

# CULTIVATING RELIGIOUS MODERATION VALUES THROUGH *MANGAJI TUDANG* AT MA'HAD 'ALY IN SOUTH SULAWESI

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## **Abstract**

*This study aims to examine the Mangaji Tudang learning system in greater depth as an effort to instill the values of religious moderation among students at Ma'had 'Aly in South Sulawesi, particularly at Ma'had 'Aly DDI Mangkoso. Data collection in this study was conducted using three techniques: observation, interviews, and documentation. The results show that Ma'had 'Aly DDI Mangkoso specializes in Fiqh and its ushul (takhassus Fiqh wa Usuluhu). The Mangaji Tudang learning model, unique to South Sulawesi, involves groups of students listening to the teacher (anregurutta) as they read, translate, explain, and interpret Kitab Kuning (classical Islamic book). Students focus on taking notes, especially on challenging words or concepts. Religious moderation is cultivated through Mangaji Tudang by conveying wise, calming messages, emphasizing inclusive fiqh, balancing rational (aqli) and transmitted (naqli) arguments, and reinforcing the concept of washatiyyah Islam. This research contributes significantly to the Islamic boarding school (pesantren) educational model, especially at the higher level of pesantren (Ma'had 'Aly), by integrating the teaching of Kitab Kuning with the inculcation of religious moderation values.*

**Keywords:** *Ma'had 'Aly, Mangaji Tudang, Religious Moderation,*

## **INTRODUCTION**

Islamic boarding schools (*pesantren*) are among Indonesia's most influential educational institutions, playing a vital role in fostering moderate religious values among students. These schools are key to embedding principles of moderation and peace in Islamic teachings and have long been a stabilizing force within society (Kurniawan, 2018). *Pesantren* is defined by the Indonesian

public as institutionalized centers of Islamic education that have existed since ancient times. These schools teach, educate, and spread Islamic teachings (Tatang, 2018).

*Pesantren* features multiple levels of education, demonstrating the richness of knowledge and the comprehensive nature of the education system. These levels range from early childhood education to higher education. At the higher education level, *Ma'had 'Aly*

represents the pinnacle of classical Islamic education, drawing inspiration from Islamic culture and the daily lives of Indonesian society. As such, *Ma'had 'Aly* is a product of the unique Indonesian Islamic education system, characterized by a blend of Islamic and Indonesian culture, and embodies the spirit of *Islam Nusantara*. *Ma'had 'Aly* was established in response to the evolving challenges of modern times (Sukirman, 2022).

Historically, *pesantren* has had a profoundly positive influence in promoting peace and harmony in pluralistic societies (Arifuddin, 2020). This further reinforces the critical role of *pesantren*, especially with the emergence of *Ma'had 'Aly*. Classical Islamic texts, or *turath*, are taught at *pesantren* using a variety of methods, including the *Bandongan* (also known as *Wetonan*), *Sorogan*, *Halaqah*, discussions, Q&A sessions, and lectures.

In South Sulawesi, the teaching of *Kitab Kuning* (classical Islamic book) has a unique characteristic, exemplified by the *Mangaji Tudang* model. This approach is one type of *Kitab Kuning* learning, particularly for texts originating from the Bugis language. The method is also known as *mappasantren*, or *pondokan*, and is sometimes referred to as *angaji mempo* by the Makassar people. This learning process focuses on studying classical Arabic texts, often without diacritics (*harakat*). The *Mangaji Tudang* model has been instrumental in embedding spiritual values and fostering character development among students, largely due to the strong emotional bond between teacher and student.

*Pesantren* that offers *Ma'had 'Aly* programs in South Sulawesi, officially recognized by the Ministry of Religious Affairs, includes *Ma'had 'Aly Darud Da'wah wal Irsyad* (DDI) Mangkoso and *Ma'had 'Aly As'adiyah* Sengkang. These institutions have *pesantren* networks that extend across Sulawesi and beyond. The roles and contributions of these schools are deeply embedded in the community and are widely recognized for their positive impact.

