

FULL PAPERS SELECTED PANEL OF AICIS 2021

TITLE OF PANEL: WASATIYAH ISLAM AS PROBLEM SOLVING FOR INDONESIAN CHALLENGES

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PANEL DESCRIPTION

The world has common issues among all nations about intolerance, extremism, and violence. It needs to solve these global problems of humanity to realize tolerance, moderation, and peace. Indonesian people, especially moslems as the largest communities have most important role to achieve these goals. For example, there are sufi community who spread tolerance, moderation, and Islam as rahmat lil alamin. There is harmonization between Islam and Pancasila as nasionalism based religion, which then Islam become life spirit of nation state. There is thought of ulama about wasatiyah Islam that influence visions for developed Indonesia in the future. There is concept and practice of islamic economics for moslem's business, finance, and welfare. All of these examples explain clearly that relation between Islam as religion and Indonesia as state run well in harmony. All struggle to solve the challenges of this country in relationship with intolerance, extremism, and violence in the name of Islam religion. The solution is not only about poverty alleviation, or economics, or justice, or politics, or education, but collaboration of multy approaches. That is way, Islam comes as blessing for the whole world with aqidah, syariah, akhlaq, science, humanization, culture, and civilization. One problem like extremism and terrorism for example, must be solved by deradicalism, scientific education of Islam, cultural and humanity approach, awarness, and then life together. Islam is solution because of its quality of being wise for humanity around the world

Managing Behavioral Patterns On Moderate Islam Education of Dalail Khairat's Practitioners

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Abstract

Dalail khairat is practiced by a *pesantren*-based community in Jekulo, Kudus, Central Java, Indonesia. This study aims at elaborating (1) the system of dhikr practice of *dalail khairat* salawat as a spiritual practice, (2) the practice of a three-year fast to train the practitioners' balance of body and soul, and (3) the impact of practicing *dalail khairat* upon Islamic moderation. This research applies a qualitative approach where the data were obtained from studying documents, interviews, and observation. The validity of the data was confirmed using verifications between technique and data source. The analysis used is descriptive analysis on domains, taxonomy, and components. The results of the study show that (1) *dalail khairat* is a spiritual practice in the form of salawat initiated by Sheikh Abu Abdillah Muhammad ibn Sulaiman al-Jazuli from Morocco, and spread by Kiai Hajj Ahmad Basyir in Jekulo, Kudus, Central Java, Indonesia. The practice of *dalail khairat* is done by reading specific salawat compiled in the book of *Dalail Khairat* containing seven groups of salawat for seven days in a week, (2) reading the salawat altogether with fasting for three years are a practice advised by Kiai Hajj Ahmad Basyir that if you practice the reading and fasting during your youth, you will be gaining the degree of glory in your old age, and the practice is to hold eyes to be continuously awakened to do dhikr and to hold hunger to train body and soul, and (3) the impact of *dalail khairat* in dhikr and fast is to build mental resilience which will lead to two resilience in an individual or society. In terms of individuals, the practice leads to calms and strong faith. Meanwhile, in terms of society, the practice can lead to patience within an individual, others, and all situations. It can be seen from the practitioners being tolerant to others and moderate in da'wah and practicing religion. Moderateness in practicing islamic values is shown by *dalail khairat* practitioners throughout the three levels: the concept of balance thought between *tabasyir* and *tandhir*, being pious individually, and being good to others. The implication of this research is that moderation in practicing Islamic values can be formed through practicing dhikr and fasting followed by rationalizing and internalizing as performed by the *dalail khairat* practitioners.

Keyword: Managing Behavioral Pattern, Islamic Moderation, *Dalail Khairat*

Introduction

Religious moderation can be regarded as an important matter to be fought for, particularly Indonesian muslims these days. This is primarily because of the facts that radical movement tends to perpetrate violence in da'wah and practice Islamic values. Studies on religious moderation attracts more researchers

especially after violence where Islam is at the center took place, for example Bali and Kuningan bombings, church bombing in Surabaya, etc. Another form of violence also occurred in educational environment such as islamic schools, congregations (*majelis taklim*), and *pesantren* communities as islamic boarding where intolerance against differences on ethnics, religions, race, and inter-groups. Radical actions with Islamic background also happened within the social media where one party attacks the others. Moreover, intolerance leads to hate speech by saying that one group is misguided and even considering other muslims infidel.

This study is the result of research that used qualitative approach, according to Lincoln and others (Lincoln, 2000), (Moleong, 2000), (McMillan, 2001), (Bungin, 2003), (Sugiyono, 2007), (Spradley, 1980) where the data were collected through studying documents, interviews, and observations. Additionally, the data were verified in terms of its techniques and data sources. The analysis used in this study is the analysis of domains, taxonomy, and components. There are many findings of this research that make it interesting to study the behavior of *dalail khairat* practitioners and how to manage it as a pattern of moderate Islam in islamic education.

The tradition of islamic sufism has shaped islamic civilization in Indonesia. According to Irawan and Imam Jazuli that many figures of ulama from Nusantara are practitioners and *mujiz* of *dalail khairat* (Rosidi, 2018), (Irawan, 2019), (Utama, 2020), (Jazuli, 2021), for example, Sheikh Hamzah Fansuri, Sheikh Abdurrauf as-Singkily, Sheikh Syamsuddin as-Sumaterani, Sheikh Nuruddin ar-Raniri, Yang Dipertuan Muda Raja Haji Riau, Sheikh Abdusamad al-Palimbani, Sheikh Yasin al-Fadany from Padang lived in Mecca, Sheikh Muhammad Arsyad al-Banjari, Sheikh Muhammad Nafis al-Banjari and Sheikh Muhammad Zaini Abdul Ghani from Kalimantan, Habib Abdullah bin Muhsin al-Attas Bogor, Syekh Muhammad Mahfudz at-Tarmasi, Kiai Djazuli and Kiai Zainuddin Djazuli Ploso and Kiai Marzuqi from Lirboyo East Jawa, and then Sheikh Muhammadun, Sheikh Yasin Bareng, Kiai Ahmad Basyir and Kiai Ahmad Badawi Basyir from Kudus Central Jawa, and many others. The practice of *dalail khairat* according to Jalil (Jalil, 2011, hal. 94) can make a socio-religious values change, economic orientation, and socio-political orientation. So, practice of *dalail khairat* has an important in shaping behavior individually and socially.

General Overview

Dalail khairat practitioners are a muslim community that possesses the understanding, traditions, and behaviors that tend to be tolerant and moderate in da'wah and practice Islamic teachings. This research tries to elaborate the system of dhikr practice of *dalail khairat* as a spiritual behavior, the practice of three-year fasting to train the practitioners' balance between body and soul, and the impacts of the practice upon Islamic moderations.

Dalail khairat is a spiritual practice in the form of salawat dhikr initiated by Sheikh Abu Abdillah ibn Sulaiman al-Jazuli, a Sufi from Morocco. *Dalail khairat* is written in the book of *dalail khairat* containing a codification of salawat written by Sheikh Muhammad ibn Abdurrahman ibn Abu Bakar ibn Sulaiman ibn

Sa'id ibn Ya'la ibn Yahluf ibn Musa ibn Ali ibn Yusuf Ibn Isa Ibn Abdullah ibn Junduz Ibn Abdullah Kamil ibn Hasan Musanna Ibn Hasan, the grandchild of the prophet Muhammad PBUH (Al-Musthofa Bashir, 2015, hal. 41). He is also known as Sheikh Abu Abdillah Muhammad ibn Sulaiman al-Jazuli or Sheikh Jazuli, a Sufi ulama from *Jazulah Al-Maghribi* or Morocco, West Africa (Al-Jazuli, 2011, hal. 3), (Rizal, 2017), (Abidin, 2019). Sheikh Jazuli started composing a special salawat when one day he had difficulty drawing water from a well to perform ablution for prayer. Suddenly there was a little girl who could help him by reading salawat on the edge of the well, then the well water overflowed. Since then, he vowed to arrange salawat to the prophet Muhammad PBUH (al-Nabhani, 2007, hal. 62), (Ponpes Darul Falah, 2013), (Huda, 2019), (Ahong, 2019) and then that collection of salawat named *dalail khairat*. His books are (Na'im, 2018), *Dalail Al-Khairat*, *Aqidatul Jazuli*, *Rislatu At Tauhid*, *Kitab Az Zuhd*, *Ajwibatun Fi Ad Dunya Wa Ad-Din*, *Min Kalami Ash-Sheikh Al-Jazuli*, *Hizb Asy-Sheikh (Hizb Al-Kabir)*, *Hizb Al-Falah (Hizb Ash-Shaghir)*.

During its development, this tariqa of *dalail khairat* is spread by Kiai Hajj Ahmad Basyir, a kiai in Bareng Jekulo, eastern of Kudus, Central Java. Kiai Hajj Ahmad Basyir got the practice from his teacher, Kiai Hajj Yasin, and it continued up to the sanad reaching Sheikh Jazuli. The practice of *dalail khairat* is a specific practice taken by students guided by Kiai Hajj Ahmad Basyir, either those staying in the boarding school of Darul Falah Jekulo, Kudus or those who do not. The procedure (*kaifiyah*) of practicing *dalail khairat* covers two aspects. First, *dalail khairat* practitioners got the practice from Kiai Hajj Ahmad Basyir where the students got the permission and the du'a directly from the Kiai Hajj Ahmad Basyir. The students who practice *dalail khairat* is required to sincerely intend to read salawat for the prophet. It is also required for the students to fast for seven days and read a specific du'a for against the magic. Second, *dalail khairat* practitioners read the salawat for a week where every day they need to read a group of salawat for Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. If the daily reading has been done for a week, the practitioners should read it repeatedly for the next one week, and continuously doing it for the next consecutive three years. During the three years, the practitioners read the salawat and fast. The fasting is practiced as it usually does, should not be interrupted, done continuously in three years except on those days fasting is prohibited i.e., Eid al-Fitr, Eid al-Adha, and tasyrik days.

