

MODERATE ISLAM IN LITERARY TEXTS BY K. H. MUSTOFA BISRI AND ITS RELEVANCE AS TEACHING MATERIALS AT SMAN 4 JEMBER

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Abstract

Radical Islamic teachings penetrated the world of education. This was also experienced at SMAN 4 Jember. Prevention efforts involving teachers are very important, including Indonesian language teachers. Indonesian language teachers can play a role through literary learning. The research focuses on two things, namely (1) what moderate Islam is taught by K. H. Mustofa Bisri's literature through his literary works? (2) How can K. H. Mustofa Bisri's teachings on moderate Islam be integrated into teaching materials at SMA 4 Jember? The literary analysis stage begins with reading, recording, and content analysis. The validity of the research data was tested through validity and reliability tests. The validity test used is semantic validity, while the reliability test uses intrarater reliability and interrater reliability. The results of this study are as follows. There are several poems and short stories of K. H. Mustofa Bisri which specifically contain moderate Islamic education. This moderation partly rejects the extreme left, as in the short story "Kang Maksu". Others, reject the extreme right understanding as in the poem "I miss you, O Muhammad, Gus Jakfar's short story, Mbok Yem, Eid is just a day away, Gus Muslih". Moderation is conveyed by indirect and entertaining delivery techniques. Literature which is full of moderate values is very relevant to be used as teaching material at SMA 4 Jember which applies the 2013 curriculum. After observation and data mining, the Indonesian language learning curriculum contains literary studies. In general, the achievement goal of learning literature is more likely to instill positive values that can shape character.

Keywords: moderate Islam, literary texts, teaching materials

Introduction

SMAN 4 Jember is one of the favorite high schools in the district. Jember. The academic potential at this SMAN is very large. However, at SMAN 4 Jember the threat of spreading Islam with extreme or radical ideas really needs to be watched out for. Based on information obtained from one of the PAI teachers. It was stated that there had been a spread of understanding far from the ahl al-sunnah wal congregation. Moreover, teaching Islamic values can be integrated to the language teaching (Rofik & Hidyah, 2017)

The spread that is contrary to the teachings of the ahlul sunnah wal congregation includes the prohibition of participating in the flag ceremony, the prohibition of the prophet's birthday, etc. The spread was carried out by one of the extracurricular teachers.

The extracurricular teacher is a seconded teacher at SMAN 4 Jember. The teacher teaches extreme understanding to the students he teaches. It is known from the number of children who do not want to attend the ceremony.

After an investigation, it was discovered that the teaching was taught by one of the teachers. Although in the end the teacher has been disabled, preventive efforts must still be made. Based on this phenomenon, the synergy between teachers to instill moderate Islamic teachings is very important. Strengthening moderate Islamic religious education is not only the responsibility of PAI teachers, but also the responsibility of all teachers, including Indonesian language teachers.

For Indonesian language teachers, strengthening moderate Islamic understanding can be done in learning literature. This literature is contained in the government's official curriculum which is juxtaposed with Indonesian language learning. This is in line with the results of research related to the function of literature as a means of preaching.

There are many Islamic nuances of literature, one of which is the literature by K. H. Mustofa Bisri or Gus Mus. K. H. Mustofa Bisri's thoughts related to Islam are seen as representing Islamic teachings that are in accordance with Indonesian culture. K. H. Mustofa Bisri is seen by the community as a kiai who is able to

protect the community. Such Islam is often known as moderate Islam.

For this reason, the research entitled "Moderate Islam in Literature by K. H. Mustofa Bisri and its relevance as teaching material at SMAN 4 Jember" is important. With this study, a content study of moderate Islam on literature by K. H. Mustofa Bisri can help Indonesian language teachers in choosing literary teaching materials.

There are two research focuses that will be studied in this paper. First, what kind of moderate Islam does K. H. Mustofa Bisri's literature teach through his literary works? Second, how can K. H. Mustofa Bisri's teachings on moderate Islam be integrated into teaching materials at SMA 4 Jember?

Literary Review

1. *Understanding moderate Islam*

The word moderate refers to several dictionaries showing the meanings around "view" and "attitude". In this case the views and attitudes that are "not extreme" can understand differences and accept or respect different opinions. In today's common usage, the term "moderate Islam" in the sense we are familiar with today is a form of Islamic understanding that rejects violent methods by other groups who adhere to the radical Islamic model.