This study focuses specifically on *Ma'had 'Aly* DDI Mangkoso to provide a detailed analysis of the *Mangaji Tudang* model and its effectiveness in cultivating values of religious moderation among students.

## Literature Review

The landscape of education and the learning processes within Islamic boarding schools (*pesantren*) is a particularly intriguing subject for study. *Pesantren*, with its various levels of education, demonstrates the richness of scientific knowledge and the comprehensive nature of its educational systems. These institutions provide education from early childhood and primary levels through to secondary and higher education. Consequently, there are several previous studies relevant to the topic addressed in this research:

Faiqoh conducted a study titled "The Model of Religious Character Formation of *Tahfidz* al-Qur'an Students at the *Mathali'ul Huda* Central *Pesantren*, Kajen Pati." The research outlines five stages in the religious character formation: knowledge of religious character values; recognition of these values; training in religious character; habituation of religious character; and sustaining religious character throughout life (Faiqoh, 2015).

Another relevant study was conducted by Asror Baisuki titled "Instilling Moderate Character at *Ma'had Aly* Situbondo." Baisuki's research explains that *Ma'had Aly* Situbondo utilizes an integration model to instill moderate character in its students. This integration occurs both in formal learning and through the habituation of students' daily activities. The study of *Ushul Fiqh* is emphasized to develop a contextual understanding of students (Baisuki, 2017).

Further research on the *Mangaji Tudang* learning model has been carried out by several scholars, though the contribution of this *Kitab Kuning* learning model to the cultivation of religious moderation has not yet been fully explored. For example, Riski Ayu Amaliah et al. conducted an evaluation of the *Mangaji Tudang* Program (*Halaqah*) on the quality of memorization of students at the Mir'atul Mujahid Kampung Bajo *Tahfidzul Qur'an Pesantren* using the CIPP Model (Amaliah, 2024). Another relevant study by Syamsuri examines the impact of the *Mangaji Tudang* method on improving students' reading skills of the *Kitab Kuning* at *Ma'had As'adiyah* Putri Pusat Sengkang.

Given the significant number of *pesantren* in South Sulawesi, further research on learning models in these institutions is necessary. *Pesantren* in South Sulawesi has

experienced rapid development in recent years. According to data from the Ministry of Religious Affairs, there are approximately 289 officially registered *pesantren* in South Sulawesi, with 43,091 resident students and 30,613 non-resident students. This data can be accessed at [\[https://ditpdpontren.kemenag.go.id/pdpp/statistik\]](https://ditpdpontren.kemenag.go.id/pdpp/statistik).

### Conceptual Framework

The *kyai*, often referred to as *anregurutta*, along with their distinctive *Mangaji Tudang* learning model, have played an instrumental role in shaping students to be inclusive, open-minded, and to possess a comprehensive understanding of religion, *fiqh*, and contextual interpretation. This approach has been highly beneficial for the people of South Sulawesi, contributing to the realization of a peaceful and harmonious religious life. Such a model is invaluable in addressing the challenges faced by *pesantren* today.

A major challenge confronting *pesantren* is the proliferation of exclusive interpretations, narrow readings of *fiqh*, and the insertion of hateful narratives into sermons and lectures by irresponsible individuals (Syafi'i, 2020). This issue is further exacerbated by the emergence of various educational institutions that foster radicalism under the guise of Islamic teachings (Hafni, 2020).

Moreover, numerous study groups that adopt rigid *fiqh* perspectives continue to grow, posing additional challenges. If left unchecked, this trend may widen the divide among the nation's youth and, more worryingly, contribute to the growth of radical ideologies that justify extremist actions and foster terrorism (Rosmini, Janna, & Amin, 2022).

In this context, the role of *Ma'had 'Aly* within *pesantren* becomes crucial. These institutions must produce Muslim scholars with a strong sense of national identity, a commitment to tolerance and non-violence, and a respect for the wisdom of ancestral traditions, while continuing to explore and develop them (Tim Penyusun Kementerian Agama RI, 2019). The promotion of religious moderation is essential to cultivating a generation that transcends identity-based divisions and ideological conflicts (Jufri, 2022).