Analysis

The results of the study show that the practice of *dalail khairat* by reading specific salawat codified in a 222-page book (Basyir, 1412) which is commenced by a du'a to the prophet Muhammad PBUH, authors, and sanad teachers followed by reading seven groups of salawat for each day every week. The salawat reading is accompanied by fasting from dawn to sunset for consecutive three years without any interruptions except those five days where fasting is prohibited i.e. Eid al-Fitr on Shawl 1, Eid al-Adha on Dhul Hijjah 10, and tasyrik days on Dhul Hijjah 11, 12, and 13. Technically, the practice are divided into three parts:

salawat dhikr as a spiritual behavior, three-year fasting as self-training, and religious moderation of the *dalail khairat* practitioners. These three are elaborated as follows:

1. Salawat Dhikr of *Dalail Khairat*

- The first step is commencing the practice by reading al-Fatiha to the prophet Muhammad PBUH, the author of the *dalail khairat* book, and the sanad (Basyir, 1412, hal. 6) . It is common that sufi practices, including *dalail khairat*, has a sanad symbolizing the connections from the practitioners, the teachers, the teachers of the teachers, and so on up to the author of the *dalail khairat*, namely Sheikh Abu Abdillah Sulaiman al-Jazuli.
- The second is reading istighfar, tasbih, hasbunallahu wa ni'mal wakeel, surah Al-Ikhlâs, surah Al-Falaq, surah An-Naas, and al-Fatiha with basmala (Basyir, 1412, hal. 7). Istighfar is seeking forgiveness from Allah which is read first as a special prayer to Allah. Likewise, tasbih and surahs in Al-Quran are also read as the beginning of the dhikr to Allah, serving as a proof that dhikr is only aiming at getting closer to Allah.
- The third is reading the ninety-nine name of Allah which is also known as Al Asma Ul Husna (Basyir, 1412, hal. 8) . It is read at the beginning of the dhikr to indicate that Allah is the only aim of all humankind. Dhikr with Al Asma Ul Husna is to comprehend the meanings and spirit of the Al Asma Ul Husna that everything happens and what is done by humans is by Allah's power, the human does not have any rights and power to make the da'wah success or failed. That is why humans can only put their best efforts to invite goodness while the results can only be relied on Allah.
- The fourth is reading the preface of *dalail khairat* (Basyir, 1412, hal. 12). In the book of *dalail khairat* there is a preface as the opening of reading salawat to the prophet Muhammad PBUH.
- The fifth is reading two hundred one names the prophet Muhammad PBUH (Basyir, 1412, hal. 31). It is also to comprehend the meanings and spirit of those prophet's names. The prophet Muhammad PBUH is the best person and prophet chosen by Allah as a model for muslims to believe and worship in Allah.
- The sixth is stating the niyyah (Basyir, 1412, hal. 40) before reading the primary salawat in the book of *dalail khairat* as an intention to worship Allah by acknowledging and practicing all the prophet Muhammad's commands.
- The seventh is reading the salawat (Basyir, 1412, hal. 46-201) specific for Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. The seven group of these salawat is the primary reading of the *dalail khairat*. The *dalail khairat* read these salawat every day for a week from Sunday to Saturday, and then start it over from the beginning. The *dalail khairat*

practitioners read the salawat for three years along with fasting. The *dalail khairat* practitioners who have been completing both reading salawat and fasting for three years are doing it as a daily dhikr in their life.

- The eighth is reading the closing of the *dalail khairat* (Basyir, 1412, hal. 204). These closing du'a is read as a prayer to Allah so that the dhikr serves as worship accepted by Allah. The *dalail khairat* practitioners ask for Allah's blessings and for their worldly and afterlife needs to be granted by Allah.

2. Practicing the Three-Year Fasting

Kiai Hajj Ahmad Basyir suggests the *dalail khairat* to the students and the practitioners with a Javanese advise "*nome riyalat, tuwone nemu derajat. Riyalat iku nyengkal moto, njiret weteng*" meaning that if you practice the teachings during your youth, you will gain the degree of glory. These practices is to hold eyes for continuously dhikr and hold the hunger to train body and soul. The practice of three-year fasting in this *dalail khairat* have some requirements and impacts as follows:

- Young practices, old obtains the degree of glory (*nome riyalat, tuwone nemu derajat*). Therefore, the *dalail khairat* practitioners fast for three consecutive years except for those days when fasting is prohibited, i.e., Eid al-Fitr on Shawl 1, Eid al-Adha on Dhul Hijjah 10, and tasyrik days on Dhul Hijjah 11, 12, and 13 (Rafi'i, 2019). This three-year fasting is based on the practice of companions of the prophet Muhammad PBUH under the requirement of able physically and mentally. It also means that one should practice religious teachings during the three-year fasting, that is not to break the rules of five days where fasting is prohibited. Kiai Hajj Ahmad Basyir said that the practice is to "*nyengkal mata, njiret weteng*" meaning that it aims at holding eyes to keep dhikr to Allah and hold the hunger to train body and soul in the subjugation to Allah.
- To train body and soul is the primary goal of the practice. Therefore, the practitioners of *dalail khairat* should always maintain the balance of their own both physically and spiritually. This balance leads one not only to be able to be just to themselves and be having no worldly lust, but also to prioritize their soul to their afterlife.
- To train individual resilience in terms of calmness and firm faith is also the goal for the practice. The *dalail khairat* practitioners should prioritize upholding their faith within themselves. All that happens within themselves is solely by the power and desire of Allah.
- To train social attitudes such as being patient to themselves, others, and the society is also a part of the goal of the practice. The *dalail khairat* practitioners are trained to cultivate their patience. Patience with themselves means getting accustomed to live based on the ability, not complaining easily, and not being greedy over worldly facilities. Patience with others

means getting accustomed to being tolerant to others, respecting differences, and being helpful. Patience with the society means one should da'wah and exercise Islamic teachings gradually, slowly but surely, not imposing a will very hard to the society in carrying out Allah's commands and avoid His forbidden acts.

- One should broaden the knowledge about balance thought between *tabisyir* and *tandhir* in practicing Islam. The perspectives of the *dalail khairat* practitioners shaped by the understanding about the meanings within the book of *dalail khairat*, the spiritual practices of the sunni sufi where they accentuate scientific methodology and moderate ideology (*thariqat wasathiyah*). Da'wah with *tabisyir* methodology is done by giving good news balanced by the *tandhir* methodology by threatening. The practitioners also imitate their teachers' attitudes who are always tolerant and moderate in practicing Islam.

3. The Impacts of Practicing *Dalail Khairat* in Islam Moderation

Dalail khairat as a practice of spiritual sufism sets a goal for its practitioners. The practitioners can be regarded as a perfect muslim who has a balanced body and soul, worldly and afterlife, and individual and social. The *dalail khairat* practitioners prioritize their pious individual (saleh) and social (muslih). Their spirituality emanates from them practicing *dalail khairat* in the form of dhikr and fasting, which can be explained two personality dimensions: pious individual and pious social.

Those who are pious individually (saleh) are as follows:

- Being well-behaved for themselves means that the *dalail khairat* practitioners maintain their good deeds which should be represented in their mundane life in terms of thinking, taking actions, and displaying behaviors.
- Maintaining their obedience to Allah means that the *dalail khairat* practitioners carry out Allah's commands firmly by practicing the pillars of faith to reinforce their aqidah and tawhid, and the pillars of Islam as a form of obedience to apply sharia by practicing shahada, salat, zakat, fasting, and hajj consistently.
- Avoiding forbidden acts means that the *dalail khairat* practitioners attempt seriously to turn away from evil and disobedience, either from the grave or unutterable sins, and seek more forgiveness from Allah.
- Imitating the piety of the teachers means the *dalail khairat* practitioners have a spiritual connection to their spiritual teachers, always maintain good rapport and consult when necessary, and imitate all good behaviors.

Additionally, those who are pious socially (muslih) are as follows:

- Being well-behaved for others and society means that the *dalail khairat* practitioners are those prioritizing the ummah's and societal interests so that

they can live in a good order and prosperously. Therefore, the *dalail khairat* practitioners are teachers delivering their knowledge to the society, sellers improving the society's economy, and activists actively campaigning in congregation, mosques, and religious social organizations.

- Da'wah to the society to avoid immoral acts patiently and hopefully means that the *dalail khairat* practitioners should do so in avoid forbidden acts using the approach of *maslahah*, that is to prioritize step by step and far from violence.
- Being moderate which accentuate *maslahah* in da'wah and practice Islamic teachings manifested in the teachers. It also means that the *dalail khairat* practitioners act and behave as how their teachers do, i.e., the middle way to create the tolerant ummah (*thariqatun wasathi li ummatin wasath*).

Table : Data Analysis of the Practice of *Dalail Khairat* and Its Impacts

Domain Analysis	Taxonomy Analysis	Componential Analysis
Dhikr	Comprehending the Al Asma Ul Husna	<ul style="list-style-type: none"> • Reading Al-Fatiha hadrah to the prophet Muhammad PBUH, authors of the book of <i>dalail khairat</i>, and sanad of the <i>dalail khairat</i> • Reading istighfar, Tasbih, hasbunallahu wa ni'mal wakeel, surah Al-Ikhlâs, surah Al-Falaq, surah An-Naas, surah Al-Fatiha with basmala • Reading the ninety-nine names of Allah • Comprehending the meanings and spirit of the Al Asma Ul Husna: all that happens and is done by human are by the power of Allah, human do not have any rights and power to make success or failure in da'wah, therefore human should only invite to goodness while the rest should be relied on Allah
	Comprehending the two-hundred names of the prophet Muhammad PBUH	<ul style="list-style-type: none"> • Reading the preface of <i>dalail khairat</i> • Reading the two-hundred names of the prophet Muhammad PBUH • Comprehending the meanings and spirit of the prophet's names • Reciting niyyah of the <i>dalail khairat</i> dhikr
	Comprehending the codification of the <i>dalail khairat</i> salawat	<ul style="list-style-type: none"> • Reading the specific salawat for Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday • Reading the closing du'a of the <i>dalail khairat</i>

Domain Analysis	Taxonomy Analysis	Componential Analysis
Training (<i>riyadhah</i>)	Self-training by holding eyes to continuously awake and hold hunger to fast for three years (<i>nyengkal moto, njiret weteng</i>)	<ul style="list-style-type: none"> • Young practices, old obtains the degree of glory (<i>nome riyalat, tuwone nemu derajat</i>) • Training body and soul • Training individual resilience, i.e., calmness and faith firmness • Training social resilience, i.e., being patient to themselves, others, and social conditions • The knowledge of balanced thought between <i>tabsyir</i> and <i>tandhir</i> in practicing Islam.
	Self-training to be a pious individual (saleh)	<ul style="list-style-type: none"> • Acting and doing good deeds for themselves • Maintaining faith in Allah • Avoiding forbidden acts • Imitating the saleh of the teachers
	Self-training to be a pious person in society (muslih)	<ul style="list-style-type: none"> • Acting and doing good deeds for others and society • Da'wah to the society to avoid forbidden acts patiently and hopefully • Being moderate in prioritizing the maslahah in da'wah and practicing Islamic teachings as a manifestation of the teachers' actions

As a social system like Rogers explained as a set interrelated units to accomplish a common goal (Rogers, 1995), the community of practitioners of *dalail khairat* also has an association for dhikr, to commemorate the day of the Sheikh Jazuli's death on 16 Rabiul Awal and also to strengthen moderate islamic da'wah and education in many places. Including part of their religious goal is to be moderate to the state by accepting Pancasila as the basis of the state, and such an attitude is the agreement of the majority of Indonesian moslems (Ali, 2010). That means, the development of behavior based on pesantren education (Agama, 2005) that occurs in the community of practitioners of *dalail khairat* is one of the patterns of developing moderate Islam. Education with a moderation approach in religion is very relevant today.