Taufik Hamid, a former member of the radical Islamic group from Egypt, al-Jamaah al-Islamiyyah, defines moderate Islam as, "a form of Islam that rejects violent and discriminatory edicts". discrimination. (Read his article entitled "Don't Gloss Over The Violent Texts" in the Wall Street Journal, 1/9/2010).

Another definition proposed by Dr. Moqtedar Khan who runs the Ijtihad blog (www.ijtihad.org). Dr. Khan explained that moderate Islam emphasizes the importance of the principle of ijtihad in a broader sense, namely freedom of opinion while still relying on the main source in Islam, namely the Quran.

What is interesting is the attempt by many modern Muslims to link the concept of "moderate Islam" with the concept of "wasat" in the Quran. In the Quran, there is a verse that is widely quoted by modern Muslim intellectuals to show the basic nature of Islam as a "middle" or moderate religion, namely QS. al-Baqarah: 143 as follows: "And thus I (God) made you a "wasat" (fair, middle, best)

people so that you become witnesses (martyrdom) for all humans, and so that the Apostle (Muhammad) becomes a witness. (martyrdom) also over you." (Surat al-Baqarah: 143).

The word "wasat" in the verse above, when referring to classical interpretations such as al-Tabari or al-Razi, has three possible meanings, namely: a just, middle, or best people.

The three meanings are basically interrelated. From some of the explanations regarding moderate Islam above, the author can conclude that moderate Islam is a term used for adherents of the Islamic religion who do not take sides with other sects, rejecting the ways of violence committed by other groups who adhere to the radical Islamic model, but always strives to implement Islamic Shari'a in its entirety, adapted to the real conditions faced by society, as well as sticking to the Qur'an and Sunnah as a way of life.

2. Elements that Build Short Stories

a. Extrinsic Element

Extrinsic elements are elements that are outside the literary work, but indirectly affect the building or organismal system of literary works (Nurgiyantoro, 2010:23). These extrinsic elements include the state of individual subjectivity of the author who has attitudes, beliefs, and views of life, all of which will affect the literary works he writes. The extrinsic element of a literary work depends on the author telling the work.

b. Intrinsic element

Intrinsic elements are elements that build the literary work itself. The intrinsic elements of a literary work consist of: theme, setting, message, plot, character, point of view, and style of language. This element causes literary works to be present as literary works. The combination of these elements makes a novel come true (Wahid, 2004:84).

Findings and Discussions (Cambria, bold, 12)

1. Literary Works by K. H. Mustofa Bisri Containing Moderate Islamic Teachings

After being researched by reading the script many times, it can be found that several literary works by K. H. Mustofa Bisri contain moderate Islamic teachings. This form of moderation can

be seen from the attitude of the author represented in the contents of the literature which rejects all forms of worship practices and understandings of extreme left and extreme right Islam. This extreme left is defined as an understanding of Islam that tends to be liberal, free, and out of the teachings of the ahlul sunnah wal congregation. Meanwhile, the extreme right is defined as an understanding that tends to be harsh and contradicts the ahlul sunnah wal congregation.

Table 1. Literature by K. H. Mustofa Bisri Containing Moderate Islamic Teachings

No.	Type	Title	Description
1.	poem	Aku Rindu o Muhammadku	Refuse ekstrem kanan
2.	poem	Kaum beragama negeri ini	Refuse ekstrem kanan
3.	poem	Puisi Islam	Refuse ekstrem kanan
4.	Short story	Gus Jakfar	Refuse ekstrem kanan
5.	Short story	Kang Maksum	Refuse ekstrem kiri
6.	Short story	Teroris	Refuse ekstrem kanan
7.	Short story	Mbok Yem	Refuse ekstrem kanan

2. The Relevance of Literary Works by K. H. Mustofa Bisri as Teaching Materials and Ways of Integration with the Curriculum of SMA 4 Jember

Based on the observations and studies carried out, it can be found that the Indonesian language curriculum at SMA 4 Jember uses the 2013 curriculum. In the 2013 curriculum, literature is studied from grades X to grade. class XII. The literature studied includes poetry, short stories, novels, dramas, and saga. The basic competencies to be achieved in general are more about understanding literary content which refers to character building. This is very relevant if the literature used is literature by K. H. Mustofa Bisri. Literature by K. H. Mustofa Bisri can be used as a substitute for short stories or novel fragments in the learning module.

