

Moderate and Non-Moderate Discursive Tendencies in *Kitab Kuning*

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Pesantren and their *Kitab Kuning* tradition are widely framed as pillars of religious moderation in Indonesia, yet this dominant narrative often overlooks the internal diversity and ambivalence of classical juridical and theological discourses. This study critically reexamines the assumption that *Kitab Kuning* teaching uniformly produces moderate Islam by analyzing how moderate and non-moderate statements coexist within authoritative texts and how their vocabularies and epistemological orientations shape interpretations in plural societies. Using qualitative content analysis, the authors reviewed a corpus of widely used pesantren editions and purposively selected classical works that explicitly contain statements on tolerance, exclusion, and delegitimization, focusing on *Fath al-Mu'in*, *I'ānat al-Thalibin*, *al-Majmu' Sharh al-Muhadhdhab*, *Sharh Sabih Muslim*, and *Kifayat al-Akhyar* (with complementary reference to other texts). Textual segments were coded as “moderate” when they acknowledged legitimate plurality or used inclusive legal language, and as “non-moderate” when they employed categorical delegitimation (e.g., heresy or unbelief). The interpretation was then situated within historical and epistemological frames (*bayani*, *irfani*, *burhani*) and reread for contemporary relevance. Results show two recurring and systematic patterns: inclusive-juridical markers such as *qala fulan/qila*, *kebilafan*, *qaulani*, *wajh/aujuh* that normalize disagreement and epistemic openness, and exclusionary markers such as *bid'ah qabihah/munkarah*, *abl al-dalalah*, *la yashibhu*, and *kufr* that invalidate practices or groups (including intra-*madhhab* and inter-*madhhab* exclusions and condemnations of certain ritual innovations and beliefs). Exclusionary judgments appeared predominantly in strongly bayani-oriented fiqh and theological formulations, whereas pluralizing vocabularies were more frequent in *irfani* or *burhani* tendencies. The findings imply that moderation in pesantren is not inherent in *Kitab Kuning* but emerges through selective, critical, and contextual reading. Religious moderation programs should therefore strengthen critical hermeneutics and reader responsibility. The study is limited by selective sampling and does not comprehensively map socio-political contestations.

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This study explores moderate and non-moderate statements in *Kitab Kuning* literature. *Kitab Kuning* is an important life guidebook for pesantren residents that has accompanied many aspects of Indonesia's historical development. Kiai and students, based on *kitab kuning*, participate in caring for nationality with a moderate spirit of life in the community. Non-moderate statements in *the kitab kuning* describe the differences that always exist in religious life. Critically reading *kitab kuning* can help reject the radicalism argument based on *kitab kuning* texts. This study provides insights into the importance of critically examining religious texts to lead a life that is tolerant, peaceful, and respectful.



Introduction

The assumption that pesantrens necessarily produce a moderate form of Islam through kitab kuning teaching requires critical reexamination. Pesantrens are frequently portrayed as centers of peaceful, moderate, and anti-radical religious orientation (Asif et al., 2021; Mukhlis et al., 2024). This characterization overlooks the internal diversity of the discourses within the *Kitab Kuning* tradition. This internal diversity becomes evident when examining the discursive patterns of kitab kuning texts. On the one hand, moderation is reflected in juridical expressions that acknowledge the plurality of opinions, such as *fibi qaulani* (indicating the existence of more than one valid legal view) (Iswahyudi & Udin Safala, 2025; Nasution et al., 2024). Such formulations signal epistemological openness in classical Islamic legal reasoning theory. In contrast, non-moderate tendencies emerge in juridical assertions that delegitimize other religious practices and schools of thought. Examples include prohibitions on praying behind individuals accused of bid'ah, such as adherents of Mu'tazilah, or the rejection of prayers led by a Hanafi imam because of doctrinal differences regarding the status of Surah *Al-Fatihah* as a pillar of prayer (Fa'izah, 2022). Abu Ishaq even said that prayer alone is more important than being makmun to an imam who is of the Hanafi madhhab (Ad-Dimasyq, n.d., p. 133). *Kitab kuning* is therefore an important aspect of knowledge formation for pesantren residents (Istiqomah et al., 2025, pp. 343–344).

Kitab Kuning is a classic religious book written on yellow paper in Arabic without harakat (Zaman et al., 2025), Javanese, or Malay (Rosidin et al., 2022), and has been continuously transformed by pesantren. *Kitab kuning* comes from two words: *kitab* (book) and *kuning* (yellow). Among Indonesian pesantrens, *kitab kuning* has a specific meaning, namely, books about Islam, such as monotheism, fiqh, and Sufism, and books to understand Islamic teachings, such as *nahw*, *sharf*, *mantiq*, *balaghah*, and *usul al-fiqh* (Fauji et al., 2025; Zulmuqim et al., 2020). The books were written in Arabic, Malay, and Javanese. Malay and Javanese written in Arabic script are known as *Pegon* writing (Ruldeviyani et al., 2024; Sidik Fauji et al., 2025). Initially, the mention of *kitab kuning* did not originate in pesantrens. This word is attached by people outside the pesantren to refer to the "*kokolotan*" or "antiquity" of the residents of the pesantren, although currently the mention of "*kolot*" is no longer appropriate because *kitab kuning* has now been printed on white paper and has also undergone digitization (Nurul Istiqomah et al., 2025).

Kitab Kuning is a reference and place of return for every action of the pesantren residents. *Kitab Kuning* provides a perspective on the activities of pesantren residents (Mustofa et al., 2024; Putro et al., 2019). Worship practices, rituals, and the use of religious symbols are based on *the kitab kuning* (Iswahyudi, 2019). However, *kitab kuning* has a different epistemology. Following the epistemological framework of al-Jabiri (Al-Jabiri, 1989, pp. 251–253), *kitab kuning* in Pesantren can be categorized into three epistemologies. The first is *bayani* epistemology, namely, in the form of *the kitab kuning* of fiqh, such as the books of *al-Qarib* and *Fath al-Mu'in*. Third, *Irfani* epistemology, in the form of *kitab kuning* of Sufism, such as the books of *al-Hidayah* and *Minhaj al-'Abidin*. The third is *Burbani* epistemology, which is in the form of *kitab kuning* logic (*Idbah al-Mubham* and *Sullam al-Munawraq*). These epistemologies have produced fragmented religiosity models. In the analyzed corpus, exclusionary judgments such as *bid'ah* and *kufr* appear predominantly in texts characterized by a strong *bayani* orientation, particularly in fiqh and theological works that emphasize textual finality. Conversely, texts that display *irfani* or *burbani* tendencies, such as the acknowledgment of uncertainty, analogy, or ethical intention, more frequently employ pluralizing vocabularies, such as *kebilafan* and *qaulani* (Abbas, 2012; Al Walid et al., 2025; Anam et al., 2024; Khatamunisa, 2020).

Despite the dominant narrative of moderation, several studies implicitly acknowledge the presence of exclusionary and delegitimizing discourses in the *kitab kuning*. However, these elements are rarely theorized as part of the texts' internal ambivalence, leaving their analytical significance under-explored. *Kitab Kuning* presents internal conflicts among pesantren. The emergence of NU Garis Lurus as a conservative faction within NU—represented by figures such as Idrus Ramli and Lutfi Basori—serving as a counter-movement to the perceived liberal wing led by Said Aqil Siradj and other Islam Nusantara activists (Akmaliah, 2022; Fuadi et al., 2024; Ridwan et al., 2019; Thohir, 2022; Thohir & Anjaina, 2022), reflects the epistemological division of *kitab kuning*. Despite political conflicts between organizations and national politics, these two groups often differ in their views on religious issues. Therefore, *kitab kuning* presents internal contradictions that allow followers to conflict with each other. Does the conflict arise from the substance of the *kitab kuning* itself, or does the problem arise from the interests of the author or reader? Seeking the answer to this problem will be useful in providing formative solutions for moderate religious movements in Indonesia, especially those based on the kitab kuning texts.

Pesantren and its intellectual tradition of *kitab kuning* are widely regarded as central pillars of religious moderation in Indonesia. Numerous studies have emphasized their role in cultivating tolerance, balance, and social harmony within Muslim communities. However, this dominant narrative tends to treat moderation as an inherent and uniform outcome of pesantren education, leaving limited space for critically examining the internal textual dynamics that may generate non-moderate interpretations. Despite the extensive discussion on moderation, the problem lies in the

insufficient critical examination of how non-moderate statements embedded within *kitab kuning* are produced, articulated, and legitimized within the same textual tradition as moderate ones are. Consequently, the coexistence of moderate and non-moderate discourses in *kitab kuning* remains largely unexplored.

This study aimed to analyze statements in classical Islamic texts that show moderate and non-moderate tendencies contained within the texts. These statements will be analyzed based on their constituent factors and the productivity of reading these moderate and non-moderate texts for today's pluralistic society, especially Indonesia. *Kitab Kuning* refers to classical Islamic texts that are traditionally studied in Indonesian Islamic boarding schools, especially in *Salaf* (traditional) boarding schools.

This study primarily focuses on the textual analysis of selected statements in *kitab kuning* that indicate moderate and non-moderate positions. Although an epistemological perspective is used to explain the emergence of these positions, this analysis does not aim to provide a comprehensive socio-political map of Islamic boarding schools or organizations in Indonesia. Therefore, social contestation is treated as a contextual illustration rather than the main object of analysis. The analysis focuses on how the selected texts namely, *qala fulan*, *kebilafan*, *bid'ah*, and *kufr*—function in *kitab kuning* to form different interpretive orientations.

Unlike previous studies that primarily emphasize the moderate role of *kitab kuning*, this study proposes a critical reorientation. This study focuses on how these texts in *kitab kuning* simultaneously contain aspects and facilitate the emergence of moderate and non-moderate readings through their internal structure, epistemological orientation, and legal vocabulary.