Conclusions

The results of this research focused on the first conclusion, that is, **first**, the *dalail khairat* is a spiritual practice in the form of salawat dhikr compiled by Sheikh Abu Abdillah Muhammad bin Sulaiman al-Jazuli from Morocco, which is then spread by Kiai Hajj Ahmad Basyir in Jekulo, Kudus, Central Java, Indonesia. Practicing *dalail khairat* by dhikr through reading specific salawat codified in the book of *dalail khairat* containing seven groups of salawat for seven days in a week. **Second**, the salawat reading is accompanied by fasting for three

consecutive years, except the five days where fasting is prohibited, i.e., on Shawl 1, Dhul Hijjah 10, and tasyrik days on Dhul Hijjah 11, 12, and 13. The practice of *dalail khairat* by Kiai Hajj Ahmad Basyir formulated as *nome riyalat, tuwone nemu derajat. Riyalat iku nyengkat moto, njiret weteng* meaning that the youth should be used as a training period which then one can obtain a degree of glory in their old age. *Riyadhah* (training) is holding eyes to continuously awake to do dhikr and holding hunger to train body and soul in the form of *dalail khairat* fasting. **Third**, the impacts of practicing *dalail khairat* in dhikr and fasting is that it builds mental resilience, leading to two resilience within individuals or society. In the individual aspect, the training results in calmness and faith firmness. Meanwhile, in the societal aspect, the training results in patience towards oneself, others, and all conditions. It then is manifested in the *dalail khairat* practitioners where they can be tolerant to others and moderate in da'wah and practicing religion. This moderate act in practicing Islam is shown by the *dalail khairat* practitioners under three levels: the knowledge of balanced thoughts between *tabasyir* and *tandhir*, saleh actions individually, and muslih actions to others. This research implies that moderation in practicing Islam can be built by dhikr and training followed by reasoning and comprehending as it is done by the *dalail khairat* practitioners.

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**Internalization of Moderate Islamic Values for the Establishment of Good
Citizen and Good Governance**
(A Study of the Nadoman Book of Pancasila and the Medina Charter by KH.
Taufiqul Hakim)

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Abstract

KH. Taufiqul Hakim is one of many *Pesantren*'s (Islamic Boarding School's) chairmen who are concerned with the campaign of moderation and tolerance from an Islamic perspective. He is active in writing interesting books with the theme of moderation, tolerance, nationalist insight, and anything of the sort to reinforce the position of Islam as *Rahmatan Lil 'Alamin* (blessing for the whole world and its contents). It is called interesting because the books are written using *Syrian* or *nadoman* (poem) as well as translations and explanations in them. This article is intended to explore and analyze the values of Islamic moderation contained in his work entitled *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter). If the values of Islamic moderation are implemented into daily behavior by all elements of the nation, it is possible to create good citizens. Meanwhile, if there have been good citizens, then good governance will be easily realized. The method used in this paper is descriptive qualitative. Data collection techniques were content analysis. The results of this study show that in the *Nazaman Pancasila dan Piagam Madinah* by K.H. Taufiqul Hakim, there are various forms of moderation and tolerance among religious believers, such as (1) diversity is His will to cooperate with each other, (2) maintaining good relationship despite different religions, (3) prohibiting blasphemy, (4) protecting places of worship for people of other religions, and (5) strong threats to harassment and killing of non-muslims.

Keywords: *Moderation, Nadoman, Pancasila, Medina Charter, Good Citizen and Good Governance*

A. Background

Peace is a need of all human beings in general. In such a plural and diverse world, human expression is varied. Diversity is a necessity in this life. It is His will, *sunnatullah* (laws of Allah). Thus, with this kind of diversity, the choices are on each of us whether we want to live in harmony and peace or busy with conflict

and fighting each other. One of the factors that contribute significantly to human life is religion.

Religion, according to a sociological perspective, has a dual role and function, namely constructive and destructive. Constructively, religious ties often exceed those of blood or descent. Therefore, because of religion, a community or society can live steadfastly in unity, harmony, and peace. On the other hand, destructively, religion also has the power to destroy unity and can even break bonds of blood brotherhood. Hence why it is difficult to predict the outcome of a conflict with a religious background.

Apart from the two functions above, what is certain is that as human beings, all religious people aspire to live in peace even though they are in a multi-religious and belief community. However, this inter-religious union and harmony can only be realized if every community adheres to an attitude of tolerance. Without tolerance, inter-religious harmony will be difficult to be achieved. Indeed, the relationship of tolerance and harmony is causal, that is a cause-and-effect relationship, or in *pasantren* (Islamic Boarding School) terms it is called *tadafu'* (constructive interaction), so tolerance is an absolute requirement for the realization of harmony itself.

Kitab Kuning (yellow book) is an instrument of the tradition of most of the *pasantren* in Indonesia, so the relationship between the *Kitab Kuning* and the *pasantren* is often analogous to two sides of the same coin. The existence of *pasantren* is a navigator for the community in it, as well as for the surrounding community to provide guidance on how a Muslim lives within the framework of Islamic tradition that is following the way of life of the previous Ulama (Muslim scholars trained in Islam and Islamic law). It is from this framework that mainstream Islamic organizations through educational institutions and their derivatives, including *pasantren*, feel the need to provide an active-constructive response so that radical understandings and intolerance do not spread and expand their influence. *Pasantren*, as stated by Abdurrahman Wahid, is a subculture. It means that the dialectic between *Kitab Kuning* as a religious blueprint and *santri* (students in *pasantren*) as the actor of *ijtihad* (the process of finding a solution to a legal question by independent interpretation) cannot be separated from the role of *Kitab Kuning* which helps to shape the behavior of the *santri*. Therefore, the *santri* with their books always provide breakthroughs in their *ijtihad* in dealing with the needs of the times.

In line with the aspiration for social peace, the *pasantren* circles have responded to this need by reviewing and then formulating their studies to provide guidance to the community on how to create peace amid this plurality. KH. Taufiqul Hakim, a member of *pasantren*, has concretely studied issues of tolerance and peace between religious communities in order to present an educational strategy to realize the aspiration for peace. This is proved by the birth of his works in responding to the challenges in times of the current era, for example with his work entitled *Nazaman Pancasila dan Piagam Madinah* (The

Poem of Pancasila and Medina Charter). The author strongly agrees with the Chancellor of the State Islamic University of Walisongo, Imam Taufik who said that KH. Taufiqul Hakim was quite successful in making a breakthrough in developing a learning model for the branch of religious sciences with a *syair* (poetry) approach. This, as testified by Imam Taufik, makes the students not bored in studying science, and unconsciously, the knowledge learned can be memorized and understood well.

This short and simple writing will present the message of tolerance between religious believers in *Nazaman Pancasila dan Piagam Madinah* by Taufiqul Hakim. In particular, it is also stated how the foundation of tolerance is in the main sources of Islam, namely the Quran and As-Sunnah. Then, it is followed by Kiai Taufiq's creative steps in presenting the messages of tolerance in the form of *Nazaman* (poem) in his book. In the last section, it will be explained how the implementation of this book's teaching strategy for students and the general public. The existence of this book is very important and relevant because this book presents content that is strong in argument and easy to understand. It is called easy because this book contains poems or poetry which will make it easier to learn and memorize by all parties who study it, especially students. In fact, they are the target of this book, because on their shoulders the sustainability of this country's peace lies.

B. Discussion

The Basis of Tolerance in Islam

Etymologically in Hornby (1995: 67), tolerance comes from the Latin *tolerantia*, which means looseness, gentleness, relief, and patience. Meanwhile, in Welzar's (1996:56) book, terminologically, tolerance is the attitude of letting others do something according to their interests. UNESCO defines tolerance as an attitude of mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character. According to Umam et al (2018) in other words, tolerance is an attitude of moderation and compromise in seeing differences.

Unity and Fraternity of Humanity

As explained by Bandingkan (1972:12) the theological consequence of the creed of *Tawhidiyah* (asserting oneness of God), as well as Mukti Ali, is human unity which will give birth to awareness of universal brotherhood. Islam also calls for this universal social interaction or interaction with the principles of equality and brotherhood, to get to know each other harmoniously, regardless of religious background. The justice and goodness of Islam are equal and equitable for all human beings, especially for religious people, as long as they respect harmony and respect the existence of Muslims. The Prophet said: "When you cook a stew,

add more water and give some to your neighbors". Islam is very committed to always creating a harmonious and peaceful life in a heterogeneous multi-religious society.

Meaning of *Nazaman*

According to Mamun (2019), *Nazaman* is a term for singing or chanting *nadhom* (poems). From the formal structure, Arabic poetry consists of 'rhythm pattern' and 'qāfiyah rhyme' (same rhyme) meter. There are 16 types of rhyming patterns. According to Gunawan (2019:37), *syair* also has the same definition limitation as *nazam*, which is a kind of poetry that aside from having a meter and rhyme pattern, within *syair* there is an imaginative aspect or a painting of the circumstances that occurred.

Meanwhile, Ma'luf in Mutakin (2013) argues that *syair* is a sentence that is intentionally given *wazan* (meter pattern) and *qafiyah* (rhyme pattern). Meanwhile, az-Zayyat in Nurhayati (2009) defines that *syair* is not only characterized by the presence of a meter and rhyme pattern but also an aspect of beauty (*khayalah badiyah*) in describing the circumstances that occur. Through *nazaman*, Islamic teachings are taught artistically, through singing tones that are repeated at every opportunity so that they are easily memorized. In *pesantren*, this kind of activity is generally carried out before praying and before learning the Quran, with a soft and beautiful chant so that it is recorded for a long time in the memory of the students or those who listen to it.

Biography of KH. Taufiqul Hakim

Kiai Taufiqul Hakim was born in Jepara on June 14, 1975 to H. Supar and Hj. Aminah. Both are coconut oil farmers and sellers. He has six siblings, namely H. Slamet, Sukadi, H. Jayadi, Ngatrinah, Hj. Turinah, and H. Rabani. KH. Taufiqul Hakim is married to Hj. Faizatul Mahsunah Al Hafidhoh. This marriage gave him sons and daughters, namely: H. Muhammad Rizki al Mubarak al-Hafidh, Akmila Azka Ni'mah al Hafidhoh, and M. Dzikri Ar Rahman. The first child completed memorizing the Quran at the age of 10 years. The second child completed memorizing the Quran at the age of 9 years. While the third child who is now 8 years old can only complete 10 *juz*.

KH. Taufiqul Hakim got his first education from his family who instilled the values of struggle and love of knowledge. His parents encouraged him to pursue knowledge as high as possible as a foundation to achieve success and blessings of life in this world and the hereafter. KH. Taufiqul Hakim spent his kindergarten days in Lestari Kindergarten Bangsri-Jepara. After that, he continued to Elementary School 3/7 Bangsri and Islamic Junior High School Wahid Hasyim Bangsri. In this period, KH. Taufiqul Hakim honed his ability to read the Quran to Kiai Kholil Bangsri.

After finishing his basic education, KH. Taufiqul Hakim wandered in search of knowledge to the great *ulamas*, starting when he continued his studies at

PIM (Mathaliul Falah Islamic College) Kajen which was brought up by great *ulamas*, especially KH. Abdullah Zain Salam and KH. MA. Sahal Mahfudz. Apart from these two great *ulamas*, PIM was brought up by other great *ulamas*, such as KH. Ahmad Nafi 'Abdillah, KH. Minan Abdillah, KH. Ma'mun Muzayyin, KH. Rifa'i Naasuha, KH. Ma'mun Mukhtar, KH. Junaidi Muhammadun, KH. Zainudin Dimyathi, KH. Yasir, KH. Ali Fattah Ya'kub, KH. Nur Hadi, KH. Muad Thohir and KH. Asnawi Rahmat.

The Works of KH. Taufiqul Hakim

In the biography of KH. Taufiqul Hakim, written by Jamal Ma'mur, entitled *Sang Pembaharu Pendidikan Pesantren KH. Taufiqul Hakim* (The Reformer of Pesantren Education KH. Taufiqul Hakim), Kiai Taufiq's works have no less than 150 titles. Among them are:

- | | | |
|---|---|----------------------|
| 1. <i>Amtsilati Jilid 1-5</i> | 4. <i>Khulashah</i> | 7. <i>Aqidati</i> |
| 2. <i>Tatimmah Jilid 1-2</i> | 5. <i>Shorfiyyah</i> | 8. <i>Syari'ati</i> |
| 3. <i>Rumus Qaidah Jalalati</i> | 6. <i>Tawaran Revolusi</i> | 9. <i>Tafsir</i> |
| 10. <i>Hidayatul Muta'allim</i> | 11. <i>Adabul Alim wal Muta'allim</i> | 12. <i>Tadzkiroh</i> |
| 13. <i>Tafsir al-Mubarak Juz 1 Hadis 1-2</i> | 14. <i>Tafsir al-Mubarak Juz 2</i> | 15. <i>Mutiara</i> |
| 16. <i>Thaharah Mu'amalah</i> | 17. <i>Ubudiyyah</i> | 18. |
| 19. <i>Durrun Syarif Pidana</i> | 20. <i>Fardlul Ain Serial Tauhid</i> | 21. <i>Serial</i> |
| 22. <i>Fardlul Ain pasal Murtad Jilid 1 dan 2</i> | 23. <i>Su'uz Zaujain Jilid 1 sampai 3</i> | 24. <i>Al-Jihad</i> |
| 25. <i>Al Wasiat jilid 1-3 Umroh</i> | 26. <i>Durron Nasehat jilid 1-5</i> | 27. <i>Haji dan</i> |
| 28. <i>Makarimul Akhlak 1-4 Arham</i> | 29. <i>Bahaya Zina</i> | 30. <i>Huququl</i> |
| 31. <i>Fadlaihul Wahabi</i> | 32. <i>At Tahdzir</i> | 33. <i>Al Ahlam</i> |
| 34. <i>Al Bayan 1-2 Ramadan</i> | 35. <i>Tarbiyatul Jinsiyah jilid 1-2</i> | 36. <i>Fadlailur</i> |
| 37. <i>Fadlailut Tarawih Madinah</i> | 38. <i>Tathamainul qulub 1-4</i> | 39. <i>Mitsaqul</i> |
| 40. <i>Irsyadul Mua'llimin Mi'raj</i> | 41. <i>Irsyadut Thalibin</i> | 42. <i>Isra'</i> |
| 43. <i>Hidayatul Ashfiya' 1-5 Shalawat</i> | 44. <i>Bid'ah Hasanah jilid 1-2</i> | 45. <i>Majmu'</i> |
| 46. <i>Ihfad Lisanak 1-2 Muhawarati 1-3</i> | 47. <i>Muhadatsati 1-3</i> | 48. |
| 49. <i>Uswatun Hasanah Miras</i> | 50. <i>Menangkal Hal Radikal</i> | 51. <i>Awas</i> |
| 52. <i>Tato</i> | 53. <i>Seks Bebas</i> | 54. <i>Korupsi</i> |
| 55. <i>Hujjatun Nafi'ah Tahlil jilid 1-2</i> | 56. <i>Hujjatun Nafi'ah Tawassul</i> | 57. <i>Neraka</i> |

58. <i>Surga Nisa'</i>	59. <i>Uswatun Hasanah</i>	60. <i>Fiqhun</i>
61. <i>Motivasi Tahasadu</i>	62. <i>Fadhilah Shadaqah</i>	63. <i>La</i>
64. <i>La Tahras Takabbar</i>	65. <i>La Taghdlab</i>	66. <i>La</i>
67. <i>Dinul Islam Ummah</i>	68. <i>Syaraful Ummah</i>	69. <i>Syaraful</i>
70. <i>Ulama Akhirat jilid 1-2</i>	71. <i>Dzikrul Maut</i>	72. <i>Jilbab</i>
73. <i>Makarimul Akhlak</i>	74. <i>Tabarrukan</i>	75. <i>Al Bayan</i>
76. <i>Kamus At Taufiq Juz</i>	77. <i>Kamus Antik</i>	78. <i>Tafsir 30</i>

Contents of *Nazaman Pancasila dan Piagam Madinah*

In the *muqaddimah* (introduction) of *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter), Kiai Taufiq said that *Pancasila* (the Indonesian state philosophy) contains universal values with the principle of *Bhinneka Tunggal Ika* (official national motto of Indonesia means Unity in Diversity) and has been agreed to be the basis of the state as well as an umbrella for life with various differences. Kiai Taufiq put forward *hujjah* or proofs as well as arguments that Pancasila is very compatible with Islamic teachings that *Rahmatan Lil 'alamin* (blessing for the whole world and its contents). Kiai Taufiq recommends how to use this book as follows:

- 1) Read the material, then read the Arabic, Javanese, or Indonesian poems at once.
- 2) Can be read before study time with three to five stanzas and after study with three to five stanzas.
- 3) If it is done every day, then in a week or two weeks it can be done once. Finish up to 4 times a month, and a year can be finished between 20 to 40 times.
- 4) Can be used in Kindergarten, Elementary School, Junior High School, Senior High School, Students, and the general public.

In general, this book contains the basics of national and state life. The guidelines contained in the "*Nazaman Pancasila dan Piagam Madinah*" by KH. Taufiqul Hakim is very responsive in seeing the phenomena of our nation these days. It describes the importance of fostering peace and tolerance among religious believers. This can be found in the contents of the Medina Charter, which reads:

وَأِنَّهُ مَنْ تَبِعَنَا مِنْ يَهُودٍ فَإِنَّ لَهُ النَّصْرَ وَالْأُسْوَةَ غَيْرَ مَظْلُومِينَ وَلَا مُتَنَاصِرِينَ عَلَيْهِمْ.

"that indeed the Jews who are loyal to us have the right to get help and protection, their rights should not be reduced and they should not be exiled from public association"

Furthermore, the message of tolerance and the form of peace in the *Nazaman Pancasila dan Piagam Madinah* will be presented, the message is:

1. Diversity is *Sunnatullah* to cooperate with each other

Plurality is the creation of humans who do not only consist of one group, ethnicity, skin color, and religion. God created different people so that they learn from each other, get along, and help one another. It is illustrated with *nazam* as follows:

جَعَلَكُمْ قَبَائِلًا شُعُوبًا # ذَا لِنَعَارِفُوا فَتُؤْبُوا تَوْبًا

Allah {ndade'~no} menungso ~ bongso-bongso # Lan {suku-su~ku} supoyo ~
ngenal liyo

Humans ~ are made {in nations} # And {in tribes} for them ~ to know each other.

2. Maintaining Good Relationship despite Different Religions

Rasulullah once sent Asma bint Abu Bakr to meet his mother, who happened to have a different religion from him. The *hadith* is recorded in the *Book of Al Hibbah Bab Al Hadyah Lil Mushrikin*. He called for the importance of maintaining good relations without barriers of reasons with KH. Taufiq, in his 16th *nazama* wrote the following:

قَدْ أَمَرَ النَّبِيُّ أَسْمَا بِصِلَةِ # لِأُمِّهَا وَلَوْ تَكُونُ مُشْرِكَةً

Nabi perintah ~ ing Asma' ({shi~laturohmi} # Najan {ibu~ ne} iku {musy~rik} ing
Gusti

Prophet {or~ders} Asma' {si~laturahmi} # Even though {his~mother} is
polytheists {to~} God.

3. Prohibiting Blasphemy

Insulting is a very disgraceful act. Allah has also advised us through surah Al An'am verse 108. Kiai Taufiq recorded this important issue into his *nazama*, he wrote in the 25th stanza which reads:

وَلَا تَسُبُّوا مَنْ دَعَا مِنْ دُونِهِ # ذَلِكَ قَدْ قَالَهُ فِي كِتَابِهِ

Ojo {miso ~hi} wong nyembah ~ liyo Allah # Ing dalem {Al ~Qur'an}
{dida~wuhno} Allah

Don't {in~sult} those who worship~other than Allah # In {Al~Quran} {it is~said}
Allah.

4. Protecting Places of Worship for People of Other Religions

In the book of *Himayatul Kanais fi al Islam* it is explained that Umar Bin Abdil Aziz said: "don't destroy churches, monasteries or places of worship for the advanced people." The book explains that destroying churches or places of worship of other religions is *haram* (forbidden). Some of the reasons are: 1) there is no command either in the Quran or the Sunnah, 2) the Prophet was side by side

with the People of the Book in Medina, the Arabian Peninsula to Yemen and there is no history of him ordering to destroy churches or carry out hostile propaganda, 3) in the era of Khulafau Rasyidun's leadership, none of them ordered the destruction of places of worship for other religions. Kiai Taufiq has translated the above understanding into his 24th *Nazaman* which reads:

لَا تُهْدِمَنَّ بَيْعًا صَوَامِعَ # إِنَّهُ كَانَ لَقَوِيًّا مَانِعًا

Ojo {ngrubu~hake} {bio~ro} gerejo # Lan panggonan ~ ibadah {a~gomo} liyo

Don't {des~troy} {monas~teries} churches # And places of {wor~ship} {o~ther} religions

5. Strong Threats to Harassment and Killing of Non-Muslims

Prophet Muhammad strictly denounced his ummah who hurt anyone, even non-Muslims if there are no rights. He said:

مَنْ أَدَى ذِمِّيًّا فَأَنَا خَصْمُهُ، وَمَنْ كَانَ خَصْمُهُ خَصْمَتُهُ يَوْمَ الْقِيَامَةِ

Meaning: Whoever harms non-Muslims (who are at peace with Muslims) then I am his enemy, and those who are hostile to him (hosts non-Muslims) then I will be enemies on the Day of Resurrection (HR. Ibnu Mas'ud).

From these arguments, KH Taufiq made three nadhoms that describe this, namely in stanzas 20 to 23. The stanzas in question are as follows:

مَنْ يُؤْذِي ذِمِّيًّا فَكَانَ خَصْمُهُ # مَنْ يَخْصِمْنَاهُ فَهُوَ خَصْمُهُ

Sopo wonge ~ marang non {mus~lim} nyakiti # Kang wis damai ~ podo {musu~hi} ing nabi

To {peo~ple} who is hurting~ non-muslim # Those who are at peace~ is the same with {hos~tile} Prophet

مَنْ يَقْتُلَنَّ مُعَاهِدًا فَلَنْ يَرَحَ # رَائِحَةُ الْجَنَّةِ فِي الْقِيَامَةِ

Wong kang {mate~ni} kafir {mu~'ahad} mongko # Ora bakal~ mambu ing {wa~ngine} surgo

People {who~kill} nonbelievers {mu~'ahad} then # will not ~ smell the heaven

قَالَ رَسُولُ اللَّهِ مَنْ كَانَ قَتْلًا # مُعَاهِدًا فِي غَيْرِ كُنْهٍ فَهُوَ جَلٌّ

عَلَيْهِ حَرَمٌ جَنَائِهِ فَلَا # تَقْتُلُ مُعَاهِدًا بِلَا الْكُنْهِ اَعْوَلًا

Wong kang {mate~ni} kafir {mu~'ahad} tanpo # Alasan kang ~ bener {diha~ramno} surgo

People {who~kill} nonbelievers {mu~'had} without # Proper ~ reasons {are~denied} heaven.

Idahram (2011:9) explained that the attitudes above show that in fact, Islam does not teach violence, vandalism, or terrorism at all.

Good Governance Concept

Mardiasmo (2009) explained that Good Governance is a concept-oriented to the development of the public sector to good governance. According to Sedarmayanti (2003: 15), Good governance is an economic, political, and administrative authority. Good governance is a benchmark for political imagery that must be realized. Public trust and good governance are mutually sustainable. According to Sukarno (2009:17), several principles that underlie good governance are accountability, transparency, and participation. Pratiwi (2016:25) explained that the principles of good governance are prerequisites for the creation of synergistic and constructive state governance. The concept of governance does not only involve the government and the state, so the parties involved are also very broad.

Meanwhile, the principles of good governance as stated in Article 20 of Law No. 32 Year 2004 are as follows:

- 1) Principle of Legal Certainty
- 2) Principle of Orderliness of Government Administration
- 3) Principle of Public Interest
- 4) Principle of Openness
- 5) Principle of Proportionality
- 6) Principle of Professionalism
- 7) Principle of Accountability
- 8) Principle of Effectiveness
- 9) Principle of Efficiency

The use of the term good citizen is considered lacking, so it is necessary to add the word smart at the back. Lickona (2003) explains that character includes three things, namely knowing the good, feeling the good, and acting the good. There are 10 (ten) main virtues (Ten Essential Virtues) that are necessary for character education: wisdom, justice, fortitude, self-control, love, integrity, hard work, gratitude, humility, and a positive attitude. Aristotle distinguishes between a good man and a good citizen. It is said, "we must note that different constitutions require different types of good citizens, while the good man is always the same".

According to Dimon & Pflieger, it is explained that a good citizen is one who has the following characteristics:

- a) The good citizen is loyal

- b) The good citizen practices democratic human relationships
- c) The good citizen tries to be a well-adjusted person
- d) The good citizen is a learner
- e) The good citizen is a thinker
- f) The good citizen is a doer

The affirmation of *Pancasila* values contained in *Kitab Pancasila* (Book of Pancasila) by KH. Taufiqul Hakim is a process, method, and action in re-actualizing the implementation of *Pancasila* values in people's lives. The application of the values contained in *Kitab Pancasila* is an effort to realize Good Governance and Good Citizen where all matters of public action or affairs refer to these values in everyday life. These *Pancasila* values are considered capable of making Indonesia achieve the output of Good Governance and Good Citizen.

The application of the *Kitab Pancasila* written by KH. Taufiqul Hakim made *Pancasila* as a political ethic in state governance to achieve Good Governance and Good Citizen. Furthermore, the values contained in Pancasila as described in the *Kitab Pancasila* can be used as the basis for motivation and attitudes, actions, behavior in living in society, as a state, and becoming the identity of the Indonesian nation.

C. Conclusion

KH. Taufiqul Hakim was a very prolific writer. He wrote various disciplines, ranging from nahwu, morals, fiqh, monotheism, hadith, and so on. An example is the work that is being discussed. This book was written as an answer to those who try to stigmatize that *Pancasila* is contrary to Islam, there are even a group of parties who use Islam as a media to destroy and demolish the social order of the nation. It's as if the face of Islam only has a grim and barbaric dimension full of hostility. *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter) is important as a means for students and the wider community to understand the teachings of love, tolerance, and peace.

This work is based on books that are authoritative in the Islamic world. Tolerance is the main foundation for the realization of peace. Through this work, we can find out the attitude of tolerance to achieve peace, which are (1) diversity is His will to cooperate with each other, (2) maintaining good relationship despite different religions, (3) prohibiting blasphemy, (4) protecting places of worship for people of other religions, and (5) strong threats to harassment and killing of non-muslims.

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Life Accounting Within The Framework of Islamic Values

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Abstract: This research has purposed to determine the real contribution of the field of accounting (life accounting), which is humanist, emancipatory, transcendental, and teleological. This research uses the paradigm of religiosity. The religiosity paradigm aims to reduce religious teachings to social prophetic theory (to construct prophetic social sciences). In this study, life accounting is at the level of practice in an entity, manifested in the form of Islamic values. Novelty (novelty) in the results of this study are, first; Islamic values in the humanist level, namely the synergy between the owners (stockholders), managers (employees), and users (stakeholders). Second, the emancipatory value is a form in the form of humanizing human among the stakeholders (stockholders, employers, and stakeholders). Third, transcendental value which is seeing all the elements involved in an entity is the most important part, holistic, and falah, inseparable from one another. Fourth, teleological value, namely accountability during an accounting period which is in the form of financial reports (mandatory), mandatory (mandatory) in nature to involve the triple bottom line conception, namely people, profits, and planets (triple P in it is God). The implication of the results of the research is, it can be a model for other sharia and non-sharia entities, to be made an example and to follow its beneficial values in the sustainability of an entity, in accordance with the rules of Islamic values (Al-Qur'an and Hadith).

Key Words: Religiositas, Humanis, Emansipatoris, Transendental, and Teleologikal

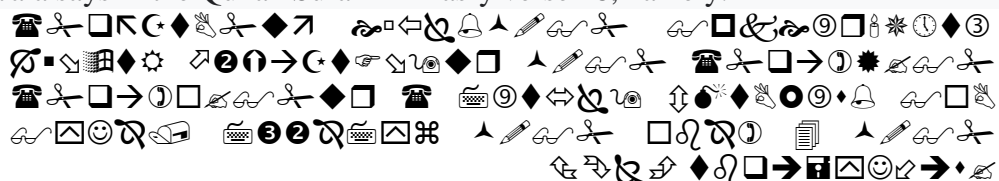
1. Introduction

The universe and everything in it moves based on two universal laws, namely the law of interconnectedness and the law of change (Eferin, 2016). Awareness of these two laws is needed to free ourselves from the illusion of ego and begin to step in the energy of full awareness in order to interact with the life of a better world.

Humans are creatures created by Allah Subhana wata'ala which are the most noble and highest in rank, compared to other living creatures. Therefore, humans have a noble task and a great responsibility in prospering the life of this world, and will be held accountable by Allah Subhana wata'ala in the Hereafter. Islam teaches balance in life, so that the rotation of the earth can run in balance.

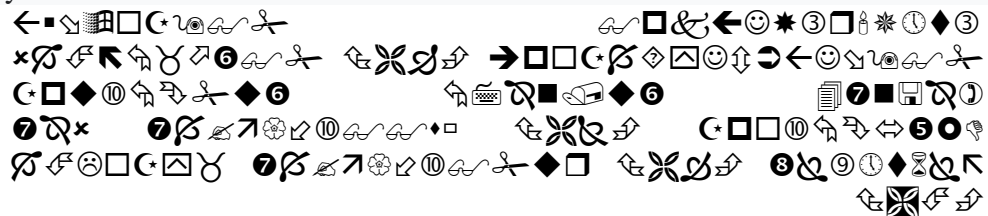
The balance in question is, balance in the life of the world (muamalah) and the life of the hereafter (worship). Allah Subhana Wata'ala says in the Qur'an Surah Al Qashash verse 77, namely:





O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do.

Allah Subhana Wata'ala says in the Qur'an in Surah Al-Fajri verses 27-30, namely:



Hey calm soul. Return to your Lord with a contented heart and pleasing to Him. So enter into the congregation of My servants, Enter into My heaven.

2. Research Method

3. Result and Discussion

Indeed, life accounting will develop with the guidance of Islamic law (Al-Qur'an and Hadith). The values of Islamic law in the form of economic and business activities can be realized in the teachings of Islamic Accounting. Sharia accounting, which is the guide in implementing life accounting, was born because it was inspired by the Qur'an letter Al-Baqarah verse 282, which aims to realize a

of the financial statements in measuring the company's wealth structure. The balance sheet is also known as a real estimate, because it shows a balanced composition of asset value = debt + capital. In modern accounting measures, the value of assets cannot be more or less than the value of debt and capital. The balance value between assets and liabilities, or between debits and credits, is identical to the number 282.

Number 2 on the right is wealth, number 8 in the middle is dacing or scales (mizan), and number 2 on the right is the value of debt plus capital. The resulting formulation is estimated assets = 2, financial statements balance = 8, and estimated debt plus capital = 2. In this case it can be synonymous with $282 = \text{assets} = \text{debt} + \text{capital}$, which is manifested in the balance sheet. In this case, the balance sheet, symbolized by the number 8, has succeeded in bringing together the two most important elements in managing the company's wealth (finance), namely the value of assets (assets) and liabilities (debt plus capital). Although modern accounting equations have been accused of being conditional on capitalism values, on the other hand, modern accounting equations can be formulated in a more Islamic life accounting package in the nuances of humanist, emancipatory, transcendental, and teleological values.

Al-Qur'an letter Al-Baqarah verse 282, is the embodiment of financial statements in the Balance Sheet. The content of the truth value in the presentation of the balance sheet is when the number of assets is balanced with the amount of debt plus capital. This is in line with the Islamic concept of wasathiyah. Yusuf Al-Qardhawi states the middle as al-tawazun (balance), namely the balance between two paths or two directions that are facing or contradicting each other: ruhiyah (spiritualism) and maddiyah (materialism); fardiyah (individual) with jamaiyah (collective); waqi'iyah (contextual) with mitsaliyah (idealism); tsabat (consistent) with taghayyur (change) (Niam, 2019).

Humanist Value

Humanization is seen as a positive idea by most people. The thickness of one's brotherhood tends to be understood as an attitude of humanism. Humanism reminds us of ideas such as love of humanity, peace, and brotherhood. However, the philosophical meaning of humanism is far more significant; humanism is a way of thinking that puts forward the concept of humanity as the focus and only Purpose. Humanism as a system of thought based on various values, characteristics, and behaviors that are believed to be the best for humans, not on any super natural authority (Idris, 2014).

Creating a humanist Islamic education means formatting education that is able to awaken the critical reasoning of Muslim community students so that they do not get old by simply resigning themselves to accepting what already exists and applies as a sustainable culture in their environment. But also able to dialogue with the development of the era which is suspected by the proliferation of technology and the rapid pace of development of science in all directions which is increasingly alienating. This fact must be understood by every student who lives in the global era. The principle of learning must also be in harmony with

development. Because if not later on, humans will be far behind and isolated (Idris and Tabrani ZA, 2017).

Sharia accounting with humanist values means accounting that is formed to humanize humans, or restore humans to their holy nature. From several studies it is known that accounting practices have ignored human behavior to become less humane (Windari, 2018). Humanist and religious values in the Java region cannot be separated from the process of religious development. The process of spreading Islam in the archipelago which was followed by the use of Islamic religious literature gave birth to a pesantren cultural environment (Burhanuddin, 2017).

Implementation of life accounting in humanist values in an entity, namely in the form of fair and proportional distribution of operating profits for each individual. The meaning of fair and proportional in question is, a leader as the owner of capital (company), should not be arbitrarily and arbitrarily in determining the amount of salary he will receive every month. He (the leader must take into account the efforts of all employees who work in his company, because without the efforts of all of them, it is impossible for the desired profit target in one accounting period to be realized.

Accounting for life and humanist values, focuses on the value of justice in the proportional distribution of income for each individual in an entity. According to Al-Qardawi wasathiyyah, namely the moderate, fair attitude or nature between two opposing or conflicting parties, so that one of them influences and influences the other party, and neither party takes over his rights more and intimidates the other party. It is very clear that, wasathiyah is very relevant to the balance sheet, that is, regardless of the operational activities of an entity, quotes, there are indications of fraud in it, definitely and definitely the balance sheet must be presented in a balanced manner.

Wasathiyyah will neutralize the two extreme attitudes from both points. as; the point between human values and rabbaniyyah values, between spirit and matter, between the world and the hereafter, between reason and revelation, the past and the future, individual and social, between ideality and reality, between the fixed and the changing. Between these extreme points, it is hoped that there will be a bridge so that both parties benefit from each other's potential in a balanced way, without any being excessive or lacking (Munir1, *et al.* 2019).

Emansipatoris Value

Implementation of Life Accounting in emancipatory values in an entity, namely economic, accounting and business activities carried out on the basis of equal rights and obligations within the framework of human values. It has become human nature in every side of life, so that he can be treated like a human being. The essence of emancipatory values is to humanize humans. Humanizing Humans means that every individual, regardless of his social status in his life in society, of course he wants to be treated with respect and dignity.

Emancipatory values in an entity must always be the main priority in maintaining the survival of a company. After all, humans as social beings have the highest degree, but they are not free from various shortcomings and weaknesses of each. Accounting for life in the framework of emancipatory values in an entity,

Allah Subhana Wata'ala says in the Qur'an letter At-Tiin verse 4, which reads:

The Translation:

Nur and Lubis, (2015) mention that, al-Jazâ'iri in his interpretation, he interprets the word "ummatan wasathan" in the Qur'an as a just, best chosen people and a people whose mission is to straighten out. Wasathiyyah (moderate attitude) in Islam, is not only limited to a certain aspect of life, but covers all aspects of life, is neatly structured in every aspect and extends as wide as the horizon of life. The concept of wasathiyyah which ummatar wasathan carries a mission to straighten all aspects of human life. This is identical to the mission of the emancipatory values applied by sharia entities in Indonesia, namely to humanize humans.

Quoting Mulyana's statement (1999, 49), communication that involves humans and their God is called transcendental communication (Hardin, 2016). Another definition of transcendental communication is put forward by Padje (2008, 20) that transcendental communication is communication with something supernatural, including communication with God. Unseen here are things that are supernatural in nature, supernatural, a reality that goes beyond mere earthly reality. The form of supernatural things that is meant is God or other names that are in line with that understanding.

Ansori (2017) states that Immanuel Khan uses the term transcendental as an understanding that transcends the boundaries of experience. Transcendental values in the field of accounting research have changed the mindset of researchers towards a more holistic one. This means that research in the field of accounting is no longer studied at a level that is too mechanistic, research in the field of accounting can be researched and studied in all aspects and areas of life. Falah life accounting has given birth to transcendental values in practice in various economic and business entities.

Amar (2018), this wasathiyyah concept applies thoroughly in Muslim life. Includes balance in the fields of aqidah and conception, attributes and rites, morals and behavior, systems and legislation, thoughts and feelings, material and

spiritual, ideals and reality, as well as personal and community. The implication of the meaning of the words Islam“ and wasathiyah“ The goal is to create peace and safety for humans and all of nature without exception, this is the meaning of Islam as rahmatan lil alamin, this is the meaning of transcendental value in accounting for life at the level of practice. The Islamic way of life teaches a wasathiyah, inclusive, humanist, tolerant and peaceful attitude in responding to the "reality of Indonesia's diversity as a social fact" and managing it positively-constructively for the benefit of all Indonesian people.

The transcendental value in the accounting of life is a false synergy. That is, the discourse and implementation of life accounting is something born of transcendental value itself. Transcendental values seek to let go of accounting understandings and practices that are solely oriented to (material) profit. However, transcendental values seek to provide an understanding of accounting practices that are divine in all dimensions of human life. Transcendence aims to add a transcendental dimension by ridding itself of the currents of hedonism, materialism, and decadent culture. In short, it requires humans to recognize the absolute authority of Allah Subhana Wa Ta'ala (Masbur, 2016).

Enggarani et. al. (2018) exemplifies the practice of transcendental values in Sukoharjo Regency, namely based on Sukoharjo Regional Regulation No. 15 of 2016 concerning corporate social and environmental responsibility, which is a form of actualization of transcendental values which include religious values, morality, and ethics in legal products. . Sukoharjo Regency Regulation No. 15 of 2016 concerning Corporate Social and Environmental Responsibility contains a juridical instrument for the industry in Sukoharjo to implement Corporate Social Responsibility as part of the company's obligations, the implementation of which is based on the rules that have been confirmed in this Regional Regulation.

Teleologikal Value

Afdal (2011) states that teleological includes Ethical and Holistic Welfare, which are more directed to monotheism and are still closely related to Transcendental. where the company not only provides information to make economic decisions, but can also account for it to humans and God, and spread prosperity through (zakat, infaq and alms) and spirituality.

The fundamental value contained in the translation and interpretation of the Qur'an Surah Al-Baqarah verse 282 is the value of accountability for all accounting and business transactions that occur during an accounting period. Yanto (2013) teleology is a teaching that explains everything and all events leading to a certain goal. Briando (2017) theleological law has a transcendental goal as a form of human responsibility to God, to fellow humans, and to the universe. This principle leads humans to the goal of the essence of life, namely falah (victory).

Islam wasathiyah in the perspective of teleological value is, the whole of the commands of Allah Subhana Wa Ta'ala through His words in the Qur'an, which includes the verses of the Kauniyah and the verses of the Kauliyah. The teleological value in the accounting of life, focuses on the overall responsibility for all forms of activities carried out by human beings in this world. This is in

accordance with the essence of wasathiyah Islam!. Buseri (2015) states that wasathiyyah values are the character and civilization of a dignified nation with the main characteristics of being faithful and pious, having noble character and being a democratic and responsible citizen.

Conclusion

The Islamic values referred to in the title of this research are humanist, emancipatory, transcendental, and teleological values. Accounting for life and humanist values in relation to wasathiyyah Islam, which focuses on the value of justice in the proportional distribution of income for each individual in an entity. Accounting for life and emancipatory values in relation to wasathiyyah Islam, namely humanizing humans. Seeing humans as individuals who deserve to be appreciated and loved. The accounting of life and transcendental values in relation to wasathiyyah Islam, namely falah synergies. That is, the discourse and implementation of life accounting is something born of transcendental value itself. The accounting of life and teleological values in relation to wasathiyyah Islam, namely comprehensive accountability for all forms of activity carried out by human beings in this world.

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Contextualization of KH. Hasyim Asy'ari on Wasathiyah Islam: A Critical Study of the Book of Irsyadu Sari

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Abstract

Wasathiyah or moderation is being a strategic issue at present. Violence and extremism on behalf of the name of religion has become a global concern. Islam is accused of being one of the religions that take part in spreading terrorism, because of the multitude of terrorist groups, such as, Taliban, Al Qaeda, ISIS, Jamaah Islamiyah, etc. Whereas the essence of the tenet of Islam is love and affection, as well as avoiding extreme actions or *tatharruf* and persecution. KH. Hasyim Asy'ari, one of the founding fathers of biggest Islam organization in the world, which is *Jam'iyah Nahdlatul Ulama'* (NU). This organization, which is built upon the tenet of Islam *Ahlu Sunnah Wal Jama'ah* is consistently trying to spread the tenet of *Islamic Wasathiyah* to the entire world. By that, it is necessary for us to analyze furthermore, how does the idea of KH. Hasyim Asy'ari as the founding father of NU and has also written opuses embodying the NU platform related to the *Islamic Wasathiyah* concept. This is the kind of *Islamic Wasathiyah* principle that we must campaign so that the global world can know the true face of Islam. Islam has its hands off entirely from persecution. Terrorism and extremism is not a tenet of Islam. In fact, it is an enemy to whatever religion there is in the world. The utilized method in this paper is descriptive-qualitative. The technic for the data accumulation uses content analysis. The result from this research shows that in *Irsyadu Sari* book by KH. Hasyim Asy'ari there are various principles of *Islamic Wasathiyah*, such as (1) The importance of following a madzhab, (2) The importance of balance between text utilization and rationality, (3) Wise in dealing with diversity, (4) prioritizing tolerance and fairness towards different parties, and (5) Islam strongly condemns the perpetrators of injustice.

Keyword: *Hasyim Asy'ari, Wasathiyah, Islam, Irsyadu Sari*

Introduction

Radicalism movement and terrorism based on religion has become a contemporary phenomenon which is a concern for us all. Both in global context or Indonesia. In these recent years, many terrorism actions have occurred. It becomes more concerning when facts reveals that the culprits have already involved one whole family consisting of a mother and her two children (Surabaya, 2018). Even as such, radical Islamism in Indonesia only form from the minorities in the middle of the majority of Islam people that are far more moderate and tolerant (Hilmy, 2008: 32). Therefore the moderate muslims that are majorities must keep enlarging their amount by continuing to campaign the ideas and practices of the moderate and tolerant Islam.

The word radicalism originates from the latin word “Radix” which means root. In English radical can mean extreme, fanatic, thorough, and fundamental. Radicalism means the doctrine or the disciple of radical tenet or extreme tenet (Wahab, 2019: 22). According to The *Kamus Besar Bahasa Indonesia* (The Big Dictionary of Indoensian Language) Radicalism has a meaning of a tenet or a teaching that wishes a change, or a social update or politic with violence, extreme attitude in a political flow (Zuhri, 2017: 30). Radikalisme berasal dari bahasa latin “Radix” artinya akar dalam bahasa inggris kata radical dapat bermakna ekstrim, fanatik, menyeluruh dan fundamental. Sedangkan kata radicalism artinya doktrin atau penganut paham radikal atau paham ekstrim (Wahab, 2019: 22). The three characters of radicalism phenomenon written by Horace M. Kallen: The first, emergence of radicalism is a response in the form of evaluation, rejection, and opposition towards the ongoing condition, whether it is an assumption, a value, or even an institution or a whole country. The second, radicalism always attempts on changing the arrangement that is already in effect through their own point of view of their own world. The third, the belief and faith towards the righteousness of their ideology they offer. From those points, the chance of violence occurring is very susceptible, and the emergence of emotional manner. Their main actions threaten and wanting a national agreement alteration of the base of nation and country life such as Pancasila, the 1945 basic constitutions of The Republic Nation of Indonesia, Bhineka Tunggal Ika, and The United Nation of The Republic of Indonesia (Zuhri, 2017: 25).

Thus, in this context, this article tries to dig up the values of the real *Islamic Wasathiyah*, as an antithesis of the temporarily view towards the party that instead, make Islam as a legitimation for violence actions and terrorism. The writer will try to dig up the thoughts of KH. Hasyim Asy’ari about the framework of *Islamic Wasathiyah* because he is regarded as an iideal figure for pious

muslims and has a significant influence towards the patterns and colors of Islam in Indonesia. That is also supported by a few of his thoughts in some of his books that are well-documented. Hasyim Asy'ari is an example and role model of an ideal muslim in Indonesia capable of synergizing the existence of religion and nationalism at a proportional level. Religion for him is a half of the coin and thus is not feasible to be contradicted with nationalism, which is the other half of the coin.

Based on the problematic background above, the inquiry of this research is, how is the thought of Muhammad Hasyim Asy'ari's *Islamic Wasathiyah*? And how does Muhammad Hasyim Asy'ari contributes through his writings and books in spreading the moderate Islam? Berdasarkan latar belakang masalah di atas, maka pertanyaan penelitian ini adalah, bagaimana pemikiran *wasathiyah* Islam Muhammad Hasyim Asy'ari? Dan bagaimana kontribusi Muhammad Hasyim Asy'ari melalui tulisan dalam menyebarkan Islam yang moderat? Whereas the purpose of this research is, to describe Muhammad Hasyim Asy'ari's thought about *Islamic Wasathiyah* in detail, and to acknowledge the values of Islamic moderation enscripted in Muhammad Hasyim Asy'ari's works.

Method

The type of this research is a library research. This research tries to describe and analyze KH. Hasyim Asy'ari's thoughts about *wasathiyah* or Islamic moderation written in his work collection. The primary data resource in this research is the collection of KH. Hasyim Asy'ari's books entitled of *Irsyadus Sari*. As for the secondary data in this research is the data from writings about KH. Hasyim Asy'ari's biography and his thoughts written in various journals or identical researches. Furthermore, the data processing in this research uses the descriptive-analitic method, which is a research model that strives to describe, record, analyze, and interpret the available findings in hope to give the illustration to the public about the values of Islamic moderation written by Hasyim Asy'ari in his works which are sourced from The Holy Qur'an and hadith to counter the thought of radicalism based on religion.

Result and Discussion

The Profile and Scientific Sanad of KH. Hasyim Asy'ari

K.H. Hasyim Asy'ari was born in Nggedang village (a village in Jombang region, East Java) on Tuesday Kliwon, 24th of Dzulqa'dah 1287 H (25 July 1871 M. His father's name is Kyai Asy'ari from Demak and his mother's name is Halimah, the daughter of Kyai Usman, a well-known kyai and supervisor of

Nggedang Boarding School, where he was born (Burhanudin, 2001). His father is the founding father of Keras Boarding School, located at 8 KM from Jombang. Whilst his grandfather Kyai Usman, is a well-known kyai and the founding father of Nggedang Boarding School in Jombang established around the 1850s (Nata: 2005, 113). Whereas from his mother's side, he is still a descendant of King Brawijaya, a king in Java Island. It is believed that he is a descendant of The Muslim King of Java, Jaka Tingkir, and The Hindu King of Majapahit, Brawijaya VI.

About his education, his first educator was his own father who taught him to read The Holy Qur'an and other Islamic literatures. He was already known for his love and crave in reading at such a young age. His next education levels were taken in various Islamic boarding schools. At first, he became a student (*santri*) in Wonokojo Boarding School in Probolinggo, and then continuing in Langitan Boarding School, Tuban. From Langitan he moved to Bangkalan, an Islamic boarding school under the supervisory of Kyai Kholil. At last before continuing his study in Makkah he had some time to study in Siwalan Panji Boarding School, Sidoarjo. Thus in this last boarding school of his study journey in Java, he was taken to be the son-in-law of Kyai Yaqub, the supervisor of the boarding school mentioned above (Nata, 2004: 112-113).

In the year 1892 he married Khadijah, the daughter of Kyai Yaqub. Not long after he and his wife as well as his parent-in-law left for Makkah to pilgrim hajj which was continued with studying there. However, seven months since his arrival in Makkah, his wife gave birth to a son named Abdullah. But a few days after giving birth his wife Khadijah passed away. After four days apart of his wife's death, his son Abdullah also passed away. Finally the next year, KH. Hasyim Asy'ari returned to Indonesia with his parent-in-law. And after that, KH. Hasyim Asy'ari went back to Makkah with his younger sibling, Anis in the year 1309 H/1893 M (Hawi, tt: 4-5).

During his journey in seeking knowledge in Makkah, KH. Hasyim Asy'ari met many figures which he later became their disciple in various Islamic religion knowledges. Among them who became KH. Hasyim Asy'ari's teachers in Makkah are Sheikh Mahfuz al-Tirmasi, Sheikh Ahmad Khatib al-Minangkabawi from Minangkabau who is an *ulama'* and a well-known grandmaster (professor) in Makkah, as well as an imam of The Holy Kaaba. Besides that KH. Hasyim Asy'ari also studied at some other figures in Makkah, such as the likes of Sheikh Ahmad Amin al-Athar, Sayyid Sultan ibn Hasyim, Sayyid Ahmad ibn Hasan al-Athar, Sheikh Sayyid Yamani, Sayyid Alawi ibn Ahmad al-Saqqaf, Sayyid Abbas

Maliki, Sayyid Abdullah al-Zawawi, Sheikh Shaleh Bafadhal, and Sheikh Sultan Hasyim Dagastani (Suwito, 2003: 354-356).

After returning to home soil he helped his father to teach in his father's boarding school and around 6 years after in 1906 he established his own Islamic boarding school in Cukir region Jombang which is Tebuireng Boarding School. From then on he persevered on striving through this educational way (Nurhadi: 2017, 125). Because of his persistence and sincerity in socializing knowledge, in just a few years after his boarding school relatively became crowded and popular (Chotimah: 2018, 130). He has a certain view that education is a strategic move to transform the moral of the public. His attention towards public morality is really high moreover he assesses that spreading religion means treading a concrete step to fix the public's moral that isn't good yet. With a high education and morality the public can live a peaceful life.

The Guide of Islamic *Wasathiyah* According to Hadratus Sheikh Hasyim Asy'ari

1. The Urgency of Following a Madzhab

Linguistically, madzhab is from the Arabic *madzy* verb "*zahaba*", *yazhabu*, *zahaban*, *zuhuban*, *mazhaban*, which means going (Ma'luf: 1998, 240). The word mazhab is also taken from *dzahaba-yadzhabu-dzahaban* which means a path traversed by someone (Manzur: 1997, 66). Whilst Wahbah al-Zuhaili (1989: 27) defines mazhab as all laws that contains inside it various elements, whether reviewed from the way that shows us life as an entirety or a dimension of a law that becomes a way of life. It can be concluded that mazhab is a collection of laws that becomes a way of life for religious men. Therefore following a certain mazhab is really necessary thing for every individual to head towards His blessings and to avoid from deviating the straight path.

Based on that relation, Kiai Hasyim (1360 H: 30) states that it is an obligatory for every baligh and sensible muslim to follow a certain mazhab from the authoritative four mazhabs. This obligatory is directly proportional with the prohibition to dig up arguments from holy verses and hadith autonomously, based on the holy verse of (QS. An Nisa': 83). Kiai Hasyim has at least, pointed out three reasons why muslim must follow a mazhab. The first argument, being religious must have a chain linkage. It is shown how the *tabi'in* generation followed the sahabahs. Whilst the *tabi'u tabi'in* followed the *tabi'in* and so forth. All of that must be done to protect and maintain the shari'ah and to avoid deviating from the *ijma'* of the *ulama'*. The second argument, the existence of Prophet SAW's hadith is to follow the large group or the majorities. That means

we must assemble with the group that possesses the evident and authoritative legal law basis so that we do not stray in following a mazhab. The third argument, even in an era filled by treacherous manners and tyrants of malignance even the religious figures and leaders, following a mazhab is still an inevitably thing (Asy'ari, 29).

Through these two redactions, Kh. Hasyim Asy'ari seems to inform about the need for us to follow one of the well-known mazhabs which are Maliki, Hanafi, Syafi'i, and Hanbali (Nizar, 69). The existence of mazhab is very important because it becomes a *wasilah* or an intermediary for us people in general to understand the tenets and teachings of Islam sourced from The Holy Qur'an and hadith. By following one of the authoritative mazhabs, we can minimally not be reckless and defy the guidelines in implementing the shariah. KH. Hasyim Asy'ari believes that Islam people cannot understand the real tenets of The Holy Qur'an and hadith without studying the opinions of the great *ulama'* which are incorporated in the mazhab system (Suwito, 2003: 354-356). Breaking away from one of the mazhabs will certainly deliver a fatal impact, because someone will understand and define the tenets of The Holy Qur'an and hadith at will without the accompaniment of the adequate knowledge. His or her actions will not just do harm to him or herself but also to the people around. It can be seen from the terrorism culprits, they have a tendency to break out from the authoritative mazhabs. It is not surprisingly if their actions exceed inconsequent and it is not found between them arguments from the salaf *ulama'* and solih at all.

2. The Importance of Balance between Text Utilization and Rationality

Islam views the existence of sense and intellect as a huge blessing. Intellect is also reviewed to have a strategic role to help understand the tenets of religion. Someone's religion isn't perfect, without the accompaniment of the existency of intellect by the follower, that's what a approximately written in a saying. Islam chooses to take an intermediate manner between the party who believe in intellect as the only source and tool to discover the true form, and the other party who view that revelation is the only way to get to the true form. For Islam, intellect and revelation are two things that have the same important role that have a complementary (supporting each other) characteristic and bond. It can be likened to a court, the intellect functions as a *syahid* (witness) while the revelation functions as the judge, or contrariwise. The intellect as the judge and the revelation as the witness, as said by al Ghazali (1991: 19).

In reality, there are many intellectual people who found the truth of God with their intellectual potential and their power to think. Even though in al Ghazali's view the *Burhani* Imams of the intellectual people are below the level of the

wijdani Imams of the prophets and the wali (the chosen people to become the beloved of God), because they see the universe without seeing The Creator, while the prophets and wali see the universe and its Creator (*al kaun and al mukawwin*). Quoting the wise words of al Syathibiy (tt: 408).

اجعل الشرع في يمينك و العقل في يسارك

“Put the shariah in your right hand and the intellect in your left”.

The truth is that intellect is *dalil al adillah* (argument for all arguments), because *ma'rifat* (knowing) Allah which is the central of the truth is achieved by the activity of intellect which is called reasoning (*nazhar*), except the *ma'rifat wijdaniyyah* of the prophets and wali. The further issue is, after the intellect discovers the truth about God does it resign and surrenders completely to the revelation? In cases with *sam'iyat* characteristics that cannot be reasoned by intellect, then the intellect must commit *taslim* (surrender completely) to the revelation; while in other cases, intellect and sense have a role with a portion and level that is still being debatable between the muslim peoples (Ramdhan: 2018, 38). Therefore, in some limits the intellect must bow its “ego” towards the religion. It cannot always follow its critical power in affairs that must be faced by faith and “servitude” not with reasoning.

“Letakkanlah syari'at di tangan kananmu dan akal di tangan kirimu”.

Ingenious people with the gift of extraordinary intellect, the likes of Isaac Newton, Albert Einstein, and Max Blank, converge in some point of the truth about God, and their discoveries and inventions about the characteristics of God are similar with the discoveries of muslim people in The Holy Qur'an (Ghazali: 2005, 23). But, faith in God doesn't always have a direct proportional with being religious, and people with no religion aren't always atheist. For an example, Kamil Plasirun, a philosopher, he really believes in the existence of God but doesn't want to follow a religion, because, as said by Muhammad al Ghazali, Jew isn't suitable for him and so is Christian, whilst he doesn't know about Islam or maybe he has heard about Islam, but the Islam that he heard is not the true face of Islam, but the smudged Islam or the distorted. (Ghazali: 2005, 19).

3. Wise in Dealing With Diversity

Diversity in giving opinion in the class of intelligent and clever people or *fukaha* is common thing. The diversities doesn't only occur between the existing mazhabs, but the diversities in opinions also occur inside the same mazhab (Harahap: 2019, 6). Perbedaan pendapat di kalangan cerdik pandai atau *fukaha* merupakan hal yang lumrah. Perbedaan bukan hanya terjadi antara mazhab yang

ada, akan tetapi perbedaan pendapat juga terjadi pada satu mazhab yang sama.(Harahap: 2019, 6). Hasyim Asy'ari cites a hadith that reports that differences are a form of God's love for His servants. This hadith is very well known. Furthermore, Kiai Hasyim quoted Sayyid Ahmad al Husaini's opinion, that the difference between mazhabs in terms of thoughts in Islam is a great blessing and gift. It has the secret of great virtue and can only be known by those who have knowledge. Because if people who lack knowledge, will undoubtedly think that why in one religion, there are various mazhabs? The answer is what should be understood together, namely, differences of opinion have existed since the era of the *sahabat*. While the difference is meant only in matters that are *furu'* or branches in religion, not in the realm of *ushul* or principal in religion (Asy'ari: 91).

The difference between the two is that the first has an openly chance to doors for *ijtihad*, therefore it is possible to have a dynamic dialectical space. While the second is *ushuli* or *qath'i*, which means it no longer opens up another space for interpretation. Kiai Hasyim strengthened his opinion regarding the differences containing various virtues with the holy verses and hadiths of the prophet, including:

يريد الله بكم اليسر

Translation: *Allah desires easiness for you all.*

وما جعل عليكم في الدين من حرج

Translation: *Allah has not made any difficulties in religion for you..*

بعثت بالحنيفية السمحة.

Artinya: *"I was sent to bring a religion full of love and ease."*

In fact, because of the ease with which his religion was brought, His Holy Credo was revealed in a number of seven different letters. Everything is His word and we are all given the leeway to choose any of them. This shows how much God himself wants diversity and even accommodates it. Therefore, it is not good if because of differences, we berate and fight each other.

Unity is a necessity because the believers are essentially brothers as practiced by the Prophet Muhammad and his companions. The example of Muslims to one another is like a body where when one member of the body is sick, the others also feel pain. On the other hand, the division of Muslims is a reflection of the collective consciousness of the people who are controlled by

demons and misguided lusts and are actually counter-productive for the benefit of the Islamic religion (Asy'ari: 1360, 16).

Kiai Hasyim has always encouraged all efforts to unite Indonesian Muslims in diversity; manage the conflicts of the people and transform them into unity. Therefore, KH. Hasyim Asy'ari voiced ethical concerns over the polarization and segregation of Indonesian Muslims. Because humans are basically created to socialize and unite. A person cannot fulfill his needs alone without the help of others. (Fata & Najib: 2014, 329). So it is true that the saying goes, united we stand, divorcely we fall.

4. Prioritizing Tolerance and Fairness to Different Parties

The term tolerance comes from the English tolerance or *tolerantia* in Latin. In Arabic this term refers to the word *tasamuh* or *tasahul*, namely; to tolerate, to ignore, excuse, to indulge, patient, tolerant, tolerant, and merciful. *Tasamuh* words; meaning hilm and *tasahul*; interpreted as indulgence, tolerance, tolerance, forbearance, leniency, lenitt, clemency, grace and kindness (Baalbaki: 2004, 314). With this meaning, "harmony" is actually something that is ideal and coveted by human society.

In Islam, the term *tasamuh* is basically not solely in harmony with the meaning of the word tolerance, because *tasamuh* gives the meaning of giving and taking. *Tasamuh* contains action and acceptance within certain limits. *Tasamuh* contains hope on one side to give and take at the same time. Subjects who perform *tasamuh* in Islam are named by *mutasamihin*, which means "forgiving, accepting, offering, being generous as hosts to guests". In practice, people who do this *tasamuh* act should not just accept it so as to suppress the limits of their own rights and obligations (Ghazali: 2016, 27). In simple terms, *Tasamuh* behavior in religion means not to violate boundaries each other's, especially with regard to the limit of faith (*aqidah*). Therefore, it is important to understand that in Islamic tolerance, it has flexibility and firmness at the same time.

Islam is a religion that loves peace. Including those who are "different", the Prophet Muhammad himself preached the teachings of Islam with love and upholds morals. Even one of the essences of the sending of the prophet Muhammad to the world to perfect morality (Fithriyah & Umam, 2018: 115). The historical experience of Indonesian Islam that prioritizes social interaction, reconciliation and harmonization is important to note so that the future of Indonesian Islam does not fall into the abyss of conflict.

5. Islam Strongly Condemns The Perpetrators of Injustice

Prophet Muhammad asserted that he was sent to perfect morals. In another hadith he also vowed that he was not sent to curse but to spread mercy on all the worlds. So it becomes an oddity when someone acts on behalf of the Ummah of Muhammad but is so easy to hurt or to do vile things to other humans. Even the prophet Muhammad strongly condemned the persecution of non-Muslims, it can be seen from the contents of the Medina Charter. Islam is only allowed to "attack" the infidels if the motive is defensive, not offensive.

Islam attaches great importance to protecting one's life and even one's honor, so Kiai Hasyim (1352 H, 115-120) wrote several important things related to this, which of course he relied on the Qur'an and Hadith. Among the Islamic guidelines regarding the strict prohibition of persecution are the following:

والذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبوا فقد احتملوا بهتاناً وإثماً مبيناً.

"And those who offend the believing men and women, without any culpability they have done, then indeed they have shouldered a lie and a clear sin." (Surat al-Ahzab, 58).

أن رسول الله صلى الله عليه وسلم قال في خطبته في حجة الوداع: إن دماءكم وأموالكم أعراضكم حرام عليكم. متفق عليه.

Indeed, the Messenger of Allah said at the time of Hajj Wada': "Indeed, your life, property and honor are forbidden to you."

The point is that Islam firmly condemns the act of tyrannizing the life, property and honor of others. It becomes increasingly clear that the message from the Prophet Muhammad is inversely proportional to those who use Islam as an excuse for trouble. Wal 'iyadzu billah. Furthermore, Kiai Hasyim cites another hadith as an affirmation of the threat that will be inflicted on the perpetrators of injustice.

اتقوا الظلم فإن الظلم ظلمات يوم القيامة. متفق عليه

"Be afraid of injustice, because injustice is darkness that will befall the perpetrator on the Day of Resurrection."

وقال عبد الله بن مسعود رضي الله عنه: يؤتى بالظلمة يوم القيامة فيوضعون في تابوت من نار ثم يزوجون في جهنم.

"Abdullah bin Mas'ud said: the fruit of injustice will be brought on the Day of Resurrection and then placed in a firebox and the perpetrators will be led to Jahhannam Hell."

إن ابن عمر رضي الله عنهما يرى أن الحوارج شرار الخلق وقال: أنهم انطلقوا إلى آيات نزلت في كفار فجعلوها على المؤمنين. أخرجه البخاري في صحيحه.

"Ibn Umar thought that the *Khawarij* were the worst of creatures, because they put verses for the disbelievers to the believers. Hadith narrated by Bukhari in his Sahih."

Conclusion

Islam as taught by the Prophet Muhammad is *rahmatan lil 'alamin*. Able to be a blessing to all nature. Islam should be the basis for being compassionate and sympathetic, not only for internal Muslims but for nature in general. It becomes a common concern when we see the fact that there is a group of religious notions who always carry out violence which ironically makes religion their argument and excuse. In order to correct this wrong view, we need to present the true face of Islam, through what messages it contains. Messages extracted directly from the main sources of Islamic teachings.

Thoughts KH. Hasyim Asyari about Islamic *wasathiyyah* or Islamic moderation is mostly obtained from a collection of his books entitled Irsyadu as Sari, a collection of books which is a compilation of his works in which there is a basis for the movement for the NU organization, the hadith about the guidelines for the sustainability of NU, about the dangers of hostility and conflict, *masail fiqhiyyah* and so on. Some of the Islamic *wasathiyah* thoughts in the book, such as, are about the importance of bermadzhab, the importance of balance between the use of texts and ratios, being wise in responding to differences, prioritizing tolerance and fairness to different parties, and Islam strongly condemns injustice.

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