3. Content of Moderate Islam in Literary Writings by K. H. Mustofa Bisri

The teachings of moderate Islam or Islam that do not hold extreme views, both to the left and to the right, are found in several literary texts by K. H. Mustofa Bisri. He embeds this teaching in fiction and poetry genre literature. In fiction, K. H. Mustofa Bisri embeds it in several short stories, including the title, "Gus Jakfar, Kang Maksum, Terrorist, Mak Iyem."

Moderate Islamic teachings are also embedded in the poems of K. H. Mustofa Bisri. Poems containing moderate Islamic teachings include "I miss my Muhammad". In the case of embedding moderate Islam in poetry, the diction technique with satire is usually used. This satirical diction is generally conveyed in simple language, as in the poem entitled "Muslims in My Country". In this poem, K. H. Mustofa Bisri embeds the message of Islamic moderation in the realm of human-human and human-God relations.

K. H. Mustofa Bisri's concern was clear when he raised the title about Muslims in Indonesia and it was explicitly discussed in the title. K. H. Mustofa Bisri is a native Indonesian citizen. Therefore, the word this country refers to the country where K. H. Mustofa Bisri lives, namely Indonesia.

From an extrinsic perspective, K. H. Mustofa Bisri's writing about comedians can be viewed from several aspects, including the educational aspect of K. H. Mustofa Bisri, Religion, the dominant social context of writing.

4. Education K. H. Mustofa Bisri

K. H. Mustofa Bisri is a kiai who cares for the Roudhotul Thaalibin Islamic boarding school, Leteh, Rembang. In addition, he has served as Rais Syuriah NU. Thus, it is certain that K. H. Mustofa Bisri is affiliated with Ahlulsunnah wal Jama'ah. In this way, the moderation of K. H. Mustofa Bisri is no longer in doubt because the Ahlus Sunnah wal Jama'ah is very far from extreme understanding who practice religion liberally or religiously with violence when preaching. K. H. Mustofa Bisri's undergraduate education background was taken at Al-Azhar University Cairo, Egypt. Meanwhile, for non-formal education, namely education at the Lirboyo Islamic Boarding School, Al-Munawir Krapyak Islamic

Boarding School, these pesantren are Islamic boarding schools affiliated with Ahlus Sunnah wal Jamaah. Thus, it is very clear that with this educational background, both formal and non-formal, K. H. Mustofa Bisri is very capable of providing moderate Islamic education to others.

5. Religion

As a boarding school caregiver, K. H. Mustofa Bisri is known as a charismatic cleric who is respected both nationally and internationally. Thus, it is certain that K. H. Mustofa Bisri is a very devout Muslim figure. His piety led him to become a gilded kiai. K. H. Mustofa Bisri's views on national problems are known to be very soothing. His criticisms related to religious practices are often conveyed through poetry which according to Sutardji Cholsum Bachri is not flowery, simple, and does not make it up.

In practicing Islam, K. H. Mustofa Bisri is known to never come into contact with fellow Muslims and non-Muslims. From this it can be concluded that K. H. Mustofa Bisri knows Islam as rahmatan lil ngalamin and moderate.

In addition, the kiai who is the caretaker of the Raudlatut Tholibin Islamic boarding school, Rembang, is considered to have great attention to the struggle and the upholding of human rights values. The award was given at the Yap Thiam Hien Award 2017 ceremony at the National Library Hall, Central Jakarta, Wednesday (24/1/2018).

From the intrinsic side of fiction literature, the teaching of moderation is very visible from how K. H. Mustofa Bisri makes the plot and ending of the story, from the characters, or from the characters' actions. In the short story "Kang Maksum" K. H. Mustofa Bisri teaches moderation by refusing to understand the extreme left or free practice in worship. At the end of the story, K. H. Mustofa Bisri affirms his rejection of the behavior of the character Kang Maksum with a death story that is far from husnul khotimah.

...Sebenarnya banyak santri yang ingin belajar silat dan kejadukan Kang Maksum. Tapi, kebanyakan tidak kuat melakukan tirakatnya. Kalau, misalnya, hanya puasa seperti biasa, pasti banyak yang mampu. Ini tidak. Ada puasa *mutih*, puasa dengan berbuka

nasi saja, tidak pakai lauk apa pun, selama 7 hari atau 40 hari. Ada puasa *ngebleng*, puasa sehari semalam tanpa buka. Ada puasa *pati geni*, tidak hanya puasa sehari semalam tanpa buka, tapi juga tanpa tidur. Bayangkan! (cerpen Kang Maksum)

In the short story "Kang Maksum" above, the character Kang Maksum is described as a figure who is an expert in worship, but in the end he died in vain, some suspected suicide, some suspected an accident because he tried the science of kanuragan. However, from these two assumptions, it can be concluded that the character Kang Maksum died in vain. This short story presents that although K. H. Mustofa Bisri does not agree with the extreme right in practicing religion, he also disapproves of religious practices that are far from guidance, such as fasting *ngebleng*, *pati nggeni*, etc. This is proof that K. H. Mustofa Bisri is a moderate figure who opposes deviant Islamic teachings.

Kang Zuhdi, alumnus pesantren kami yang lebih senior daripada Kang Maksum dan Kang Sofwan, mencoba meyakinkan bahwa almarhum Kang Maksum memang sengaja membiarkan dirinya dilindas kereta api untuk menjajal "ilmu".

"Aku dengar, sebelumnya Kang Maksum pernah membiarkan dirinya ditabrak sepeda, motor, dokar, dan truk. Dan, sejauh itu, dia selamat-selamat saja, tak kurang suatu apa."

"Jadi," lanjut Kang Zuhdi, "kemungkinan besar itu merupakan kelanjutan dari uji coba tataran ilmu kekebalan Kang Maksum. Sayang, rupanya kali ini tidak berhasil."

Mungkin banyak yang menerima kesimpulan Kang Zuhdi itu. Tapi, aku dan Kang Sofwan, yang sederhana dan kenal baik dengan Kang Maksum serta keluarganya, tetap tak bisa menerima. Tak ingin

menerima... (cerpen Kang Maksum)

The end of the story, which emphasizes that the death of a senior in the pesantren, shows that K. H. Mustofa Bisri wanted worship practices in accordance with the teachings of the Messenger of Allah. The method chosen by K. H. Mustofa Bisri is very smart in educating readers. The story presented requires the reader to think again if they want to do worship that is not in accordance with Islamic teachings.

K. H. Mustofa's disapproval of this form of worship that the Prophet did not teach was evident from the ending of the story which seemed to give a surprise. The death of a santri who was diligent in doing tirakat and had to die in a tragic way was K. H. Mustofa Bisri's way of giving criticism. Indirectly, K. H. Mustofa Bisri wanted to show that the tirakat of santri, like what was done by the figure Kang Maksum, had no useful value. An example of moderation is also reflected in the short story "Mbok Yem".

Rupanya Mbok Yem yakin apa yang dialami Mbah Joyo itu merupakan anugerah Allah yang ada kaitannya dengan amal perbuatannya. Dia menceritakan mengapa dia sampai histeris ketika Mbah Joyo hilang di Muzdalifah. Mbok Yem ternyata dulunya adalah WTS –sekarang “diperhalus” istilahnya menjadi Pekerja Seks Komersial– dan Mbah Joyo adalah “langganan”-nya yang dengan sabar membuatnya sadar, mengentasinya dari kehidupan mesum itu, dan mengawininya. Lalu Mbok Yem dan Mbah Joyo memulai kehidupan yang sama sekali baru. Di samping mendampingi Mbah Joyo bertani, Mbok Yem berjualan pecel, kemudian meningkat dengan membuka warung makan kecil-kecilan. Dan sebagian dari hasil pekerjaan mereka itu, mereka tabung sedikit demi sedikit. Bahkan mereka rela hidup tirakat, demi mencapai cita-cita mereka: naik haji. Mereka mempunyai keyakinan bahwa dosa-dosa mereka hanya bisa benar-benar diampuni, apabila beristighfar di tanah suci, di Masjidil Haram, di Arafah, di Muzdalifah, dan di Mina.

Seperti kata pak kiai di kampungnya, haji yang mabrur tidak ada balasannya kecuali surga. Ternyata baru setelah setua itu, uang yang mereka tabung cukup untuk ongkos naik haji. (cerpen Mbok Yem)

From the character Mbah Joyo, K. H. Mustofa Bisri emphasized the importance of compassion and a gentle approach in preaching. Mbah Joyo's character who succeeded in removing someone from a disgraceful job to become a good person is an interpretation of the importance of preaching with wisdom. This subtle and diffused emphasis on da'wah is also conveyed in the short story "Gus Jakfar".