Literature Review

Existing studies on *kitab kuning* predominantly frame these texts as vehicles of religious moderation. However, such an orientation often rests on selective readings that emphasize conciliatory passages while overlooking internal tensions and exclusionary formulations.. These studies can be analytically divided into two strands: textual analyses that extract moderate principles from specific *kitab kuning* passages and socio-pedagogical studies that examine how such texts are mobilized in pesantren education. This distinction is crucial because textual moderation does not necessarily translate into moderate interpretive outcomes. The first tendency is untouched, as in the studies of Akhmad Faroh Hasan et al. (2025), al-Anshori and Budiya (2024), Iswahyudi et al. (2025), and Muhammad Qorib and Umiarso (2025). The study of Hasan, al-Faatih, Siyo Haris and Nur explains that marriage between Muslim men and women *The Book of Revelation* in *Tafsir al-Misbah* and *Tafsir al-Maraghi* permissible, while polypropylic women is prohibited. Marriage between a Muslim woman and a man: *The Book of Revelation* and polytheistic men are forbidden. Al-Anshori and Budiya looked at the *Siradj al-Talibin* to examine multicultural values such as the need to treat others with compassion, tolerance, and compassion, which is not at all coercive in calling for kindness. As for the study of Iswahyudi, Safala and Izaar found a model of moderation in *Fath al-Mu'min*. While such studies interpret the presentation of multiple juridical opinions as evidence of moderation, they often do not interrogate whether this plurality accommodates hierarchical judgments that delegitimize alternative practices or not. Qorib and Umiarso's studies support the previous study, through *kitab kuning* such as *Al-Jawahir al-Kalamiyyah fi Idabi al-Aqidah al-Islamiyyah* by al-Jazairi, *al-Mahalli*, and *Al-Tafsir al-Jalalain* by al-Suyuti, *At-Tijan ad-Darari* by al-Bajuri, and *Al-Fath al-Qarib al-Mujib 'Ala al-Taqrīb* by Ibn Qasim al-Ghazi, Pesantren teach religious moderation to students.

Meanwhile, the second study, namely the application of moderate values of *kitab kuning* for students in Islamic boarding schools, can be seen in the studies of Mujahid (2021), Nasution et al. (2024), Humaidi, Fadhliyah, and Sufirmansyah (2024), and Saleh (2025). Mujahid's study shows that *kitab kuning* takes the form of *ushul al-fiqh*. It is used to instill the values of moderation based on famous jargon, namely, *Al-Muhafadhatu 'ala al-qadim as-sholib wal akhdhu bi al-jadid al-aslah* (keep the old and take something new that is more useful). This jargon is taught to students for 24 hours through Islamic guidance. Meanwhile, the study of Nasution, Asari and al-Rashid shows that the learning of *kitab kuning* can be used as a means to teach moderate values such as love, respect, balance, simplicity, justice, and honesty which are practiced in daily life in 4 Ma'had al-Jami'ah (higher education boarding school) in Indonesia, namely al-Jami'ah Cot Kala State Islamic Religious Institute, Langsa, Aceh; Ma'had al-Jami'ah Sunan Ampel State Islamic University, Surabaya, East Java; Ma'had al-Jami'ah Datokarama State Islamic University, Palu, Central Sulawesi; and Ma'had al-Jami'ah Mataram State Islamic University, West Nusa Tenggara. Meanwhile, the study of Humaidi, Fadhliyah, and Sufirmansyah shows an interesting fact, namely the role of the Kyai of the Sabilurrosyad Malang in interpreting the classical texts in *kitab kuning* that is based on the socio-cultural background of the students, by emphasizing obedience to the government, respecting local wisdom, considering social conditions, and maintaining tolerance for other religions. Meanwhile, Saleh's study proves that 17 kyai from 17 Pesantren in Yogyakarta and Central Java are fighting radicalism. Among those used to fight radicalism is the tradition of reading *kitab kuning*.

All these studies affirm moderation. However, studies on *kitab kuning* that reveal the potential for non-moderate behavior have received less attention. Non-moderate behavior in *kitab kuning* can be found, for example, in *kitab kuning* texts that label certain Muslim worship practices as *bid'ah munkarah*, namely, practices considered erroneous because they are not based on the primary sources of Islam (the Qur'an and Hadith) and are believed to lead their practitioners to hell. Such practices include performing five rak'ahs on the last Friday of Ramadan after the Tarawih and *Raghaib* prayers. One of the main textbooks used in Islamic boarding schools, *Fath al-Mu'in*—an important *kitab kuning* for advanced-level students—states that performing five rak'ahs on the last Friday of Ramadan after the tarawih prayer represents the worst form of worship (Al-Malibari, n.d., p. 34). Similarly, Sharh Sahih Muslim classifies the *Raghaib* prayer—performed as twelve rak'ahs between Maghrib and 'Isha' on the first Friday night of Rajab—as an erroneous practice, associating it with ignorance and labeling it as *bid'ah munkarah* (Al-Nawawi, 1929, p. 20)

Methods

To analyze moderate and non-moderate statements of *kitab kuning*, this study uses the content analysis method (*content analysis*). Jamie Baxter (2020) explains that the content analysis method is a social science methodology for understanding recorded human communication, especially written text. According to Hatfield and Laura (2024), content analysis was conducted by first reviewing the full corpus (data) and then segmenting it into defined units of data (e.g., paragraphs or textual segments), which were subsequently coded into established analytical categories. Through this method of analysis, the content of the *kitab kuning* texts will be explained objectively, systematically, and measurably so that the meaning, inclination, and categories can be seen clearly. This method also aims to view the *kitab kuning* not only as the scientific product of scholars of the past, but also as a text containing social, theological, and ethical messages that can be reinterpreted for the present. The stages in the content analysis method are carried out with four steps of activities modified from the Andrea J. Bingham model (2023), namely first, the selection of data sources; second, data reduction and categories; third, analysis and interpretation; and fourth, contemporary interpretation.

The first stage is the selection of data sources by determining *kitab kuning* taught in Indonesian pesantrens, which contain moderate and non-moderate indicators, such as respect for differences, accusations of *bid'ah*, and the statement that there is no normative evidence to support it. *Kitab kuning* is a book used by Indonesian pesantren, as revealed by Martin Van Bruinessen (1990a), i.e. such as *Sullam al-Tawfiq*, *Bajuri*, *Fath al-Mu'in*, *Fath al-Wabbab*, *al-Majmu'*, *Shahih Muslim*, *Bughyat al-Mushtarshidin*, *I'anat al-Talibin*, *Jam'u al-Jawami'*, *Kifayat al-Akhyar*, *al-Majmu'*, *Bidayat al-Hidayah*, *Ihya' Ulum al-Din*, *Sullam al-Munawwaroq*, dan *Fathu al-Madjid*.

This study did not analyze all *kitab kuning* texts commonly taught in Indonesian Islamic boarding schools. The data analyzed were limited to selected classical texts that explicitly contained legal and theological statements related to tolerance, exclusion, and delegitimization. The main texts analyzed include *Fath al-Mu'in*, *I'anat al-Talibin*, *al-Majmu'*, *Sharh al-Mubadhdhab*, *Sharh Sahih Muslim*, and *Kifayat al-Akhyar*, using widely circulated Indonesian Islamic boarding school editions. The data focuses primarily on fiqh and its intersection with hadith and theology, while works on ethics and Sufism are treated as complementary texts.

Although the *kitab kuning* analyzed were produced in different historical periods, ranging from the classical to the post-classical era, this study does not aim to reconstruct the chronological intellectual history of pesantren. Instead, the historical context is heuristically used to distinguish classical juridical formulations from contemporary reception. Temporal differences are analytically considered to avoid anachronistic interpretations, whereas the primary focus remains on how these classical statements are reactivated and reinterpreted in contemporary, plural contexts.

The second stage involved categorizing the *kitab kuning* statements as moderate and non-moderate. Statements were coded as “moderate” when they explicitly acknowledged the legitimate plurality of opinions, refrained from delegitimizing alternative practices, or employed inclusive, juridical language. Conversely, statements were coded as “non-moderate” when they contained categorical delegitimization, accusations of heresy, or explicit exclusion of other Muslim practices. Coding was conducted through comparative textual reading of similar legal issues to ensure internal consistency.

The third stage focuses on textual analysis by situating statements within their historical and epistemological frameworks, without normative judgment. The fourth stage moves beyond textual analysis to contemporary interpretation, where these statements are critically re-read in relation to present-day pluralist and religiously moderate perspectives.

In this study, a “statement” refers to a coherent juridical or theological formulation that conveys a normative judgment expressed in a single sentence or brief argumentative passage. Statements may consist of legal rulings (*ahkam*),

evaluative labels (such as *bid'ah* or *kufri*), or explicit recognition of plurality (such as *qaulani* or *khilāfan*). This operational definition ensures the analytical consistency and replicability of the results.

Results

Moderate statements in *kitab kuning* can be identified through expressions such as *qala fulan*, *qila*, *khilāfan*, *qaulani*, and *wajhūn*, which indicate the recognition of different opinions among scholars. Non-moderate statements are reflected in the use of terms such as *bid'ah qabihah*, *dhālahah*, *la yashibhu*, and *kufri* to judge certain religious practices: The analysis shows that *kitab kuning* contains both inclusive juridical formulations that recognize the plurality of opinion and exclusionary formulations that delegitimize certain practices.

Based on the content analysis, the identified statements were grouped into two categories. The first category consists of statements that acknowledge the plurality of opinions and avoid delegitimizing alternative practices. The second category includes statements that employ exclusionary judgments, such as labeling certain practices as deviant or illegitimate. These categories appear repeatedly across various texts and legal themes in the dataset.

Moderate Statement in Kitab kuning

Kitab kuning taught in pesantren can be divided into three categories: basic, middle, and long or high *kitab kuning* for different levels (Bruinessen, 1990b; Ikhsanudin et al., 2022; Nurtawab, 2019). This *kitab kuning* is usually doctrinal in nature. This is because it is the starting point for easily understanding religious teachings. *Kitab kuning* in this category is like *Taqrib*, *Safinat an-Najat*, *Riyadh Al-Badi'a*, and others in the field of fiqh. In the field of monotheism, such as *'Aqidat al-'Awam*, *Janbarat al-Kalamiyah*, *Kifayat al-'Awam* and others. The second category is Middle *kitab kuning*. This category includes works such as *Hashiyah al-Bajuri* and *Kifayat al-Akhyar*. The third category is the *baboon* (parent) or the length of the explanation. Books like this are used as a reference but not as a lesson in the curriculum of pesantren, such as *al-Mubazzab*, *Tuhfat al-Muhtaj*, and so on. (Bruinessen, 1990a). *The kitab kuning* in the second and third categories present a variety of opinions. The larger *the kitab kuning*, the more rationalized the arguments. At least at the middle level, different views of scholars are presented, sometimes even across madhabs (Ad-Dimasyq, n.d.; Al-Bajuri, n.d.). These texts present multiple juridical opinions at different levels in the *kitab kuning*. Therefore, many arguments for calling *kitab kuning* taught in pesantren encourage the moderation of its readers, especially students.

