

VALUES OF RELIGIOUS MODERATION IN THE NOVEL "KAMBING DAN HUJAN" BY MAHFUD IKHWAN

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Abstract: *his research aims to analyze the values and indicators of religious moderation attitudes implicitly present in the novel Kambing dan Hujan by Mahfud Ikhwan. Religious moderation is clearly evident in this novel, as the conflicts portrayed arise from differences in religious beliefs within a village named Centong. This study employs qualitative research methodology with a content analysis approach, focusing specifically on the content of the novel. The findings indicate that the novel Kambing dan Hujan contains several values of religious moderation, including Tawassuth, Tawazun, I'tidal, Tasamuh, Musawah, Syuro, Islah, and Awlawiyah. These values are highly relevant when applied within Indonesia's multicultural society to maintain harmonious living despite differences.*

Keywords: Novel Kambing dan Hujan, Centong, Multicultural, Harmony, Religious Moderation

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INTRODUCTION

Mahfud Ikhwan's novel "Kambing dan Hujan" is one of the novels that captures the condition of grassroots followers of different religious organizations in a village called Centong. The novel tells the story of how Miftahul Abrar and Nurul Fauzia fight for their love amidst the fanatical society of Tegal Centong with their respective religious beliefs. Miftahul Abrar comes from a Modern Islamic or reformist background, while Nurul Fauzia comes from a Traditionalist Islamic background.

This novel uses a mixed plot, and the conflicts presented are not only about Mif and Zia's desperate struggle for their love, but also the past conflicts that led to the rivalry between two religious organizations in Tegal Centong village, which are revealed through the stories Mif and Fauzia heard from their fathers, and seem to be obstacles for them to pursue their love.

One of the interesting aspects to study in this novel is the values of religious moderation that emerge as a resolution to the various conflicts that occur, given that the conflicts presented in the novel are rooted in differences in religious understanding that are exacerbated by fanaticism among adherents. One of the attitudes of religious moderation found in this novel is the attitude of mutual respect or Tasamuh, which is depicted in the following text excerpt:

“ Karena mengaji di masjid yang berbeda, sekolah di tempat yang berbeda, diajari hafalan dan bacaan shalat yang sedikit berbeda [yang satu ‘ushalli’, satunya lagi pakai ‘allahumma bait’; satunya pakai ‘syayyidina’ saat tasyahud, satunya tidak], diajari renik-renik rukun dan syarat puasa yang mungkin juga tak sama, sangat mungkin keduanya akan jadi orang dewasa yang berbeda. Dan, apa salahnya berbeda? Tuhan menciptakan makhluk juga berbeda-beda.

Manusia juga berbeda-beda; beda rupa, suku, golongan, bahasa. Jadi tidak ada yang salah menjadi berbeda. Dan, mereka memang menjadi dua orang yang berbeda. Tapi, karena apa yang kalian lakukan, anak-anak kalian jadi dua orang yang berbeda sekaligus saling ingin melenyapkan".¹

Religious moderation is a very important attitude to support the continuation of harmonious life despite differences. The attitude of religious moderation is highly urgent in Indonesia, which has a heterogeneous population composition.

Social conflicts fueled by SARA (ethnicity, religion, race, and inter-group relations) are common in multi-ethnic, multi-religious, and multicultural societies. Historians and social scientists have found that such conflicts have a long history, dating back to pre-colonial times, and unfortunately, they continue to this day.²

Various conflicts based on SARA that have occurred in Indonesia can recur due to a lack of multicultural awareness, low tolerance, and inadequate wisdom in managing societal diversity, leading to horizontal friction that ultimately results in division.³

These conflicts can be prevented through various ways and approaches, one of which is through a cultural approach. Indonesia has many cultures that contain noble values and emphasize the importance of maintaining harmony. However, this cultural approach may not be successful if it does not involve religion, given that Indonesian society is deeply religious. The role of religious teachings becomes crucial in shaping behavior.⁴

Moderation offers a solution to filter out ideologies that can lead to division. In Islam, the concept of moderation has its own conception, known as the Washatiyah concept. The core of this Islamic Washatiyah teaching is that Islam is a proportional path, far from violence, loving peace, and tolerant.

One of the goals of religious moderation is to practice religion according to its essence, which is to bring peace and safety and uphold human dignity. Religious moderation is also a solution to overcome various human problems and multiple interpretations of religious texts that can trigger conflicts and excessive fanaticism.⁵

By implementing religious moderation, it is expected that conflicts rooted in religion will no longer occur, and humanitarian goals will be achieved. Religious moderation becomes a perspective to avoid radicalism and extremism that can damage the unity and integrity of the Indonesian nation.⁶

¹ Mahfud Ikhwan, *Kambing Dan Hujan* (Yogyakarta: Bentang Pustaka, 2013), 338.

² Wildhan Indra Pramono, "PERAN UNDANG-UNDANG ORMAS TERHADAP PENYELESAIAN KONFLIK ANTAR ORMAS THE ROLE OF COMMUNITY ORGANIZATIONS ON THE CONFIRMATION OF CONFLICTS BETWEEN COMMUNITY ORGANIZATIONS," *Jurnal Ilmiah Living Law E-ISSN 2550-1208 Volume 12 Nomor 1, Januari 2020, 2020*, 54-62.

³ Agus Akhmad, "MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA RELIGIOUS MODERATION IN INDONESIA ' S DIVERSITY," *Jurnal Diklat Keagamaan*, Vol. 13, No. 2, Pebruari - Maret, 2019, 45-55.

⁴ *Ibid.*

⁵ Cut Ulfa Millah and Eliy Munawarah Nasution, "Moderasi Beragama Di Indonesia : Konsep Dasar Dan Pengaruhnya," *Moderation : Journal of Religious Harmony* 1, no. 1 (2024): 19-24.

⁶ Bartolomeus Samho, "MODERASI BERAGAMA UNTUK MENCEGAH RADIKALISME DI INDONESIA" 02, no. 01 (2022): 90-111.

One of the intrinsic elements found in literary works is the message or moral value, also known as amanah, that the author wants to convey to the readers. Amanah refers to the underlying message or lesson that can be derived from the story.⁷ The values of religious moderation found in this novel can be used as a learning experience and applied in everyday life, especially in multicultural environments, with the hope of fostering harmonious relationships among communities.⁸

Previous studies have extensively discussed the novel "Kambing dan Hujan". Research conducted by Erawati Dwi Astuti and Achmad Vikky Azizi has examined the attitude of religious moderation in this novel. However, their study only presented religious moderation as an antidote to extremism and fanaticism without including specific values of religious moderation such as Tawasuth, I'tidal, Tasamuh, Syura', Qudwah, Ishlah, and Muwathanah.⁹

There is another study on this novel, such as the research by Esa Wahyu Setyo Linggar, which analyzes the conflicts in the novel "Kambing dan Hujan" using Lewis A. Coser's conflict theory, without discussing religious moderation.¹⁰

RESEARCH METHODS

This type of research is qualitative research with a library approach, also known as library research. Library research is a type of research that uses books or literature as the laboratory in the research process.¹¹ The method used in this research is descriptive content analysis, which primarily focuses on describing and analyzing the content of the novel "Kambing dan Hujan", then linking it to indicators of religious moderation attitudes, and making it relevant to life in a multicultural society..

The data used in this research is divided into two types: primary data and secondary data. Primary data is original data that comes directly from the first source, and in this research, the primary data is the novel "Kambing dan Hujan" by Mahfud Ikhwan. Meanwhile, secondary data comes from books and journals that have relevance to the discussion on religious moderation.

To analyze the values of religious moderation in the novel, the author takes two steps: first, reading the entire novel "Kambing dan Hujan" as primary data; and second, analyzing all the narratives in the novel and linking them to the values or indicators of religious moderation attitudes.

RESULT AND DISCUSSION

Description of the Novel Kambing dan Hujan

The novel "Kambing dan Hujan" is one of the works written by Mahfud Ikhwan. Mahfud Ikhwan is a writer born in Lamongan on May 7, 1980. He graduated from Gadjah Mada University in 2004. His writing career began during his college

⁷ E. Kosasih, *Apresiasi Sastra Indonesia : Membaca, Menulis, Mementaskan, Menikmati Puisi, Prosa, Drama* (Jakarta: PT. Perca, 2008).

⁸ Samho, "UNTUK MENCEGAH RADIKALISME DI INDONESIA."

⁹ Erawati Dwi Astuti and Achmad Vikky Azizi, "Moderasi Beragama Dalam Novel Kambing Dan Hujan," *SeBaSa: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 2, no. 2 (n.d.): 89-102.

¹⁰ Esa Wahyu Setyo, "KONFLIK SOSIAL DALAM NOVEL KAMBING & HUJAN KARYA MAHFUD IKHWAN (KAJIAN KONFLIK SOSIAL LEWIS A. COSER)," n.d.

¹¹ Amir Hamzah, *Metode Penelitian Kepustakaan Library Research* (Malang: Literasi Nusantara Abadi, 2020).

days, with short stories published in Annida, Jawa Pos, Minggu Pagi, and several independent short story anthologies. Some of his notable works include "Ulid Tak Ingin ke Malaysia" (2009), "Lari Gung!, Lari!" (2011), and "Kambing dan Hujan" (2013). The latter novel won first prize in the Jakarta Arts Council Novel Competition in 2014.¹²

This novel tells the story of a romance between two teenagers from the village of Centong, Miftahul Abrar and Nurul Fauzia, who are separated by differences in religious culture, such as differences in worship practices and holiday celebrations, which seem to create a chasm between them. The conflict presented in this novel is complex, and upon closer reading, the conflict due to differences in religious understanding turns out to be just a scapegoat for the main conflict that actually occurs. However, the differences in religious understanding that are used as a scapegoat for the actual conflict give rise to new problems in the form of rivalry between two Islamic organizations, narrated as the North and South Mosque Congregations, which becomes a challenge for Mif and Fauzia. In addition to receiving appreciation from the Jakarta Arts Council, this novel has also attracted the attention of several prominent figures and received positive comments, such as from the former chairman of Muhammadiyah, Ahmad Syafii Maarif, who said that the novel is very interesting, flowing, and enjoyable to read.¹³

Values of Religious Moderation in the Novel Kambing dan Hujan

After conducting a critical reading and analysis of several narratives, events, and dialogues between characters, the author found several attitudes that contain values of religious moderation implicitly present in the novel "Kambing dan Hujan", including: Tawassuth, Tawazun, I'tidal, Tasamuh, Musawah, Syuro, Islah, and Aulawiyah..

1. Tawassuth

"...Lebih-lebih," Moek melanjutkan, "jika di antara kita Cuma saling menyalahkan. Yang satu mengafirkan yang lain, yang ini bid'ah, yang itu musyrik, yang ini harus diubah, yang ini mesti diganti. Hasilnya hanya saling menyakiti, saling memecah belah."¹⁴

The narrative in the text excerpt shows that the character Moek or Mat, who is none other than Pak Fauzan, Fauzia's father, is depicted as a character with a Tawassuth attitude. That is, a middle or proportional attitude, in the context of religious moderation, a middle attitude means not being excessive in practicing religion and not diminishing the teachings of religion. In this case, a moderate person is able to adjust the text of religious teachings to the social conditions of the community.¹⁵

The background that causes Moek to say so is when Moek gets an offer from Is or Iskandar, who is Mif's father, to join his da'wah group after Moek returns from

¹² Ikhwan, *Kambing Dan Hujan*, 374.

¹³ Ikhwan, *Kambing Dan Hujan*.

¹⁴ Ikhwan. h 209

¹⁵ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (n.d.): 96-100.

his pesantren in Jombang. While at the pesantren, Moek already knew how Is's da'wah movement was led by Cak Ali, their da'wah movement was so rigid and stiff that only a handful of Centong residents joined their da'wah movement, even the older generation tended to reject it. Cak Ali's rigid attitude towards the da'wah movement is narrated in the following text excerpt:

"Dua hari sebelumnya, Cak Ali dan kami, murid-murid mengajinya, menolak untuk terlibat membantu penyelenggaraan tayuban di kuburan. (Itu salah satu acara rutin untuk merayakan tanggal 1 Syura pada masa itu.) Kami sedang sibuk membersihkan masjid, begitu alasan yang kami berikan kepada para orang tua. Tapi alasan sebenarnya karena kami berpendapat merayakan satu Syura itu *bid'ah*. apalagi, pakai tayuban di kuburan."¹⁶

2. Tawazun

The principle of religious moderation found in the novel "Kambing dan Hujan" is the attitude of tawazun. Tawazun means a balanced attitude. Islam is a religion that teaches balance, namely balance between revelation and reason, and gives its own role to revelation and reason. In daily life, Islam also teaches its people to always strive for balance between spiritual and physical, reason and heart, conscience and lust, and others.¹⁷ This attitude of tawazun is found in the following text excerpt:

"Menjadi orang Islam modern itu bukan berarti mengabaikan semua hal yang tidak masuk akal, tahu kalian? Apalagi, akal kalian yang Cuma seupil itu! Berpikiran maju itu tidak berarti hal-hal yang berasal dari masa lalu itu kemudian diabaikan! Apa kedatangan Jibril di Gua Hira itu masuk nalar? Seberapa besar nalar kalian, mau menalar agama dan semua ciptaan Allah? Apa makhluk gaib itu bukan makhluk? Bagaimana kalau rumah kalian dirusak? Kalau ayam diusik saja mematuk, apalagi jin."¹⁸

The dialogue excerpt is a reprimand from Pak Guru Mahmud who is disappointed with the actions of Cak Ali and his friends, including Is, who have been too bold in carrying out their da'wah, namely cutting down a mahogany tree that is considered sacred in Centong village. Pak Guru Mahmud emphasizes to Cak Ali and his group that even though they adhere to modern Islamic thinking, they should not deny the fact that the supernatural things that have been believed by the people of Centong, which they consider as superstition, are real. And Pak Guru Mahmud indirectly also teaches about the balance between revelation and human reason which is limited, through the dialogue excerpt, the attitude of tawazun can be found, which is a balanced attitude in the context of the narrative text, which is balanced in placing reason and revelation.

I'tidal

I'tidal is one of the fundamental attitudes in religious moderation. The word I'tidal comes from the root word 'adl, which means a fair attitude. A person with a fair attitude will always be in the middle. However, fairness here does not mean being neutral in upholding the truth. Therefore, the attitude of I'tidal is interpreted as

¹⁶ Ikhwan, *Kambing Dan Hujan*. Hal 45

¹⁷ Mustaqim Hasan, "PRINSIP MODERASI BERAGAMA DALAM KEHIDUPAN BERBANGSA," *Jurnal Mubtadiin*, Vol. 7 No. 02 Juli-Desember 07 (2021): 110-23.

¹⁸ Ikhwan, *Kambing Dan Hujan*, 117.

standing upright and straight in defending the truth that is believed, which is a characteristic of religious moderation. Thus, the attitude of I'tidal can be interpreted as consistency or firmness in one's stance. This attitude is implicitly found in a narrative that describes Fauzia's firmness in practicing her fiqh principles.

“ Tidak, ia tidak sedang mengubah pandangan fikihnya. Seperti semua anak yang tumbuh besar dengan mengaji di beranda Masjid Selatan, di bawah bimbingan abahnya sendiri, ia akan tetap membela pendapat bahwa melihat bulan tanggal 1 dengan mata kepala adalah sikap paling utama untuk menentukan jatuhnya bulan yang baru. Ia siap bertengkar dengan siapapun termasuk dengan Mif sekalipun jika ada yang menyebut pandangan itu kuno dan mengada-ada. Ia juga tidak menganggap perbedaan hari raya harus disesalkan; orang Centong telah terbiasa menghadapinya; fikih, lagi pula, memberikan pilihan dan memungkinkan hal itu terjadi.”¹⁹

The text excerpt shows that Fauzia is very consistent and firm in her fiqh perspective, which is guided by the method of *rukyat* (direct moon sighting) to determine the new month. She remains committed to her beliefs while still loving Mif, who has a different perspective on determining the new month. This attitude of I'tidal demonstrates that religious moderation does not mean mixing or compromising one's own beliefs with others, which would lead to a loss of individual identity.²⁰

3. Tasamuh

Although the people of Tegal Centong village are depicted as being very fanatical about their religious beliefs and tend to belittle each other, the preachers of each mosque, both north and south, still urge their congregations to foster *ukhuwah islamiyyah* (Islamic brotherhood). This is one of the characteristics of the attitude of tasamuh or tolerance. This can be seen in the following text excerpt:

“ Kehangatan selama sebulan memuncak seusai sholat Subuh, saat penceramah Subuh di masing-masing masjid naik ke mimbar. Dari corong masjid selatan terdengar uraian-uraian sang penceramah yang menegaskan bahwa satu-satunya cara menentukan 1 Syawal adalah dengan melihat bulan dengan mata kepala, bukan dengan hitung-hitungan, apalagi ramal meramal. Dalil-dalil dan kutipan dari kitab-kitab salaf dibacakan untuk menguatkan. Tak lupa pula disampaikan hukum tentang orang-orang yang masih berpuasa pada satu Syawal, yang kemudian dipungkasi dengan permohonan ampun kepada Allah atas mereka-mereka yang tidak tahu dan melampaui batas.

Berkebalikan dengan itu, dari corong Masjid Utara diuraikan dengan menggebu dalil-dalil tentang diperbolehkannya memakai metode *hisab* untuk menentukan datangnya 1 Ramadhan dan 1 Syawal, sebagaimana juga dipakai untuk memperkirakan munculnya gerhana dan waktu sholat yang lima. Sebagai tambahan, penceramah di Masjid Utara mengingatkan jamaah kalau memang akan selalu ada segolongan umat yang melakukan hal-hal yang mereka anggap ibadah, padahal itu hanya wujud memperturutkan nafsu belaka. Walau begitu, penceramah mengimbau agar jamaah menghormati tetangga-tetangga mereka

¹⁹ Ikhwan, *Kambing Dan Hujan*. Hal 250

²⁰ Akhmadi, “MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA RELIGIOUS MODERATION IN INDONESIA’S DIVERSITY,” 52.

yang hari ini merayakan hari raya, meskipun hari raya mereka itu *bajang* (kata yang biasa dipakai orang Centong untuk menyebut buah yang matang sebelum waktunya).²¹

The text excerpt above illustrates that the people of Centong village, despite having different fiqh beliefs and even considering their own views to be the most correct, still uphold a high level of tolerance, as represented by their attitude of respecting their neighbors who have different holidays and fasting days. According to the KBBI, tolerance is defined as an attitude of tolerating, respecting, allowing, or permitting differences or contradictions with one's own stance.²²

4. Musawwah

“Hei, kotor sarungmu, Goblok!” Entah kenapa kalimat itu yang pertama keluar dari mulutku.

Ia tersenyum. “biar.” Tangannya terulur menyalamiku.

“Kotor!” tegasku, sembari menunjukkan tanganku yang masih mengenggam linggis.

Moek mengurungkan uluran tangannya. Aku kira hendak menunggu aku mengibaskan tanah di tanganku, ia justru menggosokkan telapak tangannya di dinding lubang. “Sudah, sekarang tangan kita sama-sama kotor. Mau salaman?” Aku tertawa tergelak-gelak. Aku lepas linggis yang sejak tadi kugenggam. Kami kemudian saling mengguncang tangan masing-masing. Ia bahkan kemudian merangkulku. Baju putihnya yang bersih menempel di kaus putihku yang berwarna tanah.”

The text excerpt illustrates the attitude of musawwah (brotherhood) of the character Moek (Pak Fauzan) who remains friends with Is despite their different economic conditions. Is actually also wants to pursue education like Moek, but is constrained by economic conditions. Is then learns about religion through Cak Ali. The economic background conditions between Pak Fauzan and Pak Iskandar can be seen in the following excerpt.

“Orang seperti Mat memang sepatutnya sekolah tinggi. Orang tuanya berkemampuan, sementara dia sendiri berkemauan. *Namun, yang jauh lebih pantas sekolah tinggi mestinya adalah Is, begitu pikir Mat.* Is anak cerdas. Is paling pintar di sekolah. Belajarnya rakus. Namun, tanpa belajarpun, saat ujian ia selalu dapat nilai bagus. Daya serapnya tinggi. Sayang Is terlalu miskin untuk melanjutkan belajarnya. Untuk lulus SR saja, Is lebih banyak berusaha sendiri. Ia bahkan mendapatkan tentangan dari orangtuanya karena ngotot merampungkan SR. Menggembala kambing-kambing milik Mbah Min adalah salah satu upaya Is untuk tetap bisa sekolah”.²³

Islam highly upholds equality of status, and never discriminates against humans based on personal aspects. All humans have the same status in the eyes of Allah SWT. Therefore, during the early period of Islamization in the archipelago, the

²¹ Ikhwan, *Kambing Dan Hujan*, 241.

²² *Kamus Besar Bahasa Indonesia*, Oktober 20 (Jakarta: Badan Pengembangan Bahasa dan Perbukuan, Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2016).

²³ Ikhwan, *Kambing Dan Hujan*, 58.

spreaders of the religion known as Walisongo were very diligent in eroding the caste tradition that made the social conditions of the people at that time become compartmentalized. The caste system that was known consisted of four types: Brahmana, Kshatriya, Vaishya, and Shudra.²⁴

5. Syura

At first glance, the relationship between Mif and Fauzia seems to be heading towards a complicated marriage due to differences in their religious background, compounded by their fathers' apparent reluctance. However, their love for each other becomes increasingly unstoppable. With the help of Pakde Anwar, Pak Fauzan and Iskandar finally hold a consultation to decide the future of their children's relationship at a place called Gumuk Genjik.

“Emmm... anakku minta kawin. Aku pusing.”
 “Minta kawin, ya, dikawinkanlah.”
 “Repot.”
 “Kalau repot, ya, dirembuk. Atau, kalau buntu, ya, shalat Istikharah, mnta petunjuk. Malah kesini.”
 “Istikharahnya tentu saja sudah.”
 “Kok ke sini?”.
 “Siapa tahu ketemu.”
 “Ketemu apa? Siapa?.”
 “Eh...ehm...ya...kamu”
 “Kok...aku?”
 “Ah, sudahlah. Kalau kamu tak mau ngomong soal ini, ya sudah, aku pulang.”
 “Oi, mau kemana? Bagi rokoknya!”²⁵

In the context of religious moderation, the attitude of musyawarah (deliberation) is very important and should be prioritized to build an attitude of openness, which is a fundamental element in building ukhuwah (brotherhood) among Muslims and among humans in general. Through musyawarah, disputes caused by suspicion and egocentrism between individuals and groups can be minimized, and ultimately, harmony can be created, which is a goal pursued by religious moderation.

6. Islah

“Semangat mereka, kegigihan mereka, kesanggupan mereka untuk menguasai banyak bidang harus kita ambil contoh. Sementara kita cuma punya kiai dan santri, mereka punya diplomat, wartawan, jenderal, pengarang, dan lain sebagainya.” Itu adalah salah satu kalimat Mas Ali yang pernah dituliskan dalam sebuah surat”.²⁶

The text excerpt above describes the attitude of Islah from a character named Mas Ali Qomarulaeli. Mas Ali is Moek's friend while attending organizational training in Jombang. Both of them are also against the da'wah movement of the renewal group, which they believe has a poor way of preaching that causes divisions among Muslims. Although Mas Ali is against the renewal group's da'wah method, he does not hastily

²⁴ Agus Sunyoto, *Atlas Walisongo: Buku Pertama Yang Mengungkap Walisongo Sebagai Fakta Sejarah* (Depok: Pustaka Ilman, 2012), 347.

²⁵ Ikhwan, *Kambing Dan Hujan*, 344.

²⁶ Ikhwan, 168.

generalize and judge all their methods as bad. In the letter, Mas Ali advises Mat to be able to accommodate the renewal group's more modern da'wah methods that are suitable for the times and not rigidly stick to traditional da'wah models. Mas Ali's message is in line with the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah (preserving good old traditions and taking new things that are better). This principle is one of the benchmarks of the Islah attitude, which prioritizes reformative principles to create better conditions according to the times and preserve good old traditions.²⁷

7. Awlawiyyah

"Itu sudah aku duga. Maka, tugaskulah untuk menjelaskan. Kukatakan, madrasah kami membutuhkan pengajar ilmu pasti dan ilmu bumi. Meski Is hanya lulusan SR dan hampir tak pernah kemana-mana, aku yakin ialah orang terpandai dalam hal hitung-hitungan dan tentang dunia luar di seantero Centong ini. Aku yakinkan juga kepada para orang tua, tak perlu khawatir soal pengaruh buruk Is jika boleh dibilang begitu kepada murid-murid. "Kan, ada saya, Wahab, sama Sapuwan, ada pula Bapak maksudku pak Kamituwo. Lagi pula, ia hanya mengajar ilmu-ilmu duniawi," kataku, setengah merayu. Khusus kepada bapak mertuaku (kakekmu), dengan sangat sopan aku minta kepadanya untuk lebih mengedepankan kemaslahatan umat daripada persoalan-persoalan pribadi, meskipun jauh di lubuk hatiku mengajak Is mengajar amatlah dipengaruhi kepentingan pribadiku."²⁸

Despite Mat and Is adhering to opposing religious views, Mat still reaches out to Is to be willing to teach at the Southern Madrasah without regard to Is's background that contradicts his, for the sake of building the welfare of the people in Centong village through education.

Mat's attitude demonstrates one of the values of Religious Moderation, namely Aulawiyyah, which means prioritizing. The attitude of Aulawiyyah involves prioritizing public interests over personal interests.²⁹ The purpose of the Aulawiyyah attitude is to bring about benefit to all humanity, prioritizing the greater good over individual interests.

CONCLUSIONS

The novel "Kambing dan Hujan" (Goat and Rain) by Mahfud Ikhwan is a novel that explores the social conditions of grassroots (Grassroot) of two religious organizations in a village called Centong, which is colored by fanaticism. However, this fanaticism does not prevent Miftahul Abrar and Nurul Fauzia from developing a romantic relationship, both of whom are the children of leaders of competing organizations. The conflicts presented in this novel often bring forth values of religious moderation as a resolution. Through critical and intense reading, the author finds values of moderation contained in the novel "Kambing dan Hujan", including Tawassuth, Tawazun, I'tidal, Tasamuh, Musawah, Syuro, Islah, and Awlawiyyah,

²⁷ Abdullah Haidar dkk, *Moderasi Beragama Di Tengah Isu Kontemporer* (Jakarta: Puslitbang Bimas Agama dan Layanan Masyarakat Kementerian Agama RI, 2023), 40.

²⁸ Ikhwan, *Kambing Dan Hujan*, 223.

²⁹ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (n.d.): 96-100.

which can be found in several text excerpts. However, the author does not find the values of Tathwwur wa al-ibkar and Tahadhur narrated in this novel. These moderation values are very relevant to be applied in pluralistic community life to create a harmonious life.

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