points from the interviews with the caregivers, namely: *First, Alignment of Understanding*: All respondents had an aligned understanding of the importance of the universality of Muhammad's message in the context of religious moderation.

They recognized that this message emphasizes inclusiveness, justice, and peace, which are reflected in the values taught in pesantren. *Second, practical Implementation*: The values of religious moderation taught in pesantren are applied in the daily lives of santri. Respondents indicated that attitudes such as tolerance, social care, and equality are an important part of their interactions, both in social and spiritual contexts.

*Third, Relevance in the Context of Diversity*: Respondents highlighted that pesantren teachings on religious moderation are very relevant in the context of community diversity. By understanding the universality of Muhammad, santri's message are taught to live in peace and harmony amidst differences, whether in terms of religion, ethnicity, or social status. *Fourth, the Importance of Inclusion and Rejection of Extremism*: Several respondents explicitly stated that pesantren teach to reject extremism and radicalism and prioritize inclusiveness and respect for differences. value This becomes a strong foundation in teaching hadith and religious moderation.

Overall, the respondents' answers show that the universal values of Muhammad's message applied in attaching pesantren have a significant impact in shaping the tolerance and moderation of *santri*. Attitudes of these values become the foundation for *santri* in living an inclusive, harmonious, and caring life for others. The understanding of the *mahasantri* has four points, namely: *first*, Understanding the Universality of the Message as a Theological Basis: Respondents understood that the universality of the message of teaching of Muhammad Saw provides a strong foundation for the religious moderation in pesantren. Pesantren teaches *santri* to see Islam as an inclusive religion and able to adapt to the global context. *Second*, Teaching Values of Tolerance and Inclusiveness: Values such as justice, compassion, and wisdom are emphasized in pesantren teaching. *Santri* are taught to respect differences and live a harmonious life in the midst of diversity, whether in religious, cultural, or social contexts.

*Third*, moderation Practices in Daily Life: Respondents indicated that the values of religious moderation are practiced in daily interactions, which include tolerance, openness, and acceptance of differences. This reflects how the teachings of the universality of Muhammad's message are applied in the context of real life. *Fourth*, Relevance to Modern Times: *Santri* Challenges see this understanding as relevant in facing the challenges of modern times, especially in maintaining social harmony and stability amidst diversity. It encourages the development of global insights and a moderate attitude in religion. *Fifth*, countering Extremism and Developing Inclusive *Da'wah*: Teaching the universality of the message plays an important role in preventing radicalism and promoting an inclusive approach to *da'wah*. Pesantren instill the understanding that the teachings of Islam should be delivered in a compassionate and empathetic manner, without violence or coercion.

Overall, the *mahasantri* respondents have a deep understanding of the influence of the universality of the message of Muhammad SAW on the attitude of religious moderation. These values become the basis for forming a generation that is tolerant, inclusive, and able to carry out the role as a bearer of grace for all nature in social life. Have students understand the hadith as above because they have a strong understanding of how the universality of the message of Muhammad SAW supports a moderate attitude in religion. With an inclusive, tolerant, and flexible approach, *santri* are taught to practice Islam that is relevant, peaceful, and in accordance with the challenges of the times.

## Understanding Theological Hadith in Shaping Moderate Behavior in Santri

The hadiths taught by the partner pesantren are closely related to the issue of moderate behavior of the students. The study of hadith theology taught to students is expected to be able to equip them when they begin to live in a society that has diversity. So that a moderate attitude must be possessed by the students, including the hadith arguments that become reinforcement for them when someone questions the hadith. Although it is not uncommon for them to still need a long process to really understand the traditions about theology (Ali Musyafa', 2025).

The existence of the study of hadith theology in partner Islamic boarding schools is expected not only to be theoretical but also to focus more on its implementation. Because people today tend to look more at the implementation of what is conveyed rather than just a mere theory. Because the theory, in the view of the community, is only limited to understanding everything that is still in the realm of ideas and has not yet reached the reality in the field. So, it is appropriate for the caregivers of partner Islamic boarding schools to focus more on the implementation of theological traditions made as a real practice in the lives of students. So that the study of theological hadith accompanied by practice will be more imprinted on the students who, in fact, need proof of what they have learned (Fahrudin, 2025).

The idea of moderation is expected to be a model, a reference, even a methodology that must be gradually developed so that it becomes an insight for all people and can have an impact until it is felt by the community. The principles of religious moderation in it are emphasized by a value in Pancasila as the basis of the Indonesian State (Sri & G, 2025).