1. *Qala Fulan or Qila*

Etymologically, *qala fulan* or *qila*, is a word used by *kitab kuning* to refer to the various opinions of scholars on issues that are discussed or disputed in the law. The term *qala* (says) is *ma'lum*, which contains the meaning of the active verb by mentioning the perpetrator, while *qila* (said) is a passive verb that does not directly mention the perpetrator (Dahlan, n.d., pp. 12–14). Passive mention is caused by several factors, including the fact that the perpetrator is known (Mustafa al-Ghulayaini, n.d., p. 247). *Kitab kuning* like *I'anat al-Thalibin*, for example, when explaining the difference of opinion of scholars about the blood of mosquitoes that stick to the clothes of the person who performs the prayer and his body is wet, he explains it with the word *qala fulan*, which he quoted from *al-Mughni* (Abu Bakar Muhammad Shata, n.d., p. 101)

واختلف فيما لو لبس ثوباً فيه دمٌ براغيثٍ وبدنه رطبٌ، فقال المتولّي يجوز وقال الشيخ أبو علي لا يجوز لأنه لا ضرورة إلى تلوّث بدنه

Scholars have disputed whether a person can be infected by wearing clothes that contain mosquito blood while their body is wet. Imam Mutawalli said wearing such clothes is permissible. Meanwhile, Shaykh Abu 'Ali argued that this was not allowed because there was no emergency that allowed his body to be smeared with something unclean.

The context within *I'anat al-Thalibin* discusses the types of impurities that are excused (*ma'fu*) when they adhere to clothing, particularly under dry conditions. Dry conditions become problematic if the body of a person wearing the clothes is wet; therefore, dry blood may come into contact with a wet body, which affects the dryness of the blood. To solve this problem, the author of the book, *I'anat al-Thalibin*, presents various opinions of scholars, including Imam Mutawalli and Shaykh Abu 'Ali (Abu Bakar Muhammad Shata, n.d., p. 101). These two scholars have different opinions on this issue: the first scholar does not consider it problematic, but the second considers it impermissible to pray under such conditions. According to this opinion, the prayer is invalid.

Another example is the law of menshalati, the dead in the grave. Scholars differ on how long it is permissible to pray for the dead over the grave, whether it be days, months, or forever. The narrator of *al-Mahalli*, Jalal al-Din al-Mahalli, mentions various opinions on this matter: some say up to a limit of three days after being buried, some argue up to a month, and some say forever or not limited by a certain time. Al-Mahalli states (Jalal al-Din al-Mahalli, n.d., pp. 570–571).

وَأَلَى مَتَى يُصَلَّى عَلَى الْقَبْرِ قَبِيلَ إِلَى ثَلَاثَةِ أَيَّامٍ وَقَبِيلَ إِلَى شَهْرٍ وَقَبِيلَ مَا بَقِيَ شَيْءٌ مِنَ الْمَيِّتِ وَقَبِيلَ أَبَدًا

It is valid to pray at the grave after the corpse is buried, so it is questionable until when it is permissible to pray at the grave. It is said to be up to three days, it is also said to be up to one month, it is said again as long as there are still family members of the deceased, and it is also said that it is up to an undetermined time limit, which is forever. The words "said forever" are the ones held

Included in the category of *qala fulan* or *qila* is a recitation of *a fi qaulin*. Example *fi qaulin*. Many *kitab kuning* narratives mention opinions of scholars. This is, for example, seen in *Fath al-Mu'in* (Al-Malibari, n.d., p. 3) from Hamisy *I'anat al-Talibin* Juz II (Abu Bakar Muhammad Shata, n.d., p. 244) in explaining the difference of opinion about whether a person who abandons prayer is allowed to *Qada* (paid) or not. The *Hamisy* text explains various views: first, it is not necessary to be paid for by prayer and also does not need to be paid by staple food (*fidyah*); second, it is permissible to be paid by prayer and it is permissible by *fidyah*; and the third opinion is that the most in the Shafi'i school is to pay *fidyah*, which is to feed the poor one prayer that is left behind, one *mud* of rice (6.75 ounces). The full text is provided below.

ومن مات وعليه صلاة فلا قضاء ولا فديةً وفي قول كجمع المجتهدين أنها تقضى عنه لخبر البخاري وغيره
ومن ثم اختاره جمع من أئمتنا وفعل به السبكي عن بعض أقاربه ونقل ابن برهان عن القديم أنه يلزم الولي إن
خلف تركة أن يصلى عنه كالصوم وفي وجه عليه كثيرون من أصحابنا أنه يطعم عن كل صلاة مدا

If a person dies and owes a debt of prayer, there is no *Qada* (paying the debt of the prayer) and no *fidyah*. For one opinion, such as that of a group of *mujtahids*, the prayer that is left behind in *Qada* (paid) is performed, as narrated by al-Bukhari and others. Therefore, a group of our imams from the Shafi'i madhhab chose this opinion (paid). Al-Subki had done this (paying the prayers of the dead who were left behind) for some of his companions. Ibn Burhan has quoted from *Qaul Qadim* that the guardian is obliged to pray *qada'* pray if the deceased leaves an inheritance, such as fasting. In the opinion of most followers of Imam al-Shafi'i, one *mud* is given for each prayer.

2. *Khilafan, Khalafahu or Ikhtalafa*

The recitation or sentence of *Khilafan*, *Khalafahu*, or *Ikhtalafa* is a form of expression to explain that the opinion conveyed by the author of *the Kitab kuning* is different from what is said by other scholars. *Khilafan*, *Khalafahu*, or *Ikhtalafa* mean different; he has been different from him or has had a different opinion of the *fulan*. Similar to *qala* or *qila*, the pronunciation of *khilafan* and the same root word explains the differences in opinion. In fact, the Muslim community often sees what is disputed as a lot of being done. For example, *al-Bajuri* says that there is no sunnah for reciting the *azan* when the corpse is placed in the grave: *Al-Bajuri* then proceeds with the recitation of *khilafan* (different) for scholars who consider it sunnah with the argument of *qiyas* or likened to the sunnah of the *azan* when a human being (baby) is born into the world. The sentence of *al-Bajuri* is as follows (Al-Bajuri, n.d., p. 161).

ولا يسن الاذان عند انزال الميت القبر خلافا لمن قال بسنيته حينئذ قياسا لخروجه من الدنيا على دخوله فيها

It is not Sunnah to call for a prayer when lowering the corpse into the grave. This is different from scholars who say that the Sunnah law when obeying the corpse is because it is in the screaming out (qiyas) with the entry of corpses into the world

The term *kehalafahu* also appears in discussions of zakat. A key issue is whether zakat is considered valid when given to a single individual or whether it must be distributed among all eligible recipient groups (*ashnaf*) within the zakat distribution area. Imam al-Shafi'i maintained that zakat is not sufficient if it is given to only one person; rather, it should be distributed to all *ashnaf*. According to the dominant view within the Shafi'i school, each recipient group should consist of at least three individuals, although some scholars held that one person per group was sufficient. Nevertheless, classical kitab kuning such as Bujairimi 'ala al-Khatib (Al-Bujairimi, 2006, p. 359) and *Hamisy 'Anat al-Thalibin* (Abu Bakar Muhammad Shata, n.d., p. 187) acknowledge the validity of distributing zakat to only one recipient group, based on the opinion of Ibn 'Ujail. Ibn 'Ujail is known for holding distinctive positions within the Shafi'i school on three zakat-related issues: the transfer of zakat, the permissibility of giving zakat to a single individual, and the permissibility of allocating zakat to only one recipient group. The full text is presented below.

وقال ابن حجر في شرح العباب: قال الأئمة الثلاثة وكثيرون يجوز صرفها إلى شخص واحد من الأصناف. وقال ابن عجيل اليماني: ثلاثة مسائل في الزكاة يُفتَى فيها على خلاف المذهب: نقل الزكاة، ودفع الزكاة إلى واحد، ودفعها إلى صنف واحد

Ibn Hajar said in the Book Sharh al-'Ubab that the three imams and most of the scholars allow giving zakat fitrah to one person from all groups. Ibn 'Ujail al-Yamani said that there is no problem in terms of zakat. Ibn 'Ujail issued a different fatwa (violating) the madzhab of Imam Shafi'i in three issues: the issue of transferring zakat, giving zakat to only one group or ashnaf, and giving zakat to only one group

3. Qaulani or Aqwal

The next recitation that indicates the existence of moderation or inclusivism of *kitab kuning* is *qaulani* or *aqwal*. The first (*qaulani*) indicates that there are two opinions on the matter at hand. The author in this case wants to show that there are contradictory differences and that there are no more differences. The second was significantly different from the first. Slander *Aqwal* is a *jama' taksir* (irregular plural form), which means many and more than three (Mustafa al-Ghulayaini, n.d., pp. 28–37). Slander *Aqwal* is sometimes limited to the previous pronunciation that forms the *Idhafah* (Arrangement *mudhaf* and *mudhaf ilaih*), an arrangement of two words that form one meaning, such as wooden door, silk garment, and others (Dahlan, n.d., pp. 26–27). The restriction usually uses numbers such as three and four. Slander *Tsalasatu Aqwalin* (three opinions) indicates that there are three opinions on the issue being discussed. Similarly, *Arba'atu Aqwalin* (four opinions) and others are mentioned. The *kitab kuning* often mentions this type of model.

