

WASATHIYYAH ISLAM PERSPECTIVE K. H. AHMAD HASYIM MUZADI

Habiba Darajat,¹ Muhamad Arif^{2*}

Institut Al Azhar Menganti Gresik, Indonesia^{1,2}

Email : habibahdarajat2@gmail.com¹, muhamadarif070593@gmail.com^{2*}

Abstract: *Washathiyyah Islam is a middle-line (moderate) Islam that is appropriate to be implemented in Indonesia. A harmonious combination of state and religion is the key to the process of living a safe and peaceful life. As the view of Washathiyyah Islam explained by KH. Ahmad Hasyim Muzadi can be used as a basis for a friendly Islamic religion (rahmatan lil alamin), the aim of this research is to analyze the Islamic concept of washathiyyah from KH's perspective. Ahmad Hasyim Muzadi. The research method used is library research, which is combined with the process of analyzing data through content analysis from Elo. The research results show that the concept of moderate Islam, as explained by KH. Ahmad Hasyim Muzadi, is a simple concept but has great potential to be implemented in people's lives. The first concept is Islamic religious ideology that is not extreme or excessive (ghulluw) because it can harm or even destroy Islam. Second, the scope of multiculturalism and multireligion starts with maintaining brotherhood between religions, getting to know each other, and acculturating culture and Islam, which is rahmatan lil alamin. Third, the integration of Islamic education that is Islamic and adheres to Pancasila, starting with maintaining democracy, love of the homeland, and istiqomah.*

Keywords: *moderate Islam, tolerance, friendly Islam, multicultural*

INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. This was reported by the Royal Islamic Strategic Studies Center (RISSC), which is an independent research institute affiliated with the Royal Aal Al Bayt Institute for Islamic thought in 2022. In this research, it was reported that the population of Muslims in Indonesia is estimated at 237.56 million people, which means the Muslim population is equivalent to 86.7% of the population in the country. When compared globally, the number is equivalent to 12.30% of the world's Muslim population, with a total of 1.93 billion people.¹ Not only is it the country with the largest Muslim population in the world, Indonesia is also the country with the highest religious level in the world, which even surpasses Middle Eastern countries, which have a total population of Muslims.²

But this country is declining in terms of literacy; it is reported that Indonesia is ranked 60th out of 61 countries. This is based on a survey conducted by Central Connecticut State University (CCSU) in 2016..³ The United Nations Educational, Scientific, and Cultural Organization (UNESCO) states that statistical data on reading interest among Indonesian people is only 0.001%; this is very worrying. This shows that there is only one in a thousand people in Indonesia who reads diligently.⁴ A high level of religiosity without a culture of literacy creates its own problems for this nation. Indonesian people easily get provoked on various issues, especially when they involve religious matters.

The Islamic religion is often presented incompletely. Muslims are often or even accustomed to being presented with a "heavy" Islam in the sense of rigidity, in which perhaps the intention is to be *ikhtiyat* (be careful). But sometimes beliefs that are too extreme make someone uncomfortable with religion. So when someone is not comfortable in religion, they are offered another perspective, which may be from western culture. For example, regarding women, in our religion and culture, it is repeatedly said that they are the source of slander and that women should just stay at home. Then, when there is a secular feminist perspective that breaks these norms, which is pro-women,

¹ Oktoviana Banda Saputri, "Pemetaan potensi indonesia sebagai pusat industri halal dunia," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 2 (2020).

² Pew Research Center, The Global God Divide, (<https://www.pewresearch.org/global/2020/07/20/the-global-god-divide/>), diakses pada 31 Agustus 2023.

³ Ahmad Shofiyuddin Ichsan, "Gerakan Literasi Sekolah di Sekolah Islam (Sebuah Analisis Implementasi GLS di MI Muhammadiyah Gunungkidul)," *Al-Bidayah: jurnal pendidikan dasar Islam* 10, no. 1 (2018): 69–88.

⁴ Iman Khothibul, "Pembelajaran Literasi Pada Anak Di Rumah Kreatif Wadas Kelir Kelurahan Karanglesem Purwokerto Selatan" (Phd Thesis, Iain Purwokerto, 2019).

most women tend to agree and follow western culture. Finally, they get to know this comfort precisely from a western perspective.

In fact, in terms of concept, Islam itself is not that severe or extreme. It's like we've lost our identity; we don't recognize what true Islam, rahmatan lil 'alamin, is like. We are used to being presented with Islamic knowledge regarding halal and haram, what is permissible, and what is not permissible. But regarding wisdom, ways of thinking, and principles of life, we rarely take inspiration from concrete Islamic knowledge. Extreme behavior in Islam is caused by errors in understanding several dimensions of Islamic teachings, which will result in giving birth to actions that contradict the Islamic spirit, which is rahmatan lil'alamin. It all starts with Islamic values, which are often not conveyed neutrally and substantially. Often, Islamic values are conveyed according to needs, driven by personal ego or by political interests, so that the Islam that is conveyed is not a spiritual Islam but an Islam that is full of interests, and that is very dangerous.⁵

Wasathiyah Islamic discourse is an intellectual response to the increasing trend of extremism, which has led to radical and liberal ideas and even terrorism..⁶ Muslim scholars propose Wasathiyah Islam as a solution to deviant understandings of Islam such as radicalism and liberalism. Wasathiyah Islam is the starting point for re-ordering perspectives with a more neutral religious perspective.⁷ Apart from that, the concept of wasathiyah also provides an alternative for a country to help reconcile the relationship between religion and the state.⁸

Wasathiyah Islam is the perspective of a people who have a perspective and take a middle and just path, living in harmony and peace among diverse Indonesian society. Wasathiyah Islam invites every individual to be responsible for other individuals by building solidarity. Wasathiyah Islam makes a middle and fair position as a medium for carrying out the function of Islam in seeing two sides in a balanced way. Wasathiyah Islam cannot be separated from the original label of the word "moderate," which presents humanist-dialogical values, prioritizes the strength of brotherhood over power, justice

⁵ Zainun Wafiqatun Niam, "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan lil 'alamin: Peran Nu dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia," *Palita: Journal of Social Religion Research* 4, no. 2 (2019): 91–106.

⁶ Andika Putra dkk., "Pemikiran Islam Wasathiyah Azyumardi Azra Sebagai Jalan Moderasi Beragama," *Jurnal Riset Agama* 1, no. 3 (2021): 589–99.

⁷ Ahmad Dimiyati, "Islam Wasathiyah," *Islamic Review: Jurnal Riset Dan Kajian Kelslaman* 6, no. 2 (2017): 139–68.

⁸ Irawan Irawan dan Nasrun Nasrun, "Bahaya Perekrutan Terorisme Melalui Media Sosial Di Indonesia," *Sustainable Jurnal Kajian Mutu Pendidikan* 3, no. 1 (2020): 35–52.

over rights, upholds tolerance between religious communities, and avoids excessive behavior in a way of life. So based on these several things, the position of Wasathiyyah Islam offers a solution to society to avoid continuous confrontation, whether based on ideology, humanity, or even the politicization of law, so that in the end a harmonious, peaceful, and prosperous life is achieved.

Zainun Wafiqatun Niam discussed wasathiyyah Islam, demonstrating that Islamic organizations NU and Muhammadiyah share similar concepts, such as Nusantara Islam and progressive Islam, to showcase Islam's peaceful nature that can foster unity amidst diversity.⁹ In line with Raha Bistara and Farkhan Fuady, who expressed one of Abdurrahman's thoughts, a mandatory requirement in efforts to maintain peace in Indonesia and even world peace is to apply the Islamic concept of wasathiyyah, where every individual must act moderately and act fairly in the life of the nation and state. The Islamic concept of wasathiyyah was also able to stem the Islamic caliphate movement in Indonesia. Therefore, wasathiyyah Islam is important to implement in this pluralistic Indonesia.¹⁰

Azyumardi Azra also conveyed the view of wasathiyyah Islam (tolerant Islam) as a means of practicing religious moderation, aiming to actualize the values of moderation outlined in the Koran to promote peace and contribute to a civilized and progressive society.¹¹ So that the anti-tolerant attitude is due to 'misunderstanding' which destroys the impression of Islam itself, Islam wasathiyyah must be interpreted by referring to the explanations of the Ulama. The correct interpretation of the meaning of wasathiyyah can form an aware attitude in moderate Islam in the true sense (ummatan wasathan), realizing world peace without violence in the name of ideology, class, race, culture, and even religion.¹²

Based on several studies that have been conducted, there is still room for discussion. The researcher wants to discuss wasathiyyah Islam, but in this case it is based on the perspective of K. H. Ahmad Hasyim Muzadi. K. H. Ahmad Hasyim Muzadi is one of the NU Kiai who always promotes Islam wasathiyyah and Islam rahmatan lil 'alamin; he is nicknamed the Kiai Promoter of Indonesian Moderation. The late K. H. Ahmad Hasyim

⁹ Niam, "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan lil 'alamin."

¹⁰ Raha Bistara dan Farkhan Fuady, "Islam Wasathiyah dalam Gagasan Politik Islam: Mengukir Pemikiran Islam Wasathiyah Abdurrahman Wahid," *Vox Populi* 5, no. 2 (2022): 208–20.

¹¹ Putra dkk., "Pemikiran Islam Wasathiyah Azyumardi Azra Sebagai Jalan Moderasi Beragama."

¹² Afrizal Nur, "Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir Dan Aisar At-Tafasir)," *Jurnal An-Nur* 4, no. 2 (2015).

Muzadi once headed ICIS (International Conference of Islamic Scholars), a forum spearheaded by Indonesian Ulama to propagate Indonesian Islam, and he used that moment to broadcast wasathiyyah Islam to various parts of the world. Based on the identification and limitations of the problem above, the aim of this research is to analyze the concept of Islam wasathiyyah from K. H. Ahmad Hasyim Muzadi's perspective in the book *True Islam, Islam from the Heart*.

This research is included in the category of library research, namely a series of studies relating to data collection methods where the object to be researched is generally explored through various types of library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents)..¹³ The research employs a qualitative approach.¹⁴ The primary data source for this research is the book *True Islam: Islam from the Heart* by K.H. Ahmad Hasyim Muzadi, published by PT Mizan Publica, Jakarta, in 2019, and secondary data sources are research journals and conceptual discourses or theoretical reviews about the concept of religious moderation.

The method for collecting research materials for this library study is based on qualitative content analysis steps, which are included in the preparation phase. According to Elo, qualitative content analysis can be used both inductively and deductively. Both inductive and deductive content analysis processes involve three main phases: preparation, organization, and reporting of results. The preparation phase consists of collecting appropriate data for content analysis, understanding the data, and selecting the unit of analysis. In this phase, the researcher interprets the data, namely providing a little explanation based on the concept or classification that has been made and then explaining it according to the author's understanding so that the true meaning of the data that has been systematically arranged can be better understood.

RESEARCH RESULTS AND DISCUSSION

The Concept of Wasathiyyah Islam in the True Islamic Book *Islam from the heart*

Wasathiyyah Islam is a topic that is often raised by K. H. Ahmad Hasyim Muzadi and is often echoed by him in international forums. When talking about wasathiyyah Islam, he said that one of the elements of Islam itself is wasath, as mentioned by him in his work,

¹³ Nana Syaodih Sukmadinata, "Metode Penelitian Pendidikan," 2006, 52-53.

¹⁴ Anisa Nur Afifah, "Konsep Adab Menuntut Ilmu Perspektif Syaikh Muhammad Syakir dalam Kitab Washoya dan Relevansinya dengan Tujuan Pendidikan Islam" (PhD Thesis, IAIN PONOROGO, 2021), <http://etheses.iainponorogo.ac.id/id/eprint/14241>.

namely the book entitled "True Islam, Islam from the Heart." In this book, the Islamic concept of wasathiyyah from K. H. Ahmad Hasyim Muzadi's perspective is implied, which is classified into 3 aspects, namely, Islamic religious ideology that is not extreme, the scope of multiculturalism and multireligion, as well as Islamic religious education that is religious and adheres to the points of Pancasila. In detail, it can be implied as follows:

Islamic religious ideology that is not extreme

The concept of Wasathiyyah Islam from KH's perspective. Ahmad Hasyim Muzadi explains the aspects of Islamic religious ideology that are not extreme, as follows:

Al-hanifiyyah (straight) and al-samhah (tolerant)

The concept of al-hanifiyyah (straight), but still al-samhah (tolerant), is one of the identities of wasathiyyah Islam. Every Muslim must be a straight Muslim by believing in Islam as the true and straight religion, while also believing that Allah created Islam in this world not only for Muslims but also for all humans outside of Islam. In terms of addressing diversity in Indonesia, one of the serious issues is the issue of truth claims. Therefore, an open-hearted attitude is needed to achieve the truth; this is the deepest meaning of Islam. Similar to a Hadith of the Prophet narrated by Imam Ahmad, "Ibn 'Abbas said that the Prophet SAW was asked, "Which religion does Allah love most?" The Prophet answered, "The spirit of a tolerant or field-seeking truth (al-hanifiyyah al-samhah).¹⁵ In line with Nurcholis Madjid, who stated that the broad spirit of truth is the essence of Islam, (Pluralist Islam: Discourse on the Equality of Believers) Budi Munawar added that al-hanifiyyah al-samhah is the spirit of seeking truth that is open-minded, tolerant without bigotry, and does not shackle the soul.¹⁶ Qardhawi also stated that Islam is the middle way in all things, both in terms of concepts, ideology, behavior, relationships with fellow humans, legislation, and beliefs.¹⁷ Thus, it can be concluded that al-hanifiyyah al-samhah is the main foundation that is the benchmark for humans against every inclination to the left or right in every journey of life.

¹⁵ Maolana Nopiansah dan Muh Nuryanto, "MODERASI AGAMA DALAM BINGKAI MULTIKULTURAL DAN KERUKUNAN UMAT DI INDONESIA," *Akrab Juara: Jurnal Ilmu-ilmu Sosial* 7, no. 4 (2022): 267–81.

¹⁶ Abu Anwar, "FITRAH DALAM ALQURAN DAN HARMONISASINYA DENGAN PENDIDIKAN," diakses 4 Maret 2024, <https://jurnal.stain-madina.ac.id/index.php/alkauniyah/article/view/463>.

¹⁷ Yusuf Qardhawi, *Islam Jalan Tengah: Menjauhi Sikap Berlebihan Dalam Beragam* (Mizan Pustaka, 2020), 20.

Anti-Extremism

K. H. Ahmad Hasyim Muzadi quoted this concept in the Medina Charter, which prioritizes democracy and gentleness rather than domination and oppression. Everyone is given the opportunity and space to take part in developing the Islamic religion without having to destroy other religious groups. The power of Islam lies in gentleness, not violence. In this regard, Zuhairi cited the preaching of Hadratussyayikh Hasyim Asy'ari that the extreme nature of understanding religion is a failure in religion itself.¹⁸ This is in line with Alwi Shihab's Islamic concept of wasathiyyah, namely avoiding extremism. Extreme or excessive attitudes (ghulluw) can endanger or even destroy Islam.¹⁹ Zuli Qadir also expressed the opinion that extreme movements could harm Muslims in Indonesia.²⁰ Islamic texts clearly and firmly instruct Muslims to take the middle path and prohibit acts of extremism, which are rigid and frozen in religion.²¹ 14 centuries ago, the Prophet warned his people to stay away from ghuluw (extreme) attitudes.

يَا أَيُّهَا النَّاسُ إِنَّا كُنَّا وَالْعُلُوُّ فِي الدِّينِ ؛ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوُّ فِي الدِّينِ

Meaning: "O people, stay away from excesses in religion because what actually destroyed the people before you was excesses in religion." (HR, Ibn Majah)

This hadith warns that when carried out, ghuluw has a destructive function. The dangers of exaggeration are universal, covering all people in different parts of the world, regardless of religious background and beliefs. This is proven by the editorial used by the Prophet, namely "ya ayyuhan nas," which means "o mankind," not "ya ayyuhal ladzina amanu" (o believers).

Scope of Multiculturalism and Multireligion

The concept of Wasathiyyah Islam from KH's perspective. Hasyim Muzadi explained the aspects of the scope of multiculturalism and multireligion found by researchers as follows:

¹⁸ Zuhairi Misrawi, *Hadratussyayikh Hasyim Asy'ari: moderasi, keumatan, dan kebangsaan* (Penerbit Buku Kompas, 2010), <https://books.google.com/books?hl=id&lr=&id=4nKSDvoOPvQC&oi=fnd&pg=PA1&dq=Agama+Islam+yang+Tidak+Ekstrem+menurut+kh+hasyim+asy%27ari&ots=80D59YXZg3&sig=AsjqfjHpcQ3Uhw2RNbSsLVlI9Bw>.

¹⁹ Alwi Shihab, "Islam inklusif: menuju sikap terbuka dalam beragama," accessed February 16, 2024, <https://cir.nii.ac.jp/crid/1130000798017036800>.

²⁰ Zuly Qodir, "Deradikalisasi Islam dalam perspektif pendidikan agama," *Jurnal Pendidikan Islam* 2, no. 1 (2014): 85–107.

²¹ Kharisul Wathoni, "Model Pengembangan Pendidikan Islam Multikultural di Indonesia," 2016, http://repository.iainponorogo.ac.id/181/1/Model%20Pengembangan%20Pendidikan%20Islam%20Multikultural%20di%20Indonesia_Cetak.pdf.

***Ukhuwwah bayna al-din* (brotherhood between religions)**

If there is a worldly matter that is not related to values, development, management, or development in religion, then you can or even have to help each other and do it in cooperation. In connection with the Islamic concept of wasathiyyah, Prof. M. Quraish Shihab also stated that ukhuwwah can be interpreted as "every harmony and equality between one party and another, whether the same descent from the father, or the mother, or both, or the descent from the milk." The word ukhuwwah (brotherhood) generally includes equality of one element such as race, religion, ethnicity, culture, profession, or even feelings.²²

***Lita'arafu* (know each other)**

Differences must be explained or introduced so that each other will finally get to know each other. In this case, Allah also says, We made humanity into nations and tribes so that you might know each other. In fact, meeting and getting to know each other, unity, and solidarity are things that no one doesn't know the benefits of. Why not. Rasulullah SAW truly said, which means, "The hand of Allah is with the congregation. "If there are those who isolate themselves among the congregation, then the devil will pounce on them like a wolf pounces on a goat." Qonun Asasi was created by the founder of Nahdlatul Ulama, namely Hadratus Sheikh KH Hasyim Asy'ari.)²³

As Dudung Abdul Rohman provides reinforcement, the purpose of humans created in various nations and various tribes is to know each other (*lita'arafu*) and understand each other, meaning to perfect each other and together create security, comfort, peace, and prosperity in life.²⁴ Based on this statement, it can be concluded that *lita'arafu* (knowing each other) is the best formula that must be applied by all human beings, including to create a safe, peaceful, and harmonious life.

Cultural acculturation

KH. Ahmad Hasyim Muzadi emphasized that saints could enter and preach Islam in Indonesia because of culture, not through violence or power. Culture is related to

²² R. Def Mochtar Hassannusi, "The Implementation of Ukhuwah Values in the Form of Religious Moderation in Indonesia in the Perspective of the Qur'an," *12 Waiheru* 8, no. 2 (2022): 221–27.

²³ Asep Awaluddin, "URGensi AHLU SUNNAH WAL JAMA'AH DAN PENDIDIKAN KEBANGSAAN (Tinjauan Atas Qonun Assasy Ahlu Sunnah Wal Jama'ah Karya Rois Akbar Nahdlatul Ulama KH. Hasyim Asy'ari)," *Muslim Heritage* 5, no. 2 (2020): 344.

²⁴ Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* (Lekkas, 2021), https://books.google.com/books?hl=id&lr=&id=k-YxEAAQBAJ&oi=fnd&pg=PA128&dq=Dudung+Abdul+Rohman+bahwa+diciptakannya+manusia+berbangsa-bangsa+&ots=2m8JWHsQ_9&sig=0I94Yt337bZLJ5GR6Op7qB9q1go.

matters of thought and customs; as long as they are in line with Islamic teachings, they will be given leeway and are welcome. Setyaningsih also stated the same thing: that what is meant by cultural acculturation is combining elements of different cultures and then uniting in an effort to create a new culture without throwing away the original character..²⁵ Therefore, it can be concluded that the best alternative to preaching is cultural acculturation, because with cultural acculturation, Indonesia will not throw away the original cultural character or identity, which is the rich heritage of the nation and state.

Islam is a religion that is rahmatan lil-'alamin (mercy for the universe)

Islam becomes an umbrella that covers and becomes a shield that protects various groups, both left and right, provided they are right. Therefore, Islam is not only rahmatan lil-muslimin (grace for Muslims) but also rahmatan lil-'alamin (grace for the universe), for all of nature.

This concept is very relevant to what was initiated by Nur Cholis Madjid: that Islamic teachings relating to morals, worship, and creed must, in terms of rules and standards, refer to rahmatan lil alamin..²⁶ The creed or belief held by an individual must create a rabbaniy order (a life in accordance with God's rules), a noble direction of life, piety, tawakkal, sincerity, and worship. This aspect of the faith must raise human dignity, foster an attitude of emancipation, and increase awareness of a just, moderate, democratic, harmonious, and prosperous society..²⁷

Islamic Religious Education that is Pure and Attached to the Points of Pancasila

The concept of Wasathiyyah Islam from KH's perspective. Hasyim Muzadi, in the aspect of Islamic religious education that is religious and adheres to the points of Pancasila, explains as follows:

Democracy

KH. Hasyim Muzadi emphasized that in the Pancasila State and the Republic of Indonesia, there are no obstacles whatsoever to implementing and enforcing sharia for

²⁵ Rina Setyaningsih, "Akulturasi budaya jawa sebagai strategi dakwah," *Ri'ayah: Jurnal Sosial dan Keagamaan* 5, no. 01 (2020): 73–82.

²⁶ Abuddin Nata, "Islam Rahmatan lil Alamin Sebagai Model Pendidikan Islam Memasuki Asean Community," *Makalah disampaikan pada acara "Kuliah Tamu" Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang Senin 7 (2016)*, https://fitk.uin-malang.ac.id/sites/default/files/materi/Materi%20Kuliah%20Tamu%20PAI%202016_.pdf.

²⁷ Nurcholish Madjid, *Islam: Doktrin Dan Peradaban* (Yayasan Wakaf Paramadina Jakarta, 1992), 38. https://www.academia.edu/download/35130470/E_Book_-_Islam_Doktrin_dan_Peradaban.pdf.

each group with an interest in their field. In the meaning of the above definition, according to Dedi Mulyadi, Indonesia is a pluralistic country in which there is diversity in terms of religion and ethnicity; all these differences are united by the principle of Pancasila as a unifying ideology.²⁸ Despite the fact that Islam is the religion of the majority, the system of rules and basis of life in Indonesia is not Islam but Pancasila, which is based on a democratic and legal system.

Love of the homeland (nationalism)

By accepting Pancasila and the Republic of Indonesia as the ideologies of every Indonesian citizen. KH. Hasyim Muzadi also quoted the concept of moderate religious education and integrated it with the Pancasila values from the Medina Charter, namely that if Medina is attacked, then all religions and the potential of the state must work together to fight the attack. This is Islamic nationalism. Bung Karno's term was "sammen fun ley fan allen nationalen akhten" (unite the strength of the country to face people from outside). This is in line with Armady Armawi's idea that, in general, nationalism can also be said to be a form of behavior that expresses an attitude of patriotism that is manifested in the form of love for one's country. Nationalism is a moral and political attitude that contains the spirit of arousing emotional feelings of willingness to defend the interests of the nation and state.²⁹

***Al-istiqamah wa al-musawa* (straight and the same)**

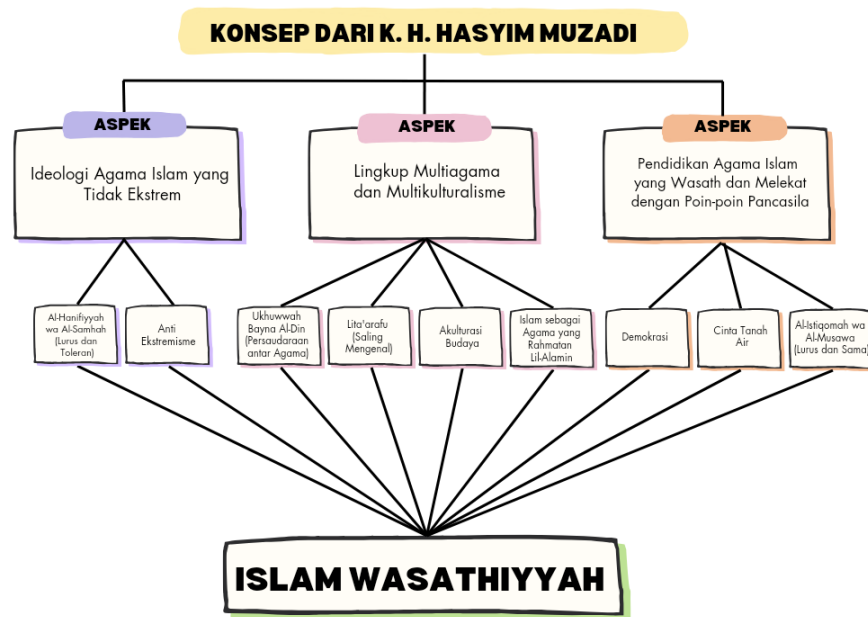
The term refers to social justice, which in Arabic is al-'is bainan-nas (justice between humans). For humans, justice is the fruit of religion. Therefore, in Islam, justice really must be treated equally. This statement aligns with the views of Prof. M. Quraishy Shihab In Islam, wasathiyyah means straight and the same. In other words, a just person walks straight, and his attitude always uses the same measure.³⁰ And some experts define

²⁸ Roro Fatihin, "Keadilan sosial dalam perspektif al-Qur'an dan Pancasila," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 2 (2017): 293–314.

²⁹ Armaidy Armawi, *Nasionalisme Dalam Dinamika Ketahanan Nasional* (UGM PRESS, 2020) 1. <https://books.google.com/books?hl=id&lr=&id=8rv9DwAAQBAJ&oi=fnd&pg=PA1&dq=suatu+bentuk+perilaku+yang+mengungkapkan+dan+menyatakan+sikap+patriotisme+yang+diwujudkan+dalam+bentuk+cinta+tanah+air.+Nasionalisme+merupakan+sikap+moral+dan+politik+yang+mengandung+semangat+menggugah+perasaan+emosional+atas+kesediaan+untuk+membela+kepentingan+bangsa+&ots=9h02a8v8uy&sig=Nxr8UtHzQYnb0X-TA9umqCIQVHs>.

³⁰ Mohamad Fahri dan Ahmad Zainuri, "Moderasi beragama di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

it as placing something in its proper place. Fairness is giving the owner their rights through the closest path.³¹



Picture 1: Wasathiyah islamic concept KH. Hasyim Muzadi

Based on the picture above, which shows the concept scheme of wasathiyah Islam according to KH. Hasyim Muzadi, it has similarities with the understanding developed by Khaled Abou El Fadl regarding the concept of moderate Islam,³² By prioritizing a moderate thought process so that it does not fall into the concepts of extremism, Salafism, or even jihadism, this view can be taken from the Islamic ideology of rahmatan lilalamin. Apart from that, Khaled Abou El Fadl expressed the need to promote Islamic values that are tolerant, just, and balanced so that there is no clash between religion and culture,³³ in line with Safi, who expressed the need to establish peace in every condition of people's lives, which is a real implementation of moderate Islam (wasathiyah).³⁴

³¹ Hakim Hendra Alkampari, Ahmad Fadhil Rizki, dan Delviani Marzal, "Pendapat Quraish Shihab Dalam Tafsir al Mishbah Tentang Berbuat Ihsan Dalam Dimensi Sosial," *Al-Fikra: Jurnal Ilmiah Keislaman* 20, no. 2 (2021), <http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/9766>.

³² Johannes Grundmann dan Md Mahmudul Hasan, *American Journal of Islamic Social Sciences* 22:4 (America: International Institute of Islamic Thought (IIIT), 2005).

³³ Khaled Abou El Fadl, "Islamic Law and Muslim Minorities: The Juristic Discourse On Muslim Minorities From the Second/Eighth To the Eleventh/Seventeenth Centuries," *Islamic Law and Society* 1, no. 2 (1 Januari 1994): 141–87, <https://doi.org/10.1163/156851994X00011>.

³⁴ Omid Safi, *Radical Love: Teachings from the Islamic Mystical Tradition* (America: Yale University Press, 2018); Omid Safi, *Progressive Muslims: On Justice, Gender and Pluralism* (Simon and Schuster, 2003).

CONCLUSION

In short, the concept of moderate Islam, as explained by KH. Hasyim Muzadi, is a simple concept but has great potential to be implemented in people's lives. The first concept is Islamic religious ideology that is not extreme or excessive (ghulluw) because it can harm or even destroy Islam. Second, the scope of multiculturalism and multireligion starts with maintaining brotherhood between religions, getting to know each other, and acculturating culture and Islam, which is rahmatan lil alamin. Third, the integration of Islamic education that is Islamic and adheres to Pancasila, starting with maintaining democracy, love of the homeland, and istiqomah.

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