This is the opportunity, which may be the material for proving the writings of the hell expert on Kiyai Tawakkal's forehead. Gus Jakfar also followed where Kiyai Tawakkal went to kill his curiosity. Arriving at a village, Kiyai Tawakkal visited a dimly lit shop which was visited by many people who wanted to vent their worldly desires. Gus Jakfar really didn't think that Kiyai Tawakkal would visit a place like this... (Gus Jakfar's short story)

In the short story, Kiyai Tawakkal is described as a kiai who blends in with the community, including those who are seen as sinners. This is in contrast to Gus Jakfar who is feared because of his ability to see someone going to heaven and hell. However, it turns out that this ability leads Gus Jakfar's character to have bad thoughts towards other people.

"Anak muda, kau tidak perlu mencemaskan saya hanya karena kau melihat tanda "Ahli Neraka" di kening saya. Kau pun tidak perlu bersusah-payah mencari bukti yang menunjukkan bahwa aku memang pantas masuk neraka. Karena pertama, apa yang kau lihat belum tentu merupakan hasil dari pandangan kalbumu yang bening. Kedua, kau kan tahu, sebagaimana neraka dan sorga, aku adalah milik Allah. Maka terserah Kehendak-Nya, apakah Ia memasukan diriku ke sorga atau neraka. Untuk memasukan hamba-Nya ke sorga atau neraka, sebenarnya, Ia tidak memerlukan alasan. Sebagai kiyai, apakah kau berani menjamin amalmu pasti

menghantarkanmu ke sorga kelak? Atau kau berani mengatakan bahwa orang-orang di warung yang tadi kau pandang sebelah mata itu pasti masuk neraka? Kita berbuat baik karena kita ingin dipandang baik oleh-Nya, kita ingin berdekat-dekat dengan-Nya, tapi kita tidak berhak menuntut balasan kebaikan kita. Mengapa? Karena kebaikan kita pun berasal dari-Nya. Bukankah begitu?" (cerpen Gus Jakfar)

K. H. Mustofa Bisri in the short story "Gus Jakar" also said that even a kiai class has no guarantee that charity will be accepted. This is a thought that criticizes some scholars who think other groups do not deserve to go to heaven. This thought is very relevant to the current socio-religious conditions, especially in Indonesia. Some have the view that someone who does not agree with the practice of worship is a form of error.

In general, K. H. Mustofa Bisri mandated the moderation of Islam in the realm of human-human relations. Only a few K. H. Mustofa Bisri mentioned about moderation in human relationship with God. Related to the moderation of the realm of human-human relations, the values taught are more inclined to the teachings of tolerance.

This tolerance is very clearly highlighted as in a short story. From this short story, the point is that K. H. Mustafa Bisri is of the opinion that in social life, one should promote harmony, both with those of the same religion or with different religions. Islam must be seen as a teaching that is rahmatan lil experience. Islam is embraced to get peace. That's what he highlighted. In addition to the short stories, K. H. Mustafa Bisri also strengthens the way his views on moderate Islam through poetry. For example, in the poem "I Miss My O Muhammad.

Di mana-mana sesama saudara
Saling cakar berebut benar
Sambil terus berbuat kesalahan
Masing-masing mereka yang berkepentingan Aku
pun meninggalkan mereka
Mencoba mencarimu dalam sepi rinduku Aku
merindukanmu oh muhamadku

This poem describes the current condition of Muslims, especially Muslims in Indonesia. This can be seen in the lyrics "everywhere fellow brothers". The word "brother" in Islam also applies to fellow Muslims. In other words, In Islam, all Muslims are brothers. This concept can be interpreted that Islam really upholds peace and kinship that does not even have blood ties. Ironically, K. H Mustafa Bisri considered it to be fading. He said in his poem "everywhere brothers and sisters are fighting for the right". This is a picture of inter-Muslim disharmony. The attitude of respect for differences is considered to be fading in society, especially in Indonesia.

Differences that should be used as a blessing are seen as a material to attack each other. Sentilan K. H. Mustofa Bisri also appears in the poem "Religious People of this Country"

Tuhan,
lihatlah betapa baik kaum beragama
negeri ini
mereka tak mau kalah dengan kaum
beragama lain
di negeri-negeri lain.
Demi mendapatkan ridhomu
mereka rela mengorbankan
saudara-saudara mereka untuk
merebut tempat terdekat di
sisiMu....

This poem also describes how many Muslims in this country feel they are the most correct. Ironically, the truest feeling is accompanied by a sense of hatred, looking down on, or even being hostile to those who don't agree with and think like.

Contextually, this poem is relevant to the current state of religious life. In the first stanza it says "they are willing to sacrifice their brothers to seize the closest place in the sight of Allah". This

is a mirror for some people who are willing to kill or even sacrifice their lives under the pretext of jihad.

In the end, this kind of understanding will harm many parties, even his own family. This thought by K. H. Mustofa Bisri is also explained in the short story "Lebaran Only One Day Again". In the short story, it can be seen when the character's wife feels depressed because of the news she sees on television about terrorists. She was afraid that her husband was the person mentioned on the television. She was very afraid of losing her husband who she knew never ventured.

What K. H. Mustofa Bisri wants to describe through the short story is that the suffering caused by terrorists will be felt by the closest family as well. Thus, it is very clear that K. H. Mustofa Bisri strongly rejects any form of violence carried out on the pretext of religion.

This poem also illustrates how K. H. Mustofa Bisri disagrees with some Muslims who feel close to Allah and can sentence someone to go to heaven and hell. This is clearly an expression of a kiai who is full of concern to see humans feel closest to their God. K. H. Mostofa bisri strongly opposed it.

Fellow Muslims actually blame each other. ..in the short story K. H. Mustofa bisri expressed the view that. The peculiarity of K. H. Mustofa Bisri's thinking is to always remind the reader not to precede God's will, including in matters of heaven and hell. Readers are taught to be able to do good without feeling that other people are more despicable or sinners. In this case, K. H. Mustofa Bisri even explicitly satirizes the community group who took refuge under the takbir pronunciation. This can be seen from the following excerpt of the poem.

Mereka sakralkan pendapat mereka
dan mereka akbarkan
semua yang mereka lakukan
hingga takbir
dan ikrar mereka yang kosong
bagai perut bedug.
Allah hu akbar walilla ilham.

In the short story "Gus Muslih" K. H. Mustofa Bisri also shows how the condition of people who are easy to judge without a strong basis, even lose their sense of compassion because they have extreme views in carrying out Islam. This can be seen from the character who gets gossip which is finally gossiped about because he keeps a dog, which is actually Gus Muslih's character only helping puppies in an accident and taking care of them temporarily.

People are described as being too hasty in judging the character. This story describes how it happened. The character is faced with two things that require him to make a decision. The two things are, giving help to animals that are considered unclean, or allowing the animal to be in pain because it was hit by a vehicle.

Readers can judge the direction of K. H. Mustofa Bisri's thoughts. Through the short story, K. H. Mustofa Bisri is more inclined to invite people to be more compassionate. This is reinforced by the story line which in the end it is illustrated that the character does not keep a dog when the dog is healed. Dogs are given to non-Muslim neighbors who will take care of them. This is proof that the character is a figure who understands the science of jurisprudence. His act of raising a puppy is not without reason. This figure teaches that Islam is very compassionate, but not many understand the teachings of Islam kaffah. Therefore, the result of ignorance of religious knowledge is actually fatal, namely division.

Indirectly K. H. Mustofa Bisri wanted to say that understanding Islam means understanding compassion for anyone. If even najis puppies have to be lovingly helped, Muslim brothers and sisters should also love and help each other more. The view of K.H. Mustofa Bisri is a satire for people who prioritize violence in carrying out their lives. Life practices that are far from compassion are seen as wrong teachings. This is a form of moderation in Islam. It can be seen that the message is implicitly conveyed in a way that is not patronizing.

Conclusion

Literary works by K. H. Mustofa Bisri which include poetry and short stories are generally full of educational value. There are several poems and short stories that specifically contain moderate Islamic education. This moderation in part rejects extreme leftist ideas, such as in the short story "Kang Maksum". Others, reject the

extreme right understanding as in the poem "I miss you, O Muhammad, Gus Jakfar's short story, Mbok Yem, Eid is just a day away, Gus Muslih". Moderation is conveyed by indirect and entertaining delivery techniques.

Literature which is full of moderate values is very relevant to be used as teaching material at SMA 4 Jember which applies the 2013 curriculum. After observation and data mining, the Indonesian language learning curriculum contains literary studies. In general, the achievement goal of learning literature is more likely to instill positive values that can shape character. Thus, the relevance of this literary work by K. H. Mustofa Bisri has been fulfilled. It cannot be separated from the content of literary works K. H. Mustofa Bisri which is full of good educational moral teachings to shape the character of students.

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