Among the examples that use *qaulani* is discussing the problem of selling something obscure, such as selling coconuts covered by fibers. Buyers do not know the condition of the coconuts or buy and sell cassava that is still in the ground. Buying and selling this kind of model can potentially be deceptive buying and selling because it is not known what goods are being sold. *Sharh Sullam al-Taufiq* explained the opinion of Imam al-Baghawi and al-Ruyani, who said that such buying and selling is permissible, but others should not be due to the potential *bay' al-gharar* (buying and selling tricks) (Al-Bantani, n.d., p. 53). *Hamish 'Anat al-Thalibin* states that it is not enough to just see the outer skin of something that is used inside; it is possible to see the inner good from the outer skin, such as pomegranates and others (Shata, n.d., p. 11). In *Mirqad al-Su'ud*, a commentary on *Sullam al-Taufiq*, it is stated that buying and selling goods without first seeing them is prohibited because of the risk of *gharar* (deception). The text of *Mirqad al-Su'ud* further outlines two differing scholarly opinions regarding the legal validity of such transactions, as discussed below (Al-Bantani, n.d., p. 53).

ويحرم ايضا بيع ما لم يره قبل العقد حذرا من الغرر اي الخطر لما روى مسلم انه صلى الله عليه وسلم نهى عن بيع الغرر اي بيع المشتمل على الغرر في المبيع قال الحصني في صحة بيع ذلك قولان احدهما انه يصح وبه قال الائمة الثلاثة وطائفة من ائمتنا منهم البغوي والرويانى والقول الجديد الاظهر انه لا يصح لانه غرر

It is also haram to sell something that has not been seen before the transaction because of the fear of deception. This means that there is a prohibition from the hadith narrated by Imam Muslim that the Prophet Muhammad forbade buying and selling deception. This involves buying and selling that involves deception. Hisni stated that there are two opinions regarding the legality of buying and selling in this manner: One of them is that buying and selling models like this are legal. This legal ruling was also said by three imams (Hanafi, Maliki and Ahmad bin Hanbal) and a group of scholars from the scholars of the Shafi'i madzhab, such as al-Baghawi and al-Ruyyani. While in Qaul Jadid (the opinion of Imam al-Shafi'i in Egypt) is the clearest law, the law of buying and selling (not looking at the goods sold) is invalid, because there is an element of deception

The problem of selling tanned carcass skins is explained. Imam Nawawi in the book *Majmu'* (Abu Zakariyya Muhy al-Din bin Sharf al-Nawawi, n.d., p. 283) explains two opinions in madzhab Shafi'i, namely *qaul qadim* (when Imam Shafi'i was in Baghdad) and *qaul jadid* (when Imam Shafi'i was in Egypt) (Herdiansyah et al., 2022; Rahmi et al., 2024). According to *qaul qadim*, selling skin is haram. This is because the skin is produced from carcasses. If generosity (the ability to sell) is given in terms of use, it is because there are benefits to doing so. According to *qaul jadid*, selling the skin of a previously tanned carcass is allowed. The argument used is that the reason for the haram law is that there is an unclean element. The unclean element disappeared after tanning. Because the impurity has disappeared, the law of selling and buying leather becomes permissible or legal in this case. Views *qaul jadid* This was also chosen by Imam Abu Hanifah and Al-Syaukani, despite the opposition of Ibn Qudamah al-Maqdisi (Nuryana et al., 2023). This ability is likened to the ability to sell khamar that has become vinegar, which is permissible in Islam. Khamar should not be sold because it is unclean, but when it becomes vinegar, it can be sold. The text of *Majmu'* is as follows (al-Nawawi, n.d., p. 283).

الشرح هذان القولان في صحة بيع جلد الميتة بعد الدباغ مشهوران، والصحيح عند الأصحاب هو الجديد، وهو صحتها، وبه قال أبو حنيفة وجمهور العلماء، وهو قول المصنف

These are two famous opinions on the legality of buying and selling tanned carcass skins. Opinion Sahih of these two opinions, according to the followers of Imam Shafi'i, the law is permissible according to qaul jadid, namely the legal law of buying and selling (qaul qadim, invalid). This kind of ruling is what Imam Abu Hanifah and most scholars said, and also what the author of the book al-Muhazzab said

4. Wajhu, Wajhani and Aujub

The terms *wajbu*, *wajhani*, and *aujub* are usually used to explain the differences of opinion among the followers of the Shafi'i madzhab (Al-Nawawi, 2003). The word *aqwal* is an expression that directly explains the two opinions of Imam Shafi' i. Similar to other words, *wajbu*, *wajhani*, and *aujub* are used to describe a variety of opinions on a problem that is not unique to the *kitab kuning*. An example of this is the repayment of excess debts. Because it has become a tradition in excess returns in society, is the excess return considered a condition that prohibits debt and receivable transactions? *Ashbah wa al-Nazair* explained that this does not include conditions that prohibit buying and selling. The answer "no" is the most *shahih* because it does not occupy a conditional position (Al-Suyuti, 1983, p. 96).

لو جرت عادة المقترض برد أزيد مما اقترض فهل ينزل منزلة الشرط فيحرم إقراضه وجهان أصحهما لا

If it is already valid in society that the debtor's habit of giving more than what is borrowed, can the habit of the community be considered a condition for borrowing, so that it is punished as haram of the loan? It has two faces. The most Shahih is not a requirement

The opposite answer is that the act of giving more than prevails in society is to occupy the conditions of giving. As a result, receiving more goods than what is borrowed is part of *riba*, which is forbidden in Islam. In *kitab kuning*, it is explained that the transaction of debts and receivables with a condition that the borrower must return more than what he borrows is *haram*, but if giving more is not explained in the transaction, the law is permissible (Al-Bayjuri, 1999, p. 659). If two people agree that there is an additional debt repayment but the agreement is not made in the transaction, the explanation from *I'anat al-Thalibin* is allowed (Shata, n.d., p. 53).

Imam Nawawi, as an example, said that there are three *wajb (tsalatsat aujuhin)* if a person follows the Hanafi madzhab in terms of ablution. The Shafi'i madhhab considers intention a pillar of ablution, and if it is left out, the ablution is invalid. In contrast, Hanafi madhhab does not consider intention to be a pillar. The full text of *al-Majmu'* is as follows: (Al-Nawawi, 1980, p. 255).

إذا نوى حنفي واقتدى به شافعي والحنفي لا يعتد وجوب نية الوضوء والشافعي يعتد بها فتلاثة أوجه أحدها وهو قول الأستاذ أبي إسحاق الإسفراييني لا يصح اقتداؤه، نوى أو لم ينو، لأنه وإن نوى فلا يراه واجبة فهي كالمعدومة فلا يصح طهارته والثاني وهو قول القفال يصح وإن لم ينو لأن كل واحد مؤاخذ بموجب اعتقاده، والاختلاف في الفروع رحمة والثالث وهو قول الشيخ أبي حامد الإسفراييني أن نوى صح وإلا فلا

In responding to the followers of the Shafi' i madhhab, who perform ablution using the Hanafi madhhab method. This is because the Hanafi madhhab does not consider intention to be harmony, while the Shafi'i madhhab considers intention to be harmony. If it is not intended, then a person's ablution is invalidated. In responding to the followers of Shafi'i in the way of the Hanafi madzhab, there are three opinions (tsalatsatu aujuhin). First, Abi Ishak al-Asfirayini's opinion is invalid, both in terms of intentions and non-intentions, because even if a person has an intention, they do not believe that intention is mandatory. Therefore, if he has an intention, it is not considered as if there is no intention. The second opinion, that of Imam Qaffal, is that it is valid even if it is not intended because each person takes it according to their own beliefs. The difference that occurs is only in the area of the branch that is considered grace. The third opinion is that of Shaikh Abi Hamid al-Isfirayini, who states that if a person has an intention, then it is valid, and if not, then it is invalid.

Non-Moderate Statement in Kitab kuning

The following models of revelation are often found in *the kitab kuning* texts: Disclosure sometimes differs between what some Muslims do and what some *kitab kuning* scholars do. Why is that? Pesantren are replicas of complete Islamic knowledge. Three studies are symbiotic with each other, namely monotheism, *fiqh*, and Sufism (Istiqomah et al., 2025; Syahputra, 2023). In the field of Sufism, the arguments are often *fadhail al-a'mal*, that is, worship that refers to the virtue of worship (Acim, 2022; Anisah & Afabih, 2023; Mud'is, 2023), while in the field of *fiqh*, the validity of the source or postulate of worship is considered. All these sciences are listed in *the kitab kuning* and used as references (Nurul Istiqomah et al., 2025; Syahputra, 2023). The argument of one book is sometimes not used and takes the argument of another. As already explained, al-Ghazali's position as a prolific figure in the study of *fiqh* and Sufism is widely used as a reference in the worship of Muslims, especially in his work *Ihya' Ulum al-Din* (Alshorman & Albasal, 2021; Farida & Kasdi, 2021; Hajam et al., 2020). Al-Ghazali lived earlier than Imam Nawawi and al-Rafi'i, but al-Ghazali's works inspired or became the seeds of the emergence of works in the field of *fiqh* of the madzhab Shafi'i. For example, al-Ghazali, al-Wajiz (Khalilurrahman, Syahrial Shaddiq, 2023)(Khalilurrahman, Syahrial Shaddiq, 2023) is inspired by Imam Rafi'i's *al-Mubarrar* (Amir, 2024). *Al-Mubarrar* prompted Imam Nawawi to compile a book titled *Minhaj al-Talibin* or *al-Minhaj* (Imran et al., 2024). From *al-Minhaj*, there are many great yellow books in the Shafi'i madhhab, such as *Qut al-Mubtaj* by Imam al-Adzra'i, *Tuhfat al-Mubtaj* by Ibn Hajar al-Haitami, *Nihayat al-Mubtaj* by Imam Ramli, and *Mughni al-Mubtaj* by Khatib al-Sharbini (Algumaei, 2024; Amir, 2024; Okuyucu, 2024).

1. Bi'dah Qabihah or Bi'dah Munkarah

Bi'dah qabihah is an *ugly bi 'dab*. *Bi'dah* is the action of a person in religion that was never practiced during the time of the Prophet SAW. There is no example of this action during the time of the Prophet Muhammad SAW, either by the Prophet Muhammad himself or by his companions (Amin et al., 2017; Haq et al., 2021; Musawar, 2019). Abu Muhammad 'Izzuddin bin 'Abdussalam, in the book *al-Qawaid al-Kubra*, explains that the meaning of *bi'dah* is

something that did not exist or did not happen in the time of the Prophet ('Abd al-'Aziz bin 'Abd al-Salam, n.d., p. 337).

According to 'Abdussalam, *bid'ah* is divided into five types: the first is *bi'dah obligatory*, which is *bi'dah* for supporters who are required by *Shari'a*, such as studying the science of Nahwu, the science of Balaghah, and others. Second, *Bi'dah Mubarramah*, that is, *bi'dah* that is prohibited because it is contrary to the Qur'an and Sunnah, such as the Jabariyah, Qadariyah, and Mujassimah understandings of it. Third, *bi'dah mandubah*, namely good *bid'ah*, such as congregational tarawih prayers, building schools, bridges, and others. Fourth, *Bi'dah makruhah*, that is, *bi'dah* that is *makruh*, such as decorating the mosque unnaturally. Fifth, *Bi'dah Mubabah*, that is, *bi'dah* that is permissible, such as shaking hands after prayer and others ('Abd al-'Aziz bin 'Abd al-Salam, n.d., pp. 337–339). 'Abdussalam also mentioned that there are matters that are disputed by scholars, such as reading *ta'ammudz* (read *a'udzubillahi min al-shaitani al-rajim*) and reciting bismillah in prayer (Rosyidul Umam, 2023; Rushd, 2007). Some scholars say that doing these two things is *Bi'dah makruhah*, while others mention it as a sunnah performed by the Prophet Muhammad.

Bi'dah qabibah, in the language of *kitab kuning*, in the category made by Shaikh Abdussalam, is *bi'dah mubarramah*, *bi'dah*, which is forbidden. The compiler of *Fath al-Mu'in* commented that the prayer services known as *the Raghaid prayer*, *the Nishf al-Sha'ban prayer*, and the prayer on the day of 'Ashura are *bi'dah qabibah*. The hadith that shows the command to pray is the *hadith maudu'* (false hadith) (Al-Malibari, n.d., p. 34).

أما الصلاة المعروفة ليلة الرغائب ونصف شعبان ويوم عاشوراء فبدعة قبيحة وأحاديثها موضوعة قال شيخنا كابن شبة وغيره وأقبح منها ما اعتيد في بعض البلاد من صلاة الخميس في الجمعة الأخيرة من رمضان عقب صلاتها زاعمين أنها تكفر صلوات العام أو العمر المتروكة وذلك حرام

Our Shaykhs, like Ibn Shuhbah, said that the worst Sunnah prayer is the one that is traditional in some areas, such as the five raka'at prayer on the last Friday of Ramadan after the tarawih prayer. By performing the prayer, he thought that he would be able to remove the sin of prayer for a year or a lifetime from the prayer that was left behind by others. This worship is haram

The compiler of *Sharh Sahih Muslim*, Imam Nawawi, stated the same thing. Imam Nawawi explained the Raghaid prayer as *bi'dah munkarah*. *Bi'dah munkarah* and *bi'dah qabibah* have the same meaning, namely *bi'dah mubarramah* in the category of Shaykh 'Abdussalam above. *Sharh Sahih Muslim* explains this issue as follows (Al-Nawawi, 1929, p. 20).

واحتج به العلماء على كراهة هذه الصلاة المبتدعة التي تسمى الرغائب قاتلها الله وواضعها ومخترعها فإنها بدعة منكورة من البدع التي هي ضلالة وجهالة وفيها منكرات ظاهرة وقد صنف جماعة من الأئمة مصنفات نفيسة في تقبيحها وتضليل مصليها ومبتدعيها ودلائل قبحها وبطلانها وتضلل فاعليها أكثر من أن تحصر

Scholars argue that the hatred of prayer is considered to be bi'dah, which is called prayer Raghaid, may Allah fight the one who does it and makes this new thing because this is bi'dah munkarah suatu bi'dah who are perverted and ignorant. There are many real evils in this regard. A group of scholars compiled a beautiful work to denounce and mislead perpetrators and those who hold them accountable. There are too many postulates that explain the ugliness, falsehood, and error of the perpetrator

In trouble *muballigh* (a person who assists the imam in praying at the time of moving from one pillar to another by saying *Takbir* or *Tasmi'*, say *All the Hand of Allah Is Merciful*), *Fath al-Mu'in* is explained as follows: If the voice of the imam is not heard by the makmum, the position of the muballigh is *sunnah*, but if the makmum hears the voice of the imam, then the muballigh is *bi'dah munkarah*. The compiler of *Fath al-Mu'in* even mentions that the law *bi'dah munkarah* has been used by the four priests (Al-Malibari, n.d., p. 34).

In the field of faith, the word used is *mubtadi'* or the person who does *bi'dah* (innovation). *Al-Qawaid al-Kubra* emphasized that the emerging streams, such as Qadariyah, Jabariyah, Murji'ah and Mujassimah, are the groups of perpetrators *bi'dah muharramah* ('Abd al-'Aziz bin 'Abd al-Salam, n.d., p. 338). Among the fundamental differences between the four schools is in terms of human freedom (*free will*) when faced with the power of God (Mojtaba et al., 2021; Muhammadong, 2024), whether Allah SWT needs to be given nature (whether the giving of nature from humans actually reduces the absoluteness of Allah SWT), and whether Allah SWT can be seen with the naked eye in the hereafter (Rif'at Husnul Ma'afi, Yatma, 2024; Wahyudi, 2021).

2. *Ahl al-Dalalah*

What is meant by *Ahl al-dalalah* refers to misguided people. *Hashiyah al-Dimyati 'ala Sharh al-Waraqat* explained this group in several groups, namely, first, the Christian group, because it considers that God is three. Second, the Magi group believed that the universe had two origins: light (*al-nur*) and darkness (*al-zulmah*). Third, disbelievers do not believe in Allah SWT and deny the existence of resurrection in the Hereafter. Fourth, they are a group of people who deviate from the truth (*mulhidin*). The latter group denies the existence of nature for Allah SWT, does not acknowledge that Allah created deeds in creatures, and does not admit that Allah SWT can be seen in the hereafter. Groups one to three are non-Muslim groups (Christians, Magi, and Kuffar), but the fourth group, the *Mulhidin*, is a Muslim one. *Mulhidin* translated with *al-mail 'an al-istiqomati*, i.e. lean away from the straight. *Hashiyah al-Dimyati* refers to the four groups as *ahl al-dhalalah* (Al-Dimyati, n.d., pp. 23–24).

Groups *mulhidin*, as the Scriptures say, *Hashiyah al-Dimyati*, are those who do not admit that there is a nature for Allah SWT (Al-Dimyati, n.d., pp. 23–24). Among the groups adhering to this model is the Mu'tazilah, a sect of Islam that was once a major madhhab during the Abbasid period. The glory of Islam, or what is referred to as *the golden age* (golden age of Islam), even among them, occurred during this period, namely during the time of Harun al-Rashid, who began to rule in 786 until the end of the reign of Caliph al-Ma'mun, who ruled until 833 (Heru Chakra Setiawan, 2022; Wahyudi, 2021). During the time of al-Ma'mun, Mu'tazilah even made Mu'tazilah the official madhhab of the state. Baghdad was the center of the greatest scientific civilization at that time. The Baitul Hikmah Institute was established as a translation institution for various books and as a prestigious research institution (Maulana & Sujatnika, 2025; Seyidbeyli, 2020). The term *dhalalah* is also presented in the book *Hashiyah al-Dimyathi*. This term appears in an excerpt of a hadith regarding 'error' or 'innovation,' which states that whoever performs an act not practiced or sanctioned by the Prophet Muhammad is classified as dhalalah (misguided). This tradition is narrated by al-Nasa'i (Al-Nasa'i, 1406, p. 189). According to Musawar, there are approximately four hadiths that mention the word *dhalalah* (Musawar, 2019). Cover *dhalalah*, finally became a word spoken for groups that were considered not in accordance with the literal text of the Prophet Muhammad's hadith.

3. *Yashihhu*

Yashihhu is a sentence that expresses the illegality of an action carried out by a person, either in one or in different madhhabs. This implies that it is not permissible for a person to follow or make a person who is considered invalid a role model or to carry out activities with them. For example, *Fath al-Mu'in* explains the invalidity of a person who is madzhab Shafi'i following or becoming a makmum according to the beliefs in madzhab Shafi'i because the imam is considered null and void, such as when holding the genitals. This is because, in the Hanafi madhhab, holding one's own genitals does not invalidate ablution (Rushd, 2007, pp. 54–55), while in the Shafi'i madzhab, holding the genitals with the palm invalidates ablution (Fakhrurrazi et al., 2024). *Fathu al-Wabbah*, Therefore, it is considered invalid to pray for a person who is madhhab Shafi'i following the Hanafi madhhab, which is believed to touch his genitals (Zakariyya, 1994, p. 72). *Fath al-Mu'in* explains (Al-Malibari, n.d., p. 38)

ولا يصح قدوة بمن اعتقد بطلان صلاته بأن ارتكب مبطلا في اعتقاد المأموم كشافعي اقتدى بحنفي مس فرجه

It is not valid to be a makmum to an imam who, according to the imam, cancels his prayer. This is similar to a follower of the madzhab Shafi'i becoming a makmum to an imam of the Hanafi madzhab who touches his genitals (Al-Malibari, n.d., p. 38)

Kifayat al-Akhyar even quotes an opinion from Abu Ishaq that prayer alone, not jama'ah, is more important than praying behind an imam of the Hanafi madzhab (Ad-Dimasyq, n.d., p. 133). *Kifayat al-Akhyar* revealed that this is related to the issue of congregational prayer. Congregational prayers in mosques with a large number of worshippers are more important than those in mosques with fewer worshippers. Muslims should look for a mosque with the

largest number of worshippers, even if it is far from their homes. This kindness does not apply first, if the mosque close to the house becomes empty because it is abandoned, and secondly because the imam in the mosque with a large number of worshippers is the perpetrator of *bi'dah*, such as the Mu'tazilah group or followers of the Hanafi madhhab and also those of the Maliki madhhab (Ad-Dimasyq, n.d., p. 133).

I'anat al-Thalibin also explains that the followers of Shafi'i should not be makmum to the followers of the Maliki madhhab, who do not recite the basmalah (the Maliki madhhab considers it makruh to recite the basmalah; for them, the basmalah is not part of Surah al-Fatiha) in prayer (Norazman bin Alias, 2021). According to *I'anat al-Thalibin*, this is *mu'tamad* opinion, and it has been taught by most scholars and has been confirmed by a group of fiqh scholars (Abu Bakar Muhammad Shata, n.d., p. 41). According to *Mughni al-Mubtaji*, it is impermissible to trade books on infidelity, magic, astrology, or philosophy; instead, it advocates for their destruction because they have no benefit and studying them is *haram* (forbidden). The full sentence is as follows: (Al-Sharbini, 1997, p. 18)

ولا يصح بيع كتب الكفر والسحر والتنجيم والشعبذة والفلسفة كما جزم به في المجموع قال بل يجب إتلافها
لتحريم الاشتغال بها

It is not permissible to sell the books of infidels, magic, astrology, and philosophy, as has been established in the description of the book Al-Majmu'. The author of the book Majmu' said that it is obligatory to destroy these books because it is haram to study them (Al-Sharbini, 1997, p. 18).

Studying philosophy is also considered unacceptable, as it is not possible to buy books containing philosophical texts. The author of *Mughni al-Mubtaji* quotes Imam al-Nawawi's opinion on the prohibition of studying the books that have been mentioned. Imam al-Nawawi and Ibn Shalah, as explained in *Sullam al-Munawraq* in terms of learning abilities of Mantiq, a branch of philosophy built by Aristotle (Al-khatib & Alahmad, 2025, p. 3), a scholar who forbids the study of philosophy (Al-Dimyati, n.d., p. 5). Al-Ghazali, on the one hand, was a person who allowed the study of philosophy. For him, one's science cannot be trusted if one does not understand philosophy (Al-Dimyati, n.d., p. 5). These two opinions (whether it is permissible or not) are not popular among Muslims today. The popular opinion depends on who studies it. If those who study are of perfect intellect and intend to understand the Qur'an and Hadith, it is permissible because their purpose is to reveal the truth of the two main sources of Islamic law (Al-tawhid et al., 2024, p. 507).

4. Kufri

Etymologically, *kufri* signifies the opposite of faith (*iman*) (Cole, 2020; Putra et al., 2024). When explaining the problem of night prayer in the last third of the night, *al-Minhaj al-Qawim* explains a sahih hadith that Allah SWT descends every night to the heavens of the world when the last third of the night arrives: Allah SWT said, Whoever calls me, then I will answer him, whoever asks me, I will give him, and whoever asks for forgiveness, I will forgive. This hadith mentions the word "descend." According to *al-Minhaj al-Qawim*, this is not the true meaning. "Descend" means to be able to descend His angels or His grace. The word "descend" indicates the closeness of Allah SWT to His servants. *Al-Minhaj al-Qawim* says a person who does not interpret it figuratively, but interprets it in terms of the text, then he is punished as a disbeliever (Al-Haitami, 2000, p. 144).

The law of infidels is due to their belief that the shape of the body of Allah SWT resembles that of the human body. Allah SWT is interpreted as having a direction (*jibbah*) and body (*tajsim*). The verses cited as evidence are typically those interpreted literally, such as *al-Rahman* verse 27 and *al-Fath* verse 10 (Nasri et al., 2019), as discussed in *Sharh al-Minhaj al-Qawim*. This discussion indicates that the notions of *jibbah* (directionality) and *tajsim* (anthropomorphism) emerged from the interpretations of some Khalaf scholars rather than from Salaf scholars. In contrast, Salaf scholars approach these verses through *tajwid*, refraining from literal interpretation and entrusting their true meaning to Allah SWT (Omar & Ibrahim, 2019). The text of *Sharh al-Minhaj al-Qawim* is as follows (Al-Haitami, 2000, p. 144).

فوض علمها إلى الله تعالى وهي طريقة السلف وأثروها لخلو زمانهم عما حدث من الضلالات الشنيعة والبدع
القبیحة فلم يكن لهم حاجة إلى الخوض فيها. واعلم أن القرافي وغيره حكوا عن الشافعي ومالك وأحمد وأبي حنيفة
رضي الله عنهم القول بكفر القائلين بالجهة والتجسيم وهم حقيقون بذلك

Surrendering one's knowledge to Allah SWT is the path of Salaf scholars. They chose this opinion because it did not occur in their time of ugly error (al-dalalat al-shani'ah) and Bi'dah Qabihah. They do not need to delve into these issues further. Know that Imam Qorafi and others have narrated from Shafi'i, Malik, Ahmad and Abi Hanifah the opinion of the disbelievers of those who say about jihhah and tajsim for Allah SWT (Al-Haitami, 2000, p. 144).

Kifayat al-Nabih Sharh al-Tanbih shares significant similarities with *Sharh al-Minhaj al-Qawim*. The commentary states that it is impermissible to follow an imam who is deemed an unbeliever. Among those regarded as unbelievers within the Muslim community are individuals who claim that the Qur'an is created, those who deny divine predestination (*qadar*), and those who assert that Allah SWT sits in a corporeal manner, reflecting anthropomorphic beliefs (*tajsim*) (Abu al-'Abbas, 2009, p. 24). Being the *makmum* of the *imam* who believes that the Qur'an is a creature and interprets the verses of the Qur'an as they are, as the view of the scholars of Khalaf is invalid. *Kifayat al-Nabih* explained as follows (Abu al-'Abbas, 2009, p. 24).

،ومن كفرناه من أهل القبلة: كالفائلين بخلق القرآن، وبأنه لا يعلم المعدومات قبل وجودها، ومن لا يؤمن بالقدر وكذا من يعتقد أن الله جالس على العرش؛ كما حكاه القاضي الحسين هنا عن نص الشافعي

One should not pray behind those whom we disbelieve among Muslims, such as those who say that the Qur'an is a creature, and say that Allah SWT does not know what does not exist before it exists, as well as those who do not believe in fate. Kafir is also a person who believes that Allah SWT sits on the throne, as narrated by Qadi Husayn from the statement of Imam al-Shafi'i

When talking about the issue of human actions which is related to the words of Allah SWT, that Allah SWT created man and whatever he does (*as-saffat* verse 96), *Fath al-Majid* explains that a person who has the belief that one cannot have any effect on something else, it is just that something is given the power by Allah SWT to have an effect, So that person is a wicked person and a perpetrator of *bi'dah*. This is like someone who admits that a knife cannot cut something, but the knife is given the power by Allah SWT to be used to cut; this model of belief is not true. *Fath al-Majid* states that scholars hold the following position (Muhammad Nawawi, n.d.-b, p. 19):

فمن اعتقد أن شيئاً من الأسباب يؤثر بطبعه أي بذاته ككثير من الفلاسفة فلا خلاف في أنه كافر

Whoever holds that something from several causes can affect himself, as the philosophers view, is a disbeliever without the argument of the scholars

According to *Fath al-Majid*, philosophical views—such as those attributed to al-Farabi and Ibn Sina—that deny physical resurrection in the hereafter are likewise classified as *kafir*. *Fath al-Majid* explains this (Muhammad Nawawi, n.d.-b, p. 19).

وربما جره ذلك الاعتقاد إلى الكفر بأن ينكر بعث الأجساد لأنه خلاف المعتاد

Perhaps what encourages a belief in paganism is that it denies physical resurrection in the hereafter. This is due to the violation of custom

These findings on moderate and non-moderate *kitab kuning* directly challenge the assumption that pesantren-based religious education promotes moderation uniformly. While moderate statements are present in the classical texts studied, the coexistence of non-moderate formulations indicates that moderation in pesantren is not inherent in the *kitab kuning* but depends on selective reading and contextual interpretation. Overall, the content analysis revealed two recurring patterns: inclusive-judicial formulations that normalize differences and exclusionary formulations that delegitimize alternative practices. These patterns appeared consistently across multiple texts and legal themes, indicating systematic tendencies rather than isolated expressions of meaning.

Discussion

Imam al-Shafi'i: Two Split Formers

This study identified two recurring sets of textual markers in the *kitab kuning*. Moderate tendencies are indicated by juridical expressions such as *qala fulan*, *qila*, *kbilafan*, *qaulani*, *wajh*, and *wujub*, which signal the recognition of plurality and disagreement among scholars. In contrast, non-moderate tendencies are marked by categorical judgments such as *bid'ah qabihah*, *bid'ah munkarah*, *abl al-dalalah*, *la yashibhu*, and *kufr*, which function to delegitimize alternative practices or beliefs. These markers appeared consistently across the fiqh, theology, and hadith commentaries analyzed in this study's analysis. The coexistence of moderate and non-moderate tendencies in *kitab kuning* can be traced to how later Shafi'i jurists operationalized their legal methodology and authority within different textual forms. The textual data suggest a causal chain in which specific juridical vocabularies (such as *qaulani* or *bid'ah*) are embedded within authoritative Shafi'i genres, which are later read and transmitted as part of the Shafi'i legacy in pesantren.

1. Formative Figure of Moderatism.

Imam al-Shafi'i is known to be the founder of this well-established ideology. Imam al-Shafi'i had formed a model for reality through the work of *al-Risalah*, which was followed by his later followers. For example, the model of this is when understanding the hadith narrated by al-Bukhari about the position of the hands during *the takbirat al-ibram*: Ibn 'Umar said that the Prophet raised his hands at the same level as his shoulders (*hazwa mankibaihi*) when he began prayer (Ad-Dimasyq, n.d., p. 114). The Shafi'i tradition, as reflected in the analyzed texts, institutionalizes moderation through procedural mechanisms such as *kburuj min al-kbilaf* and the recognition of multiple valid opinions rather than through the elimination of disagreement.

The habitus of *kitab kuning* moderationism was first constructed by Imam al-Shafii. Among them is Imam al-Shafi'i's view on ikhtilaf (differences of opinion). In *al-Risalah*, Imam Shafi'i stated that differences of opinion are common among past and current scholars. Imam Shafi'i said that there are two kinds of differences of opinion: the first is the forbidden difference, namely, the difference that contradicts what has become a strong evidence in the Qur'an and Hadith or what is given. Imam al-Shafi'i tried to avoid ikhtilaf like 'this, but if the ikhtilaf is part of ijihad to take the form of *Qiyas*, then it is not prohibited. Al-Shafi'i said that ijihad does not apply to something obvious; permissible ijihad includes issues such as the qibla, testimony, and others. Imam Shafi'i also mentioned the difference in the interpretation of Surah al-Baqarah verse 228 about the meaning of *quru'*, Imam al-Shafi'i referred to the opinions of 'Aishah, Zaid bin Thabit and Ibn 'Umar with the meaning of "holy", while others, such as Abu Bakr, Uthman, 'Ali, Ibn Mas'ud and others, with the meaning of "menstruation" (Muhammad bin Idris, 2001, pp. 259–261). After analyzing both logic and hadiths, Imam al-Shafi'i concluded that the meaning of "holy" is more in accordance with the Bible.

In *al-Risalah*, Imam Shafi'i shows a moderate nature by expressing appreciation for those who perform ijihad. A person who has ijihad is still appreciated, even if he is wrong. Ijihad is performed for things that are not yet known. The easiest example to describe this is the problem of facing the Qibla for those who are far from the Kaaba, or the problem of the unclear meaning of words such as *quru'* and others in the Qur'an. Al-Shafi'i explained the problems of "right" and "wrong" wrong' in ijihad (Muhammad bin Idris, 2001, p. 263). Instead of introducing additional primary textual material, this discussion focuses on interpreting the patterns identified in the results section. Across the analyzed corpus, moderation is institutionalized not through the absence of disagreement, but through procedural mechanisms that normalize difference, such as the recognition of multiple valid opinions and juridical strategies for managing disagreement

Kitab kuning has a moderate habitus based on what Imam al-Shafi'i himself did in the form of his two opinions, *Al-Qaddim* (an old opinion when al-Shafi'i was in Iraq) and *al-Jadid* (a new opinion from al-Shafi'i when he was in Egypt). This change is a formulation to show that fiqh has the potential to change. Changes can occur due to changes in the situation of the fiqh object or because of a new understanding possessed by a person. For example, Imam al-Shafi'i in *qaul qadim* argue that water that is less than two *qullab* (270 liters), if it is exposed to impurities and the water does

not change its taste, smell and color, then the water is not punished *mutanajjis* (unclean), but in *qaul jadid*, the water is punished as unclean (Abdul Karim, 1976, p. 254).

On the other hand, Imam al-Shafi'i can be classified as a moderate because he strikes a balance between *al-hadith* and *al-ra'yu* (reason). These are two different tendencies that can be observed. *Al-hadith* is the model of law-determination used by his teacher, Imam Malik, while *al-ra'yu* is the model of law-determination used by Imam Abu Hanifah. The position of al-Shafi'i, which combines ratios and hadith, is described in the introduction to Kitab *al-Risalah* (Muhammad bin Idris, n.d., p. 7).

Imam al-Shafi'i's moderation appears, for example, when he tried to save two extreme points of the hadith *Mursal* (the hadith that was cut off from sanad reached the Prophet Muhammad SAW by not mentioning his teacher. Meanwhile, according to the ratio, the hadiths must be properly researched for their connection to the Prophet, especially the Mursal hadith, which clearly has someone who is hidden or unnamed in its scientific chain. Imam al-Shafi'i made a middle ground in a way that would not make the hadith *Mursal* if there is another postulate or other hadith that is stronger in its position. However, if there is no stronger evidence, the hadith is *Mursal* Usable (Imam al-Haramain, n.d., pp. 234–254). Similarly, the matter of hadith that is narrated by only one person (hadith, *Sunday*). In the case of a hadith narrated by one person, Imam al-Shafi'i had strict requirements. Among them are narrated by a just, honest person, who understands what is narrated, and conveys the hadith not in its meaning; the sanad is connected to the Prophet SAW and others (Muhammad bin Idris, 2001, p. 170).

Moderation is also seen from Imam al-Shafi'i's statement that everyone is welcome to believe something that he considers to be true, according to the results of his *ijtihad* or *qiyas*. Imam al-Shafi'i, with this *ijtihad*, punished things differently depending on different problems or cases. Imam al-Shafi'i said that if a person confesses that he has an obligation to Allah SWT, then he will be punished based on his confession, but if he does not have any confession, then Imam al-Shafi'i will give a law based on the available evidence. If no evidence is found, Imam al-Shafi'i orders the accused to take an oath. If he refuses to swear, Imam al-Shafi'i orders the opponent to do so. Imam al-Shafi'i will give a legal verdict based on his opponent's oath (Muhammad bin Idris, 2001, pp. 483–484).

The habitus of *kitab kuning* appears in the spirit to avoid the extreme point with the term *keburujan* (exit), that is, out of differences of opinion among scholars. When an opinion is at an extreme point, for example, one scholar says it is obligatory, while the other does not, then the meeting point is reached by finding a solution that does not offend someone at that extreme point. For example, the intention to go out and pray is debated as an obligatory intention because it is equated with the intention to enter prayer. On the other hand, some scholars say that the intention of prayer is included in the series of prayer, so that no intention is needed. For example, Fath al-Mu'in punishes the intention to go out of prayer with the sunnah law. This is because *keburujan min al-kehilaf fi wujubiba* (out of the debate in the right of obligatory intention). This is the same as the intention to become a prayer Imam. Some argue that it is permissible for priests to not have the intention of becoming priests. To avoid extreme differences of opinion (saying that intention is mandatory), the author *Fath al-Mu'in* makes the law of intention for the imam is sunnah (not obligatory and not sunnah) (Al-Malibari, n.d., p. 36).

Hashiyah I'anat al-Thalibin, using the spirit *al-keburuj*, in punishing several things, for example, about the Sunnah law of wiping all heads in ablution. This is to avoid the mandatory law stated by Imam Malik. Imam Malik is obligated to wash all the heads (otherwise, one's ablution is invalid), while, for Imam al-Shafi'i, only rubbing a part, three strands, for example, is valid. These two opinions are at the extreme points. Therefore, *Hashiyah I'anat al-Thalibin* states that rubbing the whole head is sunnah. The reason is that it is out of what is required by Imam Malik and Imam Ahmad, which is to wash all heads (Abu Bakar Muhammad Shata, n.d., p. 48).

Kifayat al-Akhyar explained that Imam al-Shafi'i punished the sunnah of i'tikaf for one day because he came out of an extreme difference of opinion, namely the opinion of Imam Abu Hanifah and Imam Malik, who said that i'tikaf that is less than one day, i'tikaf is invalid. This is different from the view of Imam al-Shafi'i, who stated that i'tikaf is valid if it is more than the duration of a person's *thuma'ninah* (pause) in prayer. The important thing is that a person can be called silent, so i'tikaf is valid (Ad-Dimasyq, n.d., p. 210).

2. Formative Figure of Non-Moderate

The non-moderate habitus in *kitab kuning* arises from various views that are not very dominant in the founder of the madhhab, Imam al-Shafi'i. There are harsh sentences when what is conveyed by others is not in accordance with the principles held. Holding this principle was difficult, and ideological agents continued to do so. Non-moderate can also arise due to the tendency of different agents in epistemology studies. Each *kitab kuning* constructs a habitus based on its epistemological tendencies. Non-moderate can occur because there are *keboriji* factors (other factors) outside the substance of the problem that are part of the consideration of the law.

Imam al-Shafi'i was very strongly opposed to Imam Abu Hanifah who used the methodology of *istihsan*. For him, *istihsan* is an act of fun (following individual tastes) or *talaʿud*, words that obey lust and create a new Sharia. *Istihsan* is considered by Imam al-Shafi'i to be against the original law (*mukhalif li al-asli*) (Abdul Karim, 1976, p. 234). *Istihsan* is easily defined as the search for the law by abandoning the law established by the Sharia, but not taking the law because there is a stronger and more suitable postulate according to the mujtahid. According to 'Abd al-Karim Zaidan, there are many divisions of *istihsan*. Among them is the problem of *istihsan*, which is based on community traditions, such as the ability to waqf books or water. The general origin of *waqf* provisions is that *waqf* goods must not be moved, such as land, buildings, and others. According to *istihsan*, donating books and water containers is allowed because it has become a tradition in the community. Similarly, *istihsan* is allowed because emergencies such as urine splashes on clothes or bodies are forgiven. This is because of emergencies or to eliminate human difficulties (Abdul Karim, 1976, pp. 233–234).

As previously explained, Imam al-Shafi'i judges based on clear evidence. As long as the evidence is clear, one should not turn to other laws (Akbar, 2014). Imam al-Shafi'i considered turning to other laws to have made a new law and to judge according to lust. In transactions, all sizes or descriptions of activities must be clear to avoid fraudulent transactions, including toilet defecation wages. Taking toilet water wages is allowed because it is an *istina* based on the agreement of the ulama, as no one protests against this kind of practice. However, *istihsan* is considered unconstitutional. This is because a transaction must be clear about how long it stays in the toilet and how much water it uses to wash dirty things. However, it is unclear whether this rate renders the transaction invalid.

In the contemporary era, Abu Hanifah's views have attracted many followers. For example, madzhab al-Shafi'i requires that the goods sold are sacred, can be used as owned by a person, can be handed over, and are known by two people who transact the object, its size, and its nature. Following the conditions described by the book, such as *Iqna' fi Halli Abi Shuja'*, the transaction of buying and selling unclean objects is invalid (Shams al-Din, 2004, p. 6). In the community, for example, the transaction of buying and selling cow manure that can be used for fertilizer follows Abu Hanifah's opinion because there are benefits from the transaction. The followers of madzhab al-Shafi'i, for example, consider buying and selling in this manner to be *harām*.

Another important *habitus* in *kitab kuning* that can cause a person to be immoderate is the view of the hadith *dbo'if* (*weak hadiths*): Hadith *da'if* is a hadith whose validity is doubtful from the Prophet Muhammad SAW because of the problem of narration, such as weak memorization (Sholah, n.d., p. 151). To talk about the issue of sahih hadith from the perspective of Imam Shafi'i, one cannot avoid the concept and criteria of hadith *abad* commented at length by Imam al-Shafi'i (Muhammad bin Idris, n.d., pp. 369–387). The concept of hadith *abad*, which Imam al-Shafi'i reviewed in subsequent developments, inspired the sahih hadith. Imam al-Shafi'i explained that a hadith narrated by a single person can be accepted with very strict conditions. Imam al-Shafi'i, as has been described, considers the sunnah to be something very important in terms of *tashri'* (formation of law). Imam al-Shafi'i maintains the rigidity of the hadith so that it is not arbitrarily misinterpreted, so that it has the potential to be harassed by the users of the ratio. This rigidity manifests, among other things, by providing criteria for the accessibility of hadith *abad* (*the singular of abad*). Books *al-Risalab* al-Shafi'i's work explains that the conditions are: first, the person who narrates the hadith can be trusted; second, the person who narrates the hadith is honest in his words; Third, the person who narrates the hadith is the one who understands what is narrated, knows the words that can change the meaning, conveys the hadith according to the letters he hears; third, he can memorize or record them well; Fourth, the person who narrates the hadith is not the one who *mudallis* (change or remove someone's name) (Muhammad bin Idris, 2001, pp. 368–371).

Imam Shafi'i denounced those who lied in the name of the Prophet Muhammad. This means that Imam al-Shafi'i hates people who rely on a hadith on the Prophet Muhammad SAW, even though the Prophet never said it. When discussing the Sunday hadith in *al-Risalab*, Imam al-Shafi'i narrated a hadith from 'Abd al-Aziz bin Muhammad bin 'Ajlān, from Abdul Wahhab bin Bukht, from 'Abd al-Wahid An-Nasri, from Watsilah bin Asqa', from the Prophet SAW, the Prophet said (Muhammad bin Idris, 2001, p. 395):

إن أفرى الفرى من قولني ما لم أقل ومن أرى عينيه ما لم ترا ومن ادعى إلى غير أبيه

Indeed, the greatest lie is that of those who speak in my name (Muhammad) of what I have not said, those who claim to see themselves when they have not seen them, and those who claim to be children of those who are not their children

Imam al-Shafi'i also mentioned the hadith narrated by Abu Hurairah as follows (Muhammad bin Idris, 2001, p. 396):

من قال علي ما لم أقل فليتبوأ مقعده من النار

Whoever says in my name anything that I have never said, let him take his place in hell

Another hadith quoted by Imam al-Shafi'i in terms of condemning liars in the name of the Prophet Muhammad SAW is a hadith narrated by Ibn 'Umar as follows (Muhammad bin Idris, 2001, p. 396):

إن الذي يكذب علي بيني له بيت في النار

Indeed, whoever lies in my name will have a house built for him in Hell

After explaining several hadiths about the threat of speaking in the name of the Prophet, Imam al-Shafi'i said that he would not accept a hadith except from a person who narrates reliably and whose honesty is known from the beginning to the end (Muhammad bin Idris, 2001, p. 398). Imam al-Shafi'i is very strict in accepting the hadith as explained in the conditions above.

Imam Nawawi, an important scholar in madzhab al-Shafi'i, was also a hadith expert. Imam Nawawi is an authoritative scholar followed by many other scholars and is mentioned by name in *kitab kuning* (Helmi Imran, 2022; Imran et al., 2024; Okuyucu, 2024). Among them are the problems of *Bid'ah al-Qabiyah*, and the order to fight the person who made it and popularized it, as the matter of the Raghbaib prayer has been explained. Among Nawawi's works in the field of hadith are *al-Minhaj Sharh Sahih Muslim*, *al-Arba'in al-Nawawiyah*, *Riyad al-Salihin*, etc. (Imran et al., 2024). So authoritative was Imam Nawawi that other previous opinions, such as Imam al-Qaffal's opinion on zakat, were not considered strong by the generations after him. Imam Qaffal, for example, said that what is meant by *Trusted Allah* in Surah al-Tawbah verse 60 are all the paths of goodness (al-Nawawi, n.d., p. 328). This opinion implies that zakat given for the construction of mosques, highways, bridges, and other projects is allowed. However, this opinion is considered weak due to Imam al-Nawawi's verification of the matter. *Kitab kunings* mention the opinion of Imam al-Qaffal, but it has not yet become mainstream. This is, for example, as stated in the book of *Tafsir al-Munir*, The Meaning of Shaikh Nawawi al-Bantani, *Trusted Allah* is a man who fights even if he is rich. This view is mentioned in the book *Tafsir al-Munir* and is the view of imams such as al-Shafi'i, Malik, Ishaq, and Abu 'Ubaid. The views of Imam al-Qaffal are mentioned after describing the views of these scholars. For al-Qaffal, the words *Trusted Allah* General (Muhammad Nawawi, n.d.-a, p. 328) and according to 'Abd al-Rahman Ba 'Alawi in the Book *Bughyat al-Mustarshidin*, the reason is that mosques are not human ('Abd al-Rahman, n.d., p. 106).

Imam al-Nawawi, the figure who forbade the study of philosophy (mantiq) (Al-Dimyati, n.d., p. 5; Al-Nawawi, 1980, p. 52; Okuyucu, 2024) and mentioned *Bid'ah al-Qabiyah* is superior to other scholars, besides, because of the scientific problem of qualified hadith, also because it is considered to have higher karamah than others, such as Imam Rafi'i. Karamah is an advantage beyond ordinary humans that Allah SWT gives to righteous humans. The karamah possessed by Imam Nawawi is intrinsic; that is, it exists in himself and not outside of himself, namely the radiant fingers so that they can be used as a light when writing and reading when the lights go out (Ibn al-'Attar, 1996, p. 84). While Imam Rafi'i's karamah is extrinsic, it exists outside of him. In the same case, what shines is only his fingers used for writing (Okuyucu, 2024; Tajuddin, Ajal-Din al-Subki, n.d.)

The kitab kunings' statements, which contain elements of moderation, must be read critically. Readers are autonomous individuals (Cremin & Scholes, 2024). The text must not be understood as a corpus devoid of context and experience or the author's ideology (Smith et al., 2021). Readers must be observant to see something behind the text so as not to get caught up in blind reading and have a reductive interpretation (Wang et al., 2025). The danger of blind readers lies in their exclusivity and extremism. The kitab kuning texts, both those that are read as moderate and non-moderate, reflect the attitude of the author, who has a tendency towards one epistemology. Al-Nawawi's rigidity, for example, can be seen from his strong tendency towards epistemology (Abdullah, 2001; Salim & Puspa Sari, 2023). Al-Nawawi is a hadith expert. He compiled the following books: *Sharh Shohih Muslim* (Al-Nawawi, 1929), *al-Adzkar* (Al-Nawawi, n.d.-a), and *Arba'in al-Nawawiyah* (Al-Nawawi, n.d.-b). Meanwhile, the flexibility of al-Ghazali, a figure who is often

used as a reference in worship with hadith *dbo'if* with encouragement *fadhail al-a'mal*, as in the Book *Ihya' Ulum al-Din* (Al-Ghazali, 2005), is a follower of Irfan epistemology. (an epistemology that is more inclined towards intuition) (Khatamunisa, 2020; Muhammadun, 2019; Ridwan, 2016). These two seemingly different epistemologies are united by the desire of the author of *the kitab kuning* to address social problems. The musical tradition, for example, which is in the form of puppets, gamelan, and others used by the Wali Songo, the early spreaders of Islam in Indonesia, uses al-Ghazali's argument in the Book *Ihya' Ulum al-Din*, which explains that music has laws (*São Paulo*, permissible, not haram or prohibited) (Farahat, 2023; Rahmat, Julian Sudirman, Dadang Syaripudin, 2024; Weinrich, 2020). Music can be haram if there are external factors that come along, such as playing music accompanied by prostitutes, drinking intoxicating drinks, abandoning prayer, causing hostility, and gambling (Al-Ghazali, n.d., pp. 268–284).

Readers of the *kitab kuning* should separate themselves from the author. Readers have different social situations from those of an author. *Kitab kuning* has become autonomous. Readers live in a pluralistic Indonesian nation. Mutual respect and respect are the needs of the Indonesian people (Haidar, 2023; Muh Barid et al., 2024; Qoumas et al., 2024). The *kitab kuning* text is contextualized for the needs of Indonesia's multicultural society. This reader's action may be because the text of *kitab kuning*, after being written by its compiler, will be autonomized. Following Ricoeur (1981, pp. 139–142), texts, including *kitab kuning*, experience autonomy in at least four ways. First, it will be autonomous from the meaning of what is said (*i.e., what is said*). The words expressed by the author can be interpreted in different ways. Second, the meaning of the text is no longer bound by its authors. For example, the reader may intend for a sentence to express mercy, but the intended recipient may understand it as an expression of contempt. Third, texts read by others are no longer based on the compiler's situation or context. Fourth, the text is no longer confined to an initial audience. *Kitab kuning* was probably compiled at the request of others. For example, *Tahafut al-Falasifah* (Al-Ghazali, 1963; Saja Parvzian, 2021) is a response to two famous philosophers, Ibn Sina and al-Farabi (Murtado, 2025). Readers who are not critical of the content of the book *Tahafut al-Falasifah* will be trapped in the understanding that al-Ghazali forbids philosophy as a whole, when he does not (Al-Dimyati, n.d., p. 5; Al-Ghazali, 1993, pp. 10–11).

Conclusion

This study found the importance of being a critical reader of religious texts such as *kitab kuning*. *Kitab kuning* has contributed a lot of knowledge to the Indonesian people, especially religious leaders, through pesantren education. Kiai and students participate in knitting a plural Indonesian nationality and fostering a sense of mutual tolerance, harmony, and appreciation for local culture and tolerance. Critical reading of the *kitab kuning* text became possible because the text had gained autonomy. Readers can be critical of the situation surrounding the author of *kitab kuning* while contextualizing the text for a constructive and productive present. Moderate and non-moderate texts should be read in the context of ongoing talks and seen from the perspective of the epistemology being used. This study has limitations in sampling random moderate and non-moderate texts; not all themes in *kitab kuning* are covered. Even so, this study has been able to show that there is a possibility of different receptions that can be taken by readers of *kitab kuning* texts. Less critical readers can take a non-moderate side, making them seem intolerant of differences in religious views. Religious moderation programs in Indonesia can use this research to read non-moderate behaviors based on *the kitab kuning* and how solutions are offered.

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