



THE ISLAMIC MODERATION (A Literature Review of the Concept Islamic Moderation according to KH. Ahmad Siddiq)

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Abstract: This study was intended to examine the Literature Study of the Moderate Islamic Concept according to KH. Ahmad Siddiq. Given that Islam is a religion of rahmatan lil Alamin, so Islam is considered capable of bringing peace in intolerant problems by far. In the analysis of this study, the researchers used the theory of Tri Ukhuwah by KH. Ahmad Siddiq, specifically Ukhuwah Islamiyah, Ukhuwah Wathoniyah, and Ukhuwah Basyariyah. This study was a qualitative study (literature study) with a philosophical approach. To obtain valid data and support this study, data were collected by researchers using the documentation method. The data were then analyzed by utilizing a deductive analysis technique, namely drawing conclusions based on general conditions. The results of this study illustrated that KH. Ahmad Siddiq is the central figure of NU who has succeeded in indicating the position between Islam and Pancasila. Besides that, KH Ahmad Siddiq also discussed the concept of brotherhood and moderate Islam with four interrelated components, including tawassuth (middle way), i'tidal (fairness), tawazzun (balance), and tasamuh (tolerance).

Keywords: *Ukhuwah Islamiyah, Ukhuwah Wathoniyah, Ukhuwah Basyariyah*

ABSTRAK. Penelitian ini dimaksudkan untuk mengkaji Studi Pustaka Konsep Islam Moderat menurut KH. Ahmad Siddiq. Mengingat Islam adalah agama rahmatan lil Alamin, sehingga Islam dianggap mampu membawa perdamaian dalam masalah-masalah intoleran selama ini. Dalam analisis penelitian ini, peneliti menggunakan teori Tri Ukhuwah oleh KH. Ahmad Siddiq, khususnya Ukhuwah Islamiyