

## The Book of Usul At-Tarbiyah An-Nabawiyah: Pillars of Moderation in Modern Islamic Education

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### ABSTRACT

This paper examines the book *Usul At-Tarbiyah An-Nabawiyah* by Abuya Sayyid Muhammad Alawi Al-Maliki as the main reference in moderate Islamic education. This book offers a comprehensive approach that pays attention to academic aspects and character building based on the values of the Prophet. Through the library research method, this study analyzes the relevance of the book to the challenges of modern Islamic education, especially in the context of the digital era. The results of the study show that *Usul At-Tarbiyah An-Nabawiyah* provides comprehensive guidance in building a moderate Islamic education system. The concepts offered in this book, such as the balance between religious and worldly knowledge, the importance of manners before knowledge, and gradual and wise teaching methods, are still very relevant in facing today's educational challenges. By applying the principles contained in this book, it is hoped that Islamic education can produce a generation that is not only intellectually superior but also has a strong personality, upholds tolerance, and contributes to the welfare of the community.

### Introduction

Islamic education functions strategically to shape the identity and morals of the people (Nur Laila, 2023). As a religion that emphasizes balance and justice, Islam teaches the values of moderation or *wasathiyah* as a guide to life. This moderation is an important foundation for creating a peaceful, inclusive, and harmonious society, especially amidst the challenges of the complex modern world. In the context of education, moderation is a primary need to produce a generation that is not only intelligent but also wise, tolerant, and able to adapt to current world conditions (Saihu,

2022).

In the modern era, the world of Islamic education faces increasingly greater challenges (Wahdaniyah & Malli, 2021). Globalization, the development of digital technology, and the spread of extreme ideologies through social media pose serious threats to the values of moderation. Many individuals, especially the younger generation, are exposed to an unfiltered flow of information, making them vulnerable to being influenced by radical or exclusive ideologies (Angga, 2021). This emphasizes that education should include not only academic aspects, but also the strengthening of moderate religious values and character building.

The book *Usul At-Tarbiyah An-Nabawiyah* by Abuya Sayyid Muhammad Alawi Al-Maliki in Islamic education is one of the important references. This book contains the teachings and values of the Prophet Muhammad SAW which are sourced from the life and example of the Prophet Muhammad. These values include spiritual, intellectual, and social aspects which can be the foundation for building a moderate Islamic education. This book focuses on teaching religious knowledge and the application of Islamic principles in everyday life thanks to a holistic approach (Jasminto, 2023).

The Nabawiyah education carried out in this book provides a clear framework on how to form individuals who are balanced in religion. Values such as tolerance, justice, compassion, and balance between the world and the hereafter are the main focus of Nabawiyah education. These values are very relevant to the challenges faced by Islamic education today, which requires an approach that is not only normative but also applicable to deal with changes caused by the times (Amin Alamsyah, 2023).

The digital era adds complexity to the world of education (Zohriah et al., 2023). The presence of information technology brings various benefits, such as easy access to sources of knowledge and expansion of learning networks (Haniah, 2014). However, on the other hand, the digital era also brings major challenges, including the spread of false information, online radicalism, and cultural disruption (Aziz et al., 2023). In this situation, moderation becomes a very important foundation to ensure that the younger generation is not only adept at using technology wisely, but also individuals who have strong characters in accordance with Islamic values (Afifah, 2024).

The book *Usul At-Tarbiyah An-Nabawiyah* provides relevant guidance to answer this challenge. By emphasizing the values of Nabawiyah education, this book can be a pillar for building moderate Islamic education, which is not only appropriate at the local level, but also on a global scale. The values taught in this book can be a reference for educators, educational institutions, and policy makers in building a more open and tolerant education system, and oriented towards the welfare of the people.

The purpose of this article is to learn more about the principles of Prophetic

education found in the Book of *Ushul At-Tarbiyah An-Nabawiyah* and how they function as pillars of moderation in contemporary Islamic education. It is hoped that this article will help the literature on Islamic education by connecting these values to the challenges of the digital era. This study is also expected to be a practical guide for educators to apply the values of moderation in the learning process. The goal is to form a generation that is not only knowledgeable but also has character in accordance with the teachings of Islam which is rahmatan lil 'alamin.

## Method

The research conducted on the article "Book of Ushul At-Tarbiyah An-Nabawiyah: Pillars of Moderation in Modern Islamic Education" uses a qualitative approach and uses a library study method or library study (Suprpto, 2022). This method was chosen to study the principles of education found in the Book of *Ushul At-Tarbiyah An-Nabawiyah* by Abuya Sayyid Muhammad Alawi Al-Maliki and relate it to the concept of moderation in Islamic education in the modern era. The main focus of this method is on content analysis to understand the messages contained in the book and its relevance to the challenges of contemporary education.

The text of the Book of *Ushul At-Tarbiyah An-Nabawiyah* is the main data source of this study, which is an important work in Islamic education literature. This book is used as a primary source to identify educational values that are in accordance with the principle of moderation or *wasathiyah*. The process of text analysis is carried out systematically by reading, selecting, and recording relevant parts of the book, especially those related to the Nabawiyah education method, moderation values, and their application in the context of modern education.

In addition, the analysis is strengthened by the use of secondary data (Apriansyah et al., 2022). Secondary sources include books, academic journals, academic journals and previous research related to Islamic education, moderation and the digital era (Saiful, 2023). This secondary data offers a broader and deeper context to understand how the principles contained in the book can be incorporated into the contemporary education system. The criteria for selecting secondary data are based on the credibility of the source, relevance to the research theme, and contribution to enriching the analytical framework.

## Result and Discussion

### Biography of the author of the book *Ushul At-Tarbiyah An-Nabawiyah*

Sayyid Muhammad bin Alawi al-Maliki al-Hasani was a prominent scholar from Mecca who was born in 1944 and died in 2004. He was known as a hadith expert, educator, and Islamic scholar (Islamy, 2021). He came from a family of prominent

scholars and was a descendant of the Prophet Muhammad from the line of Hasan bin Ali. His father, a renowned scholar, Sayyid Alawi al-Maliki, also taught at the Grand Mosque. Since childhood, he had received a strong religious education from his father and other great scholars.

Formal education was given in Mecca, before continuing to Al-Azhar University in Egypt. He deepened his knowledge of hadith, tafsir, fiqh, and various other Islamic disciplines. After completing his studies, he returned to Mecca and continued his family's scientific tradition by teaching at the Grand Mosque and at his home, which became a center of Islamic education for students from various countries.

Moderate cleric Sayyid Muhammad al-Maliki is known and is one of the main figures in maintaining the teachings of Ahlussunnah wal Jama'ah. He is active in preaching and education, writing many books in various fields of Islamic knowledge, including hadith, Sufism, fiqh, and aqidah. His works are widely used as references by clerics and academics, especially in traditional Islamic studies.

Apart from his role as an educator, he is also known as a cleric who has had a broad impact in the Islamic world, including in Indonesia (Islamy, 2021). Many of his students later became great scholars and spread his teachings in various countries. His Islamic boarding school in Mecca became a famous center of Islamic learning, and he often welcomed students from all over the world who wanted to study with him.

Sayyid Muhammad bin Alawi al-Maliki died in 2004, leaving behind an influential legacy of knowledge for Muslims. His thoughts and works live on through his students and the books he wrote. He is remembered as a scholar who was persistent in defending moderate Islamic values and as a role model in developing Islamic education in the world.

One of the important works of Abuya Sayyid Muhammad bin Alawi al-Maliki is the book *Usul at-Tarbiyah an-Nabawiyah*, which discusses the principles of Islamic education based on the methods taught by the Prophet Muhammad SAW (Nurmaidah, 2021). This book was written as a guide for Muslims in understanding the concept of tarbiyah (education) which is in line with Islamic teachings and how to use it in everyday life.

This book was born from Sayyid Muhammad al-Maliki's concern for the development of Islamic education which was increasingly influenced by modern methods without considering the basic values taught by the Prophet Muhammad SAW. He wanted to revive the concept of Islamic education based on morals, spirituality, and deep knowledge as applied by the Prophet Muhammad SAW to his friends and followers.

In this book, Sayyid Muhammad al-Maliki outlines the main principles of Islamic education, such as the formation of morals, the instillation of monotheism, the

importance of role models, and teaching methods that are full of compassion and wisdom. In addition, he compares Islamic educational methods with modern educational methods, emphasizing that Islamic education does not only aim to produce students who are cognitively intelligent, but also students who have high morality and piety.

The book *Usul at-Tarbiyah an-Nabawiyah* is very popular among Islamic scholars and educators, especially in the world of Islamic boarding schools and Islamic educational institutions. Many of them use it as a reference to build an educational system centered on pure Islamic principles. This book also provides criticism of educational approaches that only emphasize cognitive aspects without paying attention to character building and the spirituality of students.

With this book, Sayyid Muhammad al-Maliki contributed to reviving the Islamic education method that was inherited by the Prophet Muhammad SAW. His thoughts in this book remain relevant today, especially in facing the challenges of globalization that often erode the values of moral and spiritual-based education.

## **The Concept of Moderation Education According to the Book of Usul at-Tarbiyah an-Nabawiyah**

### **1. Moderate Islamic education curriculum**

Curriculum is very important for the success of education (Sukariyadi, 2022). The material that must be mastered by students needs to be designed and explained in the curriculum. Thus, the curriculum functions as a guide to achieving learning objectives effectively (Baharuddin, 2021)..

Education is an effort to develop individual potential towards maturity, both in terms of morals and intellectuals (cahaya, 2021). Therefore, the education process must cover all aspects, not just limited to intellectual development alone.

The Great Dictionary of the Indonesian Language describes education as a process of change that includes changes in the attitudes and behavior of individuals and groups (Mayastinasari et al., 2024). The purpose of this process is to direct an individual or group towards maturity through various means, such as teaching and research. According to this definition, the overall development of an individual or group includes understanding, knowledge, skills, values, and positive attitudes. Thus, education serves as a tool to build superior and qualified individuals in various aspects of their lives.

Allah SWT is the source of Islamic teachings, which is defined as the religion of Allah, which means the way to Him (Dawi, 2021). Apart from creating, Allah also maintains and regulates all the contents of nature. In the end, all creatures will return to Him.



In terminology, Islamic education is defined as an educational system that shapes individuals to be able to direct themselves in accordance with Islamic teachings and values (Supriani et al., 2022). According to A. Marbima, Islamic education is guidance that includes physical and spiritual aspects, in line with the guidance of the Islamic religion, with the aim of forming a good personality (Defriansyah et al., 2023). In this case, noble personality is viewed from the perspective of religious teachings.

In essence, Islam is known as a moderate or *wasathiyah* religion, which means being in the center and balanced. The word *wasath*, which describes the concept of justice and balance, is the origin of the term *wasathiyah* (Ongku Hsb, 2022). In a hadith, the word "wasath" means "fair", indicating how important it is to act fairly to maintain a balance between the two sides. The fact that "the best of affairs is *awsathuha*" shows how important it is to take the middle path in various aspects of life. Although there are many different interpretations of the teachings of Islam, many agree that the religion teaches moderation and avoids extremism.

Wasathiyah is defined by scholars, including Muhammad Al-Hibr Yusuf, as the correct method, which shows beauty and a strong understanding of the meaning of life principles such as justice, goodness, and consistency. According to this perspective, wasathiyah refers to the truth that is between two falsehoods, emphasizing the middle position between the two extremes to maintain balance and avoid excessive attitudes (Putri & Fadlullah, 2022). The concept of wasathiyah not only refers to truth, but also emphasizes the importance of upholding justice between two different types of injustice. This shows that moderation, avoiding extremism, and prioritizing justice are the true forms of truth.

Philosophically, the author of the book *Ushul At-Tarbiyah An-Nabawiyah* describes the contents of the curriculum which includes the learning schedule, priority of material that needs to be prioritized, lessons that must be studied, and lessons that are prohibited from being studied.

According to Sayyid Muhammad al-Maliki, the ethical approaches that students should prioritize are:

- (1) Be humble towards the teacher.
- (2) Do not joke during lessons.
- (3) Listen carefully to the teacher's explanation (Al-hasany & Al-maliki, 2022).

Sayyid Muhammad al-Maliki explained that a good education process is when students prioritize manners over others first, because according to him, if the points that have been explained above are implemented continuously, a learning atmosphere full of warmth will be created, and as a result, students will learn calmly and teachers will be more focused in delivering the material.

The moderate Islamic curriculum teaches Islam with a balanced approach with an emphasis on the values of tolerance, peace, and inclusion. The purpose of this curriculum is to provide a proper understanding of Islam in accordance with the principles of moderation and to foster an open attitude towards diversity and differences.

## **2. The Goal of Moderate Islamic Education**

Moderate Islamic education aims to create individuals who have a balanced understanding of religion, not leaning towards extremism or liberalism (Budiman et al., 2024). Moderate Islam teaches the principle of *wasathiyah* or the middle way, which emphasizes the balance between religious belief and openness to differences. With this approach, students are taught to understand Islam as a religion full of compassion, justice, and tolerance, so that they can live harmoniously in a diverse society.

Apart from instilling the values of tolerance, moderate Islamic education also aims to develop critical and rational thinking patterns in understanding religious teachings (Nur Adnan Saputra et al., 2021). Students are encouraged not only to accept religious teachings dogmatically, but also to be able to analyze and adapt to the ever-evolving social and cultural context. Thus, they can face the challenges of globalization, modernization, and technological development without losing their Islamic identity.

Moderate Islamic education also emphasizes the importance of harmony between religious knowledge and worldly knowledge (Hafizd, 2023). The curriculum implemented aims to form a generation that is not only religious, but also studies knowledge and skills that are useful in everyday life as well as abilities in the social, economic and technological fields, so that they can help develop the country.

Ultimately, moderate Islamic education is expected to form a generation that becomes an agent of peace and positive change in society (Mudrik, 2023). With a moderate understanding of Islam, they can act as just leaders, responsible citizens, and individuals with high social empathy. This education is expected to produce a society that is not only faithful and knowledgeable, but also upholds unity and helps improve the quality of life for themselves and their surrounding communities.

Sayyid Muhammad al-Maliki explained the goals of moderate Islamic education based on the following goals:

- (1) Faith in Allah SWT.
- (2) Honesty in acting.
- (3) The thoughts of Muslims will be enlightened by Islamic Aqidah.

- (4) Their souls will develop with an increasingly strong relationship with Allah SWT. **Al-hasany and Al-maliki, Ushul At-Tarbiyah An-Nabawiya, 5..**

An extraordinary idea was presented by Sayyid Muhammad al-Maliki that in order to maintain the enthusiasm of students to learn so that they do not become bored in learning, he explained that in learning there must be a set daily rule, for example in one week there are several days for students to rest.

"وكانت مجالس العلم هذه منظمة مرتبة على أيام مخصوصة وفي أوقات مخصوصة"

Meaning: "This kind of knowledge assembly has been set in a schedule specifically for certain days and at certain times." (**Al-hasany and Al-maliki, 17.**)

Sayyid Muhammad al-Maliki describes how the Companions learned from the Prophet Muhammad SAW, saying that the Companions were very earnest in learning from him, just as the Prophet Muhammad SAW was very persistent in giving lessons, in the quote:

"والذي ينبغي أن أشير إليه هو هذا الإهتمام من الصحابة الكرام بالتلقي والأخذ عند حضرة المصطفى صلى الله عليه وسلم، وحرصه العظيم على إفادتهم"

Meaning: "What I need to convey is the interest of the noble friends in taking knowledge from the Prophet Muhammad SAW, the enthusiasm of the Prophet Muhammad SAW was very high in providing benefits to the friends" (**Al-hasany and Al-maliki, 23.**)

### 3. The Function of Teachers in Moderate Islamic Education

In moderate Islamic education, the role of the teacher is a broad process that includes changing behavior and attitudes at both the individual and group levels (Hidayat et al., 2022). Deep understanding, mastery of knowledge, development of practical skills, and strengthening of positive attitudes and principles are all part of this process. Not only limited to academic aspects, education also plays an important role in shaping character, morality, and social skills. Therefore, education is considered as the main way to produce people who are not only cognitively intelligent but also moral and contribute positively to society.

A teacher must always maintain his dignity as an educator who is tasked with disseminating knowledge. In line with the development of the times, there has been a shift in the dynamics of interaction between students and teachers (Rozza et al., 2023). In this modern era, many educational policies have shifted due to the dominance of economic values. As a result, moral values that should be the



foundation of education are increasingly eroded, such as the decline in students' respect for teachers and the decline in ethics in the learning process.

Sayyid Muhammad al-Maliki explains in the book *Ushul at-Tarbiyah an-Nabawiyah*, that the role of a teacher is as follows:

a. Sufistic Role

The role of a teacher includes efforts to purify, guide, and direct the hearts of students to obtain the pleasure of Allah SWT and become closer to Him. From this it can be concluded that teachers have a role in the Sufi perspective.

b. Pragmatics Role

A teacher must provide knowledge, skills, and values to his students. In addition, teachers are also responsible for determining the sequence of learning, including deciding which knowledge needs to be learned first and which can be learned later. In addition, teachers are also responsible for determining the appropriate level of understanding for students. This expression is in line with Q.S An-Nahl, Verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Meaning: "Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided."

#### 4. Students in Moderate Islamic Education

Students have a very important role in moderate Islamic education. They are not only components formed in the educational process, but also part of the process itself (ROHMANIYAH, 2021), but also play a role as actors and main targets in the learning journey. In this case, Sayyid Muhammad al-Maliki emphasized the importance of forming a good personality as the main aspect in students.

Some of the qualities that students must have are *tawadhu'*, or humble, and *iffah*, which is maintaining self-esteem to avoid despicable acts. In addition, students also need to have the qualities of *wara'*, patience, steadfastness, and *tawakkal*, which is an attitude of complete surrender to Allah SWT. In this context, Sayyid Muhammad al-Maliki stated:

إذا جلستم إلى العالم أو العلم . . . فادنوا

Meaning: "When you are at a gathering of pious people or a council of knowledge then tawadlu'lah" (**Al-hasany and Al-maliki, Ushul At-Tarbiyah An-Nabawiyah, 5.**)

Sayyid Muhammad al-Maliki encouraged students to love knowledge and respect educators, family, and friends during the learning process. In addition, he also emphasized the importance of loving the book and preserving and caring for it. Students were also asked to be serious, diligent, and ambitious in their education.

This principle is in line with the view of Imam Al-Ghazali in *Ihya' Ulumiddin*, which states that every educator must cleanse the heart, avoid despicable morals, and avoid bad traits before teaching knowledge. In addition, educators also need to minimize involvement in worldly affairs in order to focus on educating.

## 5. Moderate Islamic Education Method

Here are some educational strategies that can help students grow and develop.:

### a. Descriptive Method

The initial method presented by Sayyid Muhammad al-Maliki is a descriptive method, by providing a real event to students to be described by the students themselves, and from the teacher's explanation. From here it can be concluded that Sayyid Muhammad al-Maliki prioritizes the quality of education over its quantity (**Al-hasany and Al-maliki, 52.**)

### b. Demonstration method

One of the methods of the Prophet Muhammad SAW is to make his students understand by giving them pictures or objects that can help them understand. This shows that Sayyid Muhammad al-Maliki explained the information with any objects that were around him (**Al-hasany and Al-maliki, 54).**

### c. Expository Method

The expository method provides information in stages, systematically, and structured, usually done by educators or speakers. In this case, Sayyid Muhammad al-Maliki wrote in the book *Ushul at-Tarbiyah an-Nabawiyah* that the Prophet taught his students in stages with the aim of understanding more completely and also seeing the quality of the students who are not the same (**Al-hasany and Al-maliki, 57).**

### d. Analogy Method

The analogy method is used to help understand a concept by comparing

it to something that is already known. By presenting similar or relevant examples, new concepts become easier to understand. In the book *Ushul at-Tarbiyah an-Nabawiyah*, Sayyid Muhammad al-Maliki said that students are taught to see and analyze examples or metaphors that have been conveyed by the teacher until students can find understanding through the examples or metaphors (Al-hasany & Al-maliki, 2022).

### **The Relevance of the Book of *Usul At-Tarbiyah An-Nabawiyah* in Modern Islamic Education**

Previously, the concept of moderate Islamic education has been explained according to the perspective of the book *Ushul At-Tarbiyah An-Nabawiyah*, which includes the curriculum, objectives, role of teachers, role of students, and methods in moderate Islamic education. Next, we will explain the relationship between these ideas and modern education.

#### **1. Relevance of Moderate Islamic Education Curriculum**

The book *Usul At-Tarbiyah An-Nabawiyah* has strong relevance in modern Islamic education, especially in the development of moderate Islamic curriculum. Sayyid Muhammad al-Maliki emphasizes balance in learning, in line with the concept of *wasathiyah* in Islam, so that extremism can be avoided. In addition, this book also emphasizes the importance of manners and ethics before knowledge, such as humility towards teachers and listening carefully, which is a challenge in the current digitalization era (Saiddaeni Saiddaeni et al., 2023).

This book also discusses the systematics of learning, including the priority of materials that must be taught so that students' understanding is formed gradually and systematically. With this approach, Islamic education can produce individuals who have deep scientific insight and are not easily influenced by deviant teachings. In addition, modern Islamic education must balance academics and character building based on Islamic values so that students have noble morals (Mukmin, 2024).

Overall, the Book of *Ushul At-Tarbiyah An-Nabawiyah* provides guidelines in designing Islamic Education that is in line with the demands of the modern era. It has the potential to produce a generation that is not only intellectually intelligent but also has a strong personality by incorporating the principles of this book into the modern Islamic education curriculum, adhering to moderate Islamic values, and being able to face global challenges with a wise and inclusive attitude.

#### **2. Relevance of the Goals of Moderate Islamic Education**

The aim of Islamic education is to produce individuals who are faithful, have noble character, and are able to apply Islamic teachings in everyday life (Miswanto, 2024). The book *Usul At-Tarbiyah An-Nabawiyah* has strong relevance in modern Islamic education, especially in the development of moderate

Islamic curriculum. This book emphasizes balance in learning, in line with the concept of wasathiyah in Islam, so that it can avoid extremism. In addition, this book also emphasizes the importance of manners and ethics before knowledge, such as tawadhu' to teachers and listening carefully, which are challenges in the current digitalization era.

In modern Islamic education, the curriculum aspects that are drawn up must take into account the balance between religious knowledge and worldly knowledge (Asma, 2024). The book *Usul At-Tarbiyah An-Nabawiyah* explains that good education must prioritize character building before academic knowledge. This principle is in line with the thoughts of Sayyid Muhammad al-Maliki who emphasized that moderate Islamic education aims to form individuals who have strong faith, honesty in acting, and thoughts enlightened by Islamic beliefs. With this balance, students can face modern challenges without losing their Islamic identity.

This book also discusses the systematics of learning, including the priority of materials that must be taught so that students' understanding is formed gradually and systematically. In this case, as explained by Sayyid Muhammad al-Maliki about the importance of arranging a study schedule so that students do not get bored, contemporary Islamic education can adopt the approach that has been applied by the Prophet's companions. This principle can help create an effective and sustainable learning environment. In addition, this book teaches that education is not only aimed at sharpening intellectual intelligence, but also developing spirituality and morality.

Overall, the Book of *Usul At-Tarbiyah An-Nabawiyah* provides guidelines in designing Islamic Education that is in line with the developments and demands of the times. Having the ability to produce a generation that is not only intelligent but also has a strong character by incorporating the principles of this book into the modern Islamic education curriculum, adhering to moderate Islamic values, and being able to face global challenges with a wise and inclusive attitude.

### **3. The Relevance of the Educator's Function in Moderate Islamic Education**

In the book *Usul At-tarbiyah An-nabawiyah*, Sayyid Muhammad al-Maliki explains the function of a teacher as a Sufi Role and a Pragmatic Role. The Sufi role is the role of a teacher that includes efforts to purify, guide, and divert the attention of students so that they get the pleasure of Allah SWT and get closer to Him. From this it can be concluded that teachers have a role in the Sufi dimension.

The pragmatic role is a teacher plays a crucial role in instilling knowledge, skills, and principles to students. In addition, teachers are also responsible for determining the sequence of learning, including deciding which knowledge needs to be learned first and which can be learned later. In addition, teachers are also responsible for determining the appropriate level of understanding for students.

### **4. The Relevance of Children Educated with a Moderate Islamic Approach**

The role of students in moderate Islamic education is very important, because they are the main subjects who are fostered in the educational process (ROHMANYAH, 2021). Sayyid Muhammad al-Maliki emphasized that the formation of good personality should be the main priority in Islamic education. Characteristics such as *tawadhu'*, *iffah*, *wara'*, *sabar*, steadfast, and *tawakkal* are highly emphasized so that students can avoid bad deeds and have strong moral fortitude. According to Sayyid Muhammad al-Maliki in the Book of *Ushul At-Tarbiyah An-Nabawiyah*, modern Islamic education can adopt this principle by incorporating strong moral values into the curriculum. As a result, students not only excel in academics but also have noble character.

In addition, modern Islamic education also needs to instill a spirit of loving knowledge, respecting teachers, and maintaining ethics in learning as emphasized by Sayyid Muhammad al-Maliki and Imam Al-Ghazali in *Ihya' Ulumiddin*. Educators have a responsibility not only to transfer knowledge, but to shape students' characters through exemplary behavior and moral guidance. In contemporary Islamic education, the Book of *Ushul At-Tarbiyah An-Nabawiyah* is relevant because of its holistic approach that combines knowledge and morals, which produces people who not only have broad insight but also high integrity in their social and religious lives.

## 5. Relevance of Moderate Islamic Education Methods

The methods explained by Sayyid Muhammad al-Maliki in *Usul at-Tarbiyah an-Nabawiyah* remain very relevant in modern Islamic education. Here is the relevance:

### 1. Descriptive Method

The initial method presented by Sayyid Muhammad al-Maliki is a descriptive method, by giving students a real event to describe by themselves and re-presented by the teacher. In modern Islamic education, this method is relevant in developing students' critical and analytical thinking skills. With this approach, through direct experience, students gain a better understanding of ideas. As a result, they can not only memorize but also use this knowledge in everyday life.

### 2. Demonstration Method

The demonstration method, used by the Prophet Muhammad SAW, emphasizes understanding through visualization or the use of concrete objects. In the context of modern Islamic education, this method is very effective in increasing students' absorption, especially in the field of exact sciences and worship practices. Demonstrations allow students to better understand concepts in a more interactive way, thereby increasing memory and application in real life.

### 3. Expository Method

The expository method is the delivery of information in a gradual,



systematic, and structured manner. Sayyid Muhammad al-Maliki emphasized that the Prophet taught in stages so that students could understand the material correctly and according to their abilities. This method is used in contemporary Islamic education in various subjects, especially in curriculum-based learning, which prioritizes regularity and progressiveness in understanding the material.

#### 4. Analogy Method

The analogy method helps students understand concepts by comparing them to something they are already familiar with. In modern Islamic education, this approach is used to connect abstract concepts with real experiences, so that students can more easily understand and apply them. For example, in learning Islamic morals, parables and stories can be used to explain moral values in a way that is more interesting to students and easier to understand.

In general, these methods are still relevant for modern education because they encourage students to think critically, learn independently, and learn to adapt to an ever-changing world.

### Conclusion

According to the book *Usul at-Tarbiyah an-Nabawiyah* by Sayyid Muhammad al-Maliki, moderate Islamic education emphasizes the importance of education based on balance, wisdom, and respect for diversity. This concept not only includes in-depth mastery of religious knowledge, but also builds individual character that is open, tolerant, and adaptive to changes in the times. This concept includes the curriculum of moderate Islamic education, goals, the role of teachers, the role of students, and the methods used.

The concept of moderation in Islamic education is becoming more important to overcome challenges in the modern era, especially when dealing with exclusive or radical groups. Islamic education is expected to produce a generation that is not only knowledgeable, but also wise and actively contributes to building a peaceful and harmonious society by incorporating the values of moderation into the learning process.

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