This research provides valuable insights into the *pesantren* education model, particularly at the higher education level (*Ma'had 'Aly*), where *Kitab Kuning* is taught alongside the cultivation of religious moderation values.

### RESEARCH METHOD

This study employs a qualitative research approach to examine the *Mangaji Tudang* model in-depth, with the aim of understanding how it contributes to the cultivation of religious moderation values at *Ma'had 'Aly* in South Sulawesi. The research requires the ability to describe the data collected in the field and capture the phenomena associated with the teaching of *Kitab Kuning* through the *Mangaji Tudang* model, while also analyzing the noble values embedded within it (Moleong, 2009).

The research team consists of two lecturers from IAIN Palopo (Mardi Takwim and Andi Arif Pamessangi), one lecturer from IAIN Parepare (Kaharuddin), and a researcher from Leiden University, Netherlands. The key informants interviewed for this study include Dr. Edi Syam, S.Ag., M.Ag. (Manager of *Ma'had 'Aly* DDI Mangkoso), Dr. Umar Mansyur, Lc., M.A. (Teacher at *Ma'had 'Aly* DDI Mangkoso), and two students from *Ma'had 'Aly* DDI Mangkoso, Mu'min and Khaeruddin.

The researchers employed three primary data collection techniques. First, observation was used to directly identify the *Mangaji Tudang* learning model at *Ma'had 'Aly*. Second, interviews were conducted to explore the learning concepts at *Ma'had 'Aly* and how the values of religious moderation are cultivated through the teaching of *Kitab Kuning* using the *Mangaji Tudang* model. Third, documentation was utilized to examine the curricula used at this institution and other relevant documents.

For data analysis, the researchers applied the Miles and Huberman model, which involves three stages: data reduction, data display, and drawing conclusions (Miles & Huberman, 1992). To ensure the validity of the data, the researchers used the triangulation method, combining various data collection techniques and sources to obtain accurate and reliable information. Additionally, interviews were conducted with informants considered to have credible and accountable information.

These methods, when used together, provide complementary evidence and contribute to a comprehensive understanding of the research subject.

## DISCUSSION

### An Overview of *Ma'had 'Aly* DDI Mangkoso

*Ma'had 'Aly* is a higher education institution within *pesantren* that is equivalent to an undergraduate program, or *Marhalah Ula* (M-1). This institution operates under the provisions of the Director General of Islamic Education's Decree No. 2003 of 2016, concerning the Permit to Establish *Ma'had 'Aly* in *pesantren*. *Ma'had 'Aly* DDI Mangkoso specializes in the field of Fiqh and its principles (*takhasus Fiqh wa Usuluhu*).

The DDI Mangkoso *Pesantren* was initially established as *Madrasah Arabiyah Islamiyah* (MAI) Mangkoso on 29 Shawwal 1357 H (21 December 1938). It was founded by H.M. Jusuf Andi Dagong Arung Soppeng Riaja and led by *Anregurutta* H. Abdurrahman Ambo Dalle, utilizing the *Mangaji Tudang* system. On 20 *Zulkaidah* 1357 H (11 January 1939), MAI Mangkoso expanded by opening educational levels, including *Tahdiriyah*, *Ibtidaiyah*, *I'dadiyah*, and *Tsanawiyah* (Documented on 20 May 2023 at the *Ma'had 'Aly* DDI Mangkoso office).

Over time, MAI Mangkoso expanded by establishing branches in various regions, including Pangkep, Soppeng, Wajo, Sidrap, Majene, and other areas. In 1947, during a meeting of religious scholars (*ulama*) and *Kadhi* from across South Sulawesi, along with MAI Mangkoso teachers on 16 Rabi' al-Awwal 1366 H (7 February), the name *Madrasah Arabiyah Islamiyah* (MAI) Mangkoso and its branches was changed to *Darud Da'wah wal Irsyad* (DDI). This change coincided with the development of MAI Mangkoso into an organization dedicated to education, da'wah (preaching), and community service, based in Mangkoso.