Pesantren, as an original Indonesian Islamic educational institution, has a very important role in grounding Islamic teachings that are not resistant to national and Indonesian values. Empirically, this commitment can be seen from the development of pesantren that prioritize Islamic propagation through a socio-cultural approach for the community around the pesantren. In reality, pesantren thrives in rural communities by playing a very important role in transforming the values of sincerity in all forms of activities, both related to aspects of worship and social activities. Even this sincerity character then becomes the basis of Islamic expression, which is continuously reflected in various aspects of the life of the pesantren community.

Islamic boarding schools always try to form graduates who have the personality of *amar ma'ruf nahi munkar* (inviting to goodness and avoiding badness) in the community. Therefore, Islamic boarding schools include strategic educational institutions in the development of moderate Islamic values that teach tolerance, non-violence, and living in a multicultural society (Rusmiati et al., 2022). This is what makes boarding schools have a strong foundation in instilling religious moderation in the boarding school environment, both to the students and to their alumni.

The partner pesantren understands the hadith of tolerance narrated by Ahmad emphasizing that the main message of this hadith is about the importance of respecting differences, both in the context of ethnicity, race, and religion. This hadith specifically teaches that the color of one's skin or background is not the main benchmark in Islam, but rather piety to God. In this context, partner pesantren emphasize that this principle must be applied in the lives of *santri* and the pesantren community, especially in establishing social relationships with others. Furthermore, this interpretation is expanded by emphasizing the universal values contained in the hadith, such as justice, brotherhood, and compassion. Pesantren partners teach that this attitude of tolerance must be applied in the form of respect for diversity and acceptance of differences. This understanding of the hadith is not only focused on the theoretical dimension but also implemented in daily life in pesantren through various activities that promote religious moderation and inclusive attitudes.

In its implementation, the partner pesantren also uses hadith as one of the bases for rejecting all forms of extremism and exclusivity in religion. By understanding that Islam is a mercy for all nature, *santri* are taught to prioritize dialogue and cooperation in dealing with differences, both internal and external. Thus, the meaning of this hadith is seen as a foundation for building a strong attitude of tolerance and forming the moderate character of *santri*. Overall, the interpretation of the hadith of tolerance narrated by Ahmad by the partner pesantren emphasizes the application of the values of inclusiveness and respect for diversity as an effort to build a tolerant and harmonious attitude in social life. This hadith is not only understood as a text but as a principle of life that must be internalized and practiced by all pesantren residents.

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Hadiths that speak of the importance of piety over external factors such as skin color or background are often contextualized in contemporary issues, especially in the context of pluralism and tolerance. However, it should be kept in mind that the interpretation of the hadith must also take into account the historical context and *asbab al-wurud* (the causes of the hadith). The revelation use of this hadith to emphasize inclusive values in pesantren is a relevant approach, but implementation in the field often faces challenges, especially in the face of various schools of thought that may differ among fellow Muslims.

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Partner pesantren emphasize the rejection of extremism by taking this hadith as a basis, which is in accordance with the global discourse on the importance of moderation (*wasatiyyah*) (Zuhdi, 2020) in Islam. Research shows that education in pesantren that emphasizes religious moderation can be a bulwark against radicalism, but its effectiveness depends largely on the curriculum and learning approaches applied (Rahman & Ali, 2019). In addition, it is important to consider the difference between true religious moderation and what is often interpreted as "moderate" globally. Political moderation discourse Religion, if not properly understood, can potentially become a tool to restrict religious expressions deemed "dangerous" by certain governments (Amin, 2021).

The partner pesantren approach not only focuses on the theoretical dimension but also on the practice of daily life and is a progressive step. This is in line with the "experiential learning" approach known in character education (Yusof et al., 2020). Teaching tolerance through daily activities allows for deeper internalization of values than mere theoretical knowledge (Azra, 2020). However, the challenge that arises is to ensure that these values do not just become slogans but are actually lived and practiced in social interactions, both inside and outside the pesantren (Hassan, 2019).

The development of hadith interpretations in the context of universal values such as justice and brotherhood represents an attempt to link Islamic teachings with global ethical principles (Qadir, 2020). Emphasizing the universality of the Islamic message is important to encourage interfaith dialogue and cross-cultural cooperation. However, it should be noted that this universality must also be understood carefully so as not to obscure essential normative distinctions in Islamic theology, especially when faced with differences in theological interpretation (Zuhdi, 2020).

Although the partner pesantren has shown a comprehensive approach, there is a risk of an overly simplistic understanding of this hadith. The use of hadith to emphasize tolerance and inclusiveness should be accompanied by an in-depth and critical study, given that the interpretation of hadith is often influenced by the broader sociopolitical and cultural context. In addition, the understanding of concepts such as "piety" must be dissected more deeply to prevent a reduction in meaning that can obscure the complexity of the teachings of Islam itself. The implementation of inclusive values in pesantren must also pay attention to local cultural differences in understanding pluralism (Asadullah, 2019).

### **Theological Value of Moderation as Implementation of Islamic Inclusive in Indonesian Pesantren**

Hadith as the Basis for Theological Understanding Hadith is the main source in Islam after the Qur'an, which is a reference for Muslims. In the theological understanding context of pesantren, hadith plays a role as the main instrument in shaping *santri's* understanding of moderate and inclusive Islamic teachings. Hadiths that emphasize the values of compassion, tolerance, and justice become the basis for the understanding that Islam is a religion of *rahmatan lil 'alamin*.

The pesantren caregivers in this study showed awareness of the importance of understanding hadith in building a moderate religious attitude. As many as 85.7% of them use specialized hadith books such as *Bulugh al-Maram* in teaching. This understanding also emphasizes that hadith is not just a normative text but has relevance in the social life of santri.

Religious moderation is a principle that emphasizes the balance between extremism and liberalism in religion (Saragih, 2023). Love Hadiths about justice and the middle (*wasathiyah*) become the foundation of the theology of moderation in pesantren education. Some of the main concepts that arise from this understanding including: *First, The universality of Muhammad's message*: Hadiths show that the teachings of Islam apply to all humanity without discrimination. *Second, tolerance and inclusiveness*: Students are taught to respect differences in ethnicity, race, and religion based on hadiths that emphasize the importance of peace and brotherhood. *Third, rejection of extremism*: Hadiths that teach balance and reject exaggeration in religion are used as a foundation in instilling moderation.

In the context of this research, *santri* show a strong understanding of the universality of the message of the Prophet Muhammad. They associate it with the concept of *rahmatan lil 'alamin*, which emphasizes that Islam brings mercy to all nature. This shows that the understanding of hadith in pesantren is not only textual, but also contextual, which can be applied in social life.

In interviews with the caregivers of partner pesantren, there are several main points that illustrate how the hadith becomes the basis for the practice of religious moderation: *first, alignment of understanding*: The caregivers agreed that the hadith about the universality of Muhammad's message became the foundation in shaping religious moderation. *Second, practical implementation*: The values taught in the hadith are applied in the daily life of the students, such as tolerance and social care. *Third, relevance in diversity*: Pesantren teaches that hadith values are relevant to maintaining harmony in a diverse society. *Fourth, rejection of extremism*: Hadith is an important tool in instilling an understanding of the importance of being inclusive and rejecting radicalism.

This realization shows that pesantren education has integrated hadith as part of the curriculum that aims to build a generation of moderate Muslims. Thus, hadith-based theological understanding contributes to shaping the theological values of religious moderation that are relevant to current social and religious challenges.

Through the study of hadith, the partner pesantren of UIN K.H. Abdurrahman Wahid Pekalongan has succeeded in instilling the values of tolerance, inclusiveness, and balance in religion. This is understanding not only theoretical but also practiced in the daily lives of santri. Therefore, strengthening the hadith studies in pesantren is very important to strengthen values of religious moderation in facing social dynamics and diversity in the modern era.

## **Conclusion**

This article concludes that the partner pesantren Ma'had al-Jami'ah UIN K.H. Abdurrahman Wahid Pekalongan has an understanding of the hadith of tolerance narrated by Ahmad, which is integrated in the practice of religious moderation. The understanding does not only focus on the theoretical aspects but is also applied in daily life through an inclusive approach, dialogue interfaith, and strengthening moderate social attitudes. Pesantren the partner links the understanding of the universality of Muhammad's message with the local and global, which context emphasizes the importance of flexibility in the interpretation of Islamic teachings according to the needs of the times.

This article makes a conceptual contribution by showing how an understanding of the universality of Muhammad's message can be practically implemented in religious moderation education. In addition, this article develops an educational approach that emphasizes the importance of flexibility of interpretation in teaching tolerant, inclusive, and contextual Islam. The limitation of this article is that the focus is still limited to partner pesantren of UIN K.H. Abdurrahman Wahid Pekalongan, so the results cannot be generalized to other pesantren. In addition, this study has not deeply examined the differences in teaching methods of religious moderation in various types of pesantren. Future research is recommended to expand the coverage to various pesantren with different characteristics, as well as explore more deeply the influence of understanding religious moderation on social dynamics in society.

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