Two years later, at the request of Arung Mallusetasi, who had asked him to serve as *Kadhi* in Pare-Pare, *Anregurutta* H. Abdurrahman Ambo Dalle relocated to Pare-Pare and appointed *Anregurutta* H. Muhammad Amberi Said as his successor to lead the DDI Mangkoso *Pesantren*. On 1 Muharram 1369 H (1949), as General

Chairperson of DDI, *Anregurutta* H. Abdurrahman Ambo Dalle moved the central administration of DDI from Mangkoso to Pare-Pare. However, DDI Mangkoso was granted the status of an autonomous branch, with full authority to manage its operations while remaining organizationally under the umbrella of the DDI central structure.

Since then, DDI has expanded significantly, overseeing dozens of *pesantren* and hundreds of madrasas across various provinces, especially in Eastern Indonesia. The institution established for the education and training of *ulama* at DDI Mangkoso is officially known as *Ma'had Aly al-Tabi' li* DDI Abdurrahman Ambo Dalle Ulama Cadre Education. It was founded on November 5, 2013, coinciding with 1 Muharram 1434 H. The establishment of this institution was driven by concerns expressed by the head of the *pesantren*, AGH. M. Faried Wadjedy, and other administrators, in response to the diminishing presence of *ulama* in society at a time when such role models are greatly needed to guide communities in practicing their faith (Interview, May 18, 2023, with Dr. Edi Syam, S.Ag., M.Ag., Manager of *Ma'had 'Aly* DDI Mangkoso).

Graduates of *Ma'had 'Aly* are expected to master a range of disciplines—social, religious, political, economic, and national affairs. They are equipped to understand various social dynamics without losing sight of the fundamental principles of their faith (Baisuki, 2017). Therefore, the curriculum is designed to meet these challenges.

This approach is also adopted at *Ma'had 'Aly* DDI Mangkoso, where the curriculum is carefully selected, beginning with the admission process. *Qira'atul kutub* (reading of classical *turath* texts) is a key component of the entrance examination. Candidates are assessed in three areas: first, their accuracy in reading and applying *qawa'id* (rules); second, their ability to translate texts in accordance with both the literal meaning and the broader context; and third, their comprehension and ability to draw conclusions from the readings. Additionally, candidates are tested on their ability to recite the Qur'an with proper *tajwid* (Interview, May 19, 2023, with Mu'min, a student of *Ma'had 'Aly* DDI Mangkoso).

The following table provides a list of lecturers at *Ma'had 'Aly* DDI Mangkoso and the courses they teach:

**Table 1.** *Ma'had Aly* DDI Mangkoso Lecturers and Courses

No	Lecturers	Courses
1	Prof. Dr. A.G.H. M. Faried Wajdi, M.A	<i>Ushul Fiqh</i>
2	A.G.H. Zainuddi Said, M.A.	<i>Ushul Tafsir</i>
3	Dr. H. Muh. Aidy Syam, S.Ag., M.Ag	<i>Ushul Fiqh</i>
4	Dr. H. Abdul Hakim Jurumiyah	<i>Ushul Tafsir</i>
5	H. Amiruddin Usman, Lc.	<i>Ushul Hadis</i>
6	H. Ismail Hannanong, Lc., M.Ag.	<i>Ushul Hadis</i>
7	H. Yamang Sahibe, Lc., M.Hum.	<i>Hadis</i>
8	H. Firdaus As'ad	<i>Hadis</i>
9	H. Ahmad Munir, Lc., M.Hum	Arabic language
10	H. Syamsuddin, Lc., MA.	Arabic language
11	H. Abbas Remmang, Lc.	<i>Tauhid/Aqidah and Akhlaq</i>
12	H. Muzakkir, S.Ag., M.A.	<i>Tauhid/Aqidah and Akhlaq</i>
13	Dr. Umar Mansyur, Lc., M.A	<i>Tauhid/Aqidah and Akhlaq</i>

Source: Data Analyst, 2024

### The *Mangaji Tudang* Learning Model at Ma'had 'Aly DDI Mangkoso

*Kitab Kuning* is revered as invaluable academic treasure and legacy left by early Islamic scholars. These texts are highly regarded within the *pesantren* environment, not only serving as unique icons of the *pesantren* tradition but also bridging the historical continuity of Islamic knowledge from the past to the present. Written by scholars of earlier generations, these classical works symbolize the intellectual heritage of Islam and offer a connection between the Islamic scholarly traditions of the past and contemporary society.

The *Kitab Kuning* reflect the social history of Islam in the Indonesian archipelago. A distinctive feature of these texts is the thematic presentation of material, which typically begins with clear definitions, ensuring precise comprehension and minimizing misunderstandings of the issues discussed (Syafi'i, 2020).

Learning *Kitab Kuning* in *pesantren* is conducted through various methods, including *Bandongan* (also known as *Wetonan*), *Sorogan*, *Halaqah*, discussion, question and answer sessions, and lectures. Each of these methods serves to facilitate the deep understanding of Islamic texts by students.

In South Sulawesi, the study of *Kitab Kuning* is marked by a unique method known as the *Mangaji Tudang* model. This method, a form of *Kitab Kuning* learning originating in the Bugis tradition, is also referred to as *mappasantren*, with some describing it as *pondokan*, or *angaji mempo* in the Makassar language. The learning process often involves texts written in Arabic without diacritical marks (*harakat*), commonly referred to as *gundul* texts.

*Ma'had 'Aly* DDI Mangkoso, one of the oldest *pesantren* in South Sulawesi, continues to implement and preserve the *Mangaji Tudang* learning model. This system shares similarities with the *halaqah* method, a traditional approach that has been passed down through generations of scholars. Originally, the *halaqah* method took place in mosques, prayer rooms, or private homes, where scholars would invite other scholars or students to discuss and teach. This tradition continued until formal madrasas were established (Yaqin, 2021).

The *halaqah* method is a long-standing educational tradition in Islamic learning. In a typical *halaqah*, students gather in a relatively large space, seated in a circle, with each participant holding the prescribed text. The teacher, or *ustaz*, sits at the center, reading the Arabic text and translating it for the students, followed by explanations of the content (Kartini, 2022). This communal method facilitates a shared learning experience.

The *Mangaji Tudang* model, a variant of the *halaqah* method, involves the teacher, known as *gurutta*, sitting in a semicircle in front of the students. The teacher reads the *Kitab Kuning*, translating and explaining the text in Bugis, Indonesian, or other relevant languages, while the students listen attentively and take notes. This approach fosters a structured and systematic learning environment that promotes intensive interaction between teachers and students.

At *Ma'had 'Aly* DDI Mangkoso, the *Mangaji Tudang* model is specifically designed to enhance students' mastery of the *Kitab Kuning*. It allows for personalized instruction and frequent feedback, contributing to the students' comprehensive understanding of the *Kitab Kuning*. Students are encouraged to memorize the material while also grasping the broader meaning and context of the texts (Riski, 2024).

The teaching of *Kitab Kuning* through the *Mangaji Tudang* method at *Ma'had 'Aly* DDI Mangkoso takes place in various settings, including mosques, classrooms, and sometimes in the homes of *Anregurutta* (Interview, May 18, 2023, with Dr. Umar Mansyur, Lc., M.A., Supervisor of *Ma'had 'Aly* DDI Mangkoso).

The *Mangaji Tudang* method has been in practice since the establishment of DDI Mangkoso, originally known as *Madrasah Arabiyah Islamiyah*. This method has since become a hallmark of the *pesantren* and continues to be employed as part of the educational process at *Ma'had 'Aly* DDI Mangkoso. Through this approach, students receive direct instruction from *Anregurutta*, fostering strong emotional bonds between teachers and students, which further enriches the learning experience. The method has become an integral part of the *pesantren's* efforts to educate the next generation of *ulama*.

### **Internalization of Religious Moderation Values through *Mangaji Tudang* at *Ma'had 'Aly***

This study identifies three main approaches to instilling the values of religious moderation at *Ma'had 'Aly* in South Sulawesi through the wise teachings of *Anregurutta* within the *Mangaji Tudang* learning model: (1) an inclusive and open study of fiqh, (2) a balanced approach between *aqli* (reason) and *naqli* (textual) arguments, and (3) strengthening the concept of *washatiyyah* (moderation) in Islam.

### **Inclusive Fiqh**

The research found that an inclusive approach to the study of fiqh is central to the internalization of religious moderation. DDI Mangkoso, which specializes in fiqh and *usul* fiqh, emphasizes the concept of inclusive fiqh by studying the opinions of four main Sunni schools of thought (*madhhab*)—and sometimes beyond—in the context of comparative jurisprudence. This approach is intended to curb extremist tendencies and promote tolerance toward differing interpretations while adhering to the foundational principles (*mabda'*) of the scholars at DDI (Interview, May 18, 2023, with Dr. Edy Syam, S.Ag., M.Ag.).

The teaching of inclusive fiqh involves analyzing the opinions of the four Sunni

*madhhab* (Hanafi, Maliki, Shafi'i, and Hanbali) as well as the perspectives of other jurists, enabling students to gain a broad and in-depth understanding of the diversity within Islamic law. This comparative study fosters an appreciation of the differences among the *fuqaha* (jurists) and cultivates a more inclusive perspective on Islamic legal opinions (Rosyada, 2017).

Such an approach ensures that students develop a deeper understanding of the legal foundations of Islam and the rich tradition of interpretation that characterizes fiqh. This inclusive approach is essential for promoting a balanced understanding of Islamic law and for acknowledging the legitimacy of differing opinions within the tradition (Mahmudah, 2021).

Restoring the inclusive character of fiqh is crucial for several reasons. First, the diversity inherent in fiqh is a fundamental aspect of its tradition, and any attempt to reduce it to a monolithic interpretation undermines its dynamic nature and historical adaptability. Second, because fiqh is often practical and temporal, it is open to reformulation and change in response to different regional and temporal contexts. Legal rulings that may be appropriate in one context may not be relevant in another.

Through inclusive fiqh education, *Ma'had 'Aly* DDI Mangkoso aims to instill the value of *tasamuh* (tolerance) toward differing opinions, which is a cornerstone of religious moderation in Islam. Recognizing the diversity of legitimate interpretations in Islam helps students develop mutual respect and understanding in a pluralistic context (Murtadlo, 2017; Anzaikhan, 2023).

### **Balance Between *Aqli* and *Naqli* Propositions**

In understanding Islamic teachings, it is essential to combine rational (*aqli*) and textual (*naqli*) approaches to achieve a comprehensive and accurate interpretation of the faith. By integrating reason and revelation, individuals can develop a holistic understanding of religious teachings that considers different historical, social, and contextual elements (Septia Ningsih, 2023).

Reason (*aqli*) allows individuals to think critically, analyze, and interpret religious teachings in a way that is relevant to the contemporary world. It helps believers

comprehend the objectives of religious teachings and apply them in everyday life. Furthermore, reason enables individuals to contextualize religious teachings in the modern era and address contemporary issues (Faiqoh, 2015).

By combining reason with text, individuals are less likely to adopt narrow or extremist interpretations of religion. A balanced approach promotes an understanding of the fundamental messages of Islam, which advocate for tolerance, justice, compassion, and peace (M. Quraish Shihab, 2019). This integration also aids in developing an understanding of Islam that is relevant to the current socio-political context (Rosyada, 2017).

As *Ma'had 'Aly* DDI Mangkoso focuses on the study of fiqh, the ability to balance *aqli* and *naqli* evidence is vital in fostering religious moderation among students (Interview, May 18, 2023, with Dr. Edy Syam, S.Ag., M.Ag.). The integration of reason and textual evidence helps students cultivate a comprehensive and balanced understanding of Islamic law, taking into consideration the socio-historical contexts in which they operate.

By studying fiqh through a balanced lens, students are trained to develop a more holistic perspective on Islamic jurisprudence, one that is both contextually grounded and faithful to the textual sources. This approach nurtures a deeper sense of religious moderation and equips students to navigate the complexities of modern life while adhering to Islamic principles.

### Strengthening of *Washathiyyah* Islam

*Ma'had 'Aly* DDI Mangkoso operates under the umbrella of a prominent *pesantren* in South Sulawesi, the DDI Mangkoso *Pesantren*, located in Barru Regency. The institution adheres to the *Ahlussunnah wal Jamaah* creed and actively fosters an understanding of Islam *Washathiyyah* among its students. By promoting this concept, *Ma'had 'Aly* DDI Mangkoso cultivates individuals who possess a deep understanding and practice of tolerance, grounded in *Ahlussunnah wal Jamaah* principles. These individuals are equipped to navigate religious diversity with a moderate, inclusive, and respectful approach (Interview with Dr. Umar Mansyur, Lc., M.A., teacher of *Ma'had 'Aly* DDI, May 18, 2023).

A crucial foundation for instilling the values of religious moderation at *Ma'had 'Aly* DDI Mangkoso is the adherence to the *Ahlussunnah wal Jamaah* creed, as taught by the *Anregurutta* at DDI (Interview with Dr. K. Aidy Syam, S.Ag., M.Ag., Manager and teacher of *Ma'had 'Aly* DDI, May 18, 2023).

The concept of *washat* has evolved over time and is now understood as the middle path, signifying balance. *Washat* can be interpreted as that which is appropriate and well-adjusted to its context. In essence, Muslims are encouraged to embody the principles of *washathiyyah*, adhering to a balanced approach in all aspects of life (Fitri, 2015). Religious moderation, or *washathiyyah*, represents a middle way, which avoids extremes on either end of the spectrum. This balanced approach is essential for maintaining the integrity of relationships and fostering harmony. In the context of Indonesia, where religious diversity is a prominent feature, the practice of *washathiyyah* is critical for promoting *ukhwah* (brotherhood) and national unity.

Through the *Ahlussunnah wal Jamaah* framework, the values of *washathiyyah*, which form the foundation of religious moderation, are effectively implemented and practiced. These values include *tawazun* (balance), *tasamuh* (tolerance), *tawassuth* (moderation), and justice (Pamessangi, 2022). Furthermore, key values such as national commitment, tolerance, anti-violence, and an appreciation for local wisdom are successfully internalized (Tim Penyusun Kementerian Agama RI, 2019).

These three elements—an inclusive study of fiqh, balance between *aqli* and *naqli* propositions, and the reinforcement of *washathiyyah* Islam—form the basis for instilling religious moderation in students through the *Mangaji Tudang* learning process at *Ma'had 'Aly* DDI Mangkoso.

### CLOSING

*Ma'had 'Aly* DDI Mangkoso specializes in fiqh and its *ushul* (*takhassus fiqh wa usuluhu*), aiming to produce scholars (*ulama*) and jurists (*fugaha*) who serve as role models and are equipped to address the challenges of religious life within a pluralistic society. The *Mangaji Tudang* learning model, which is a distinctive feature of *Ma'had 'Aly* in South Sulawesi, involves students listening to the teacher (*Anregurutta*) as they read, translate,

explain, and interpret *Kitab Kuning*. Students actively engage by taking notes and paying special attention to difficult or complex terms.

The cultivation of religious moderation through the *Mangaji Tudang* model is accomplished by conveying wise messages that foster peace and emphasize an inclusive study of fiqh, a balance between rational (*aqli*) and textual (*naqli*) arguments, and the strengthening of Islam *washatiyyah*. This research contributes significantly to the model of *pesantren* education, particularly at the higher education level (*Ma'had 'Aly*), by integrating the teaching of *Kitab Kuning* with the cultivation of religious moderation values.

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**Interview:**

Interview with Dr. Edi Syam, S.Ag., M.Ag  
"Manager of *Ma'had 'Aly* DDI  
Mangkoso," May 18, 2023

Interview with Dr. Umar Mansyur, Lc., M.A  
"Supervisor of *Ma'had 'Aly* DDI  
Mangkoso," May 18, 2023

Interview with Dr. K. Aidy Syam, S.Ag.,  
M.Ag "Manager and teacher of *Ma'had*  
*'Aly* DDI," May 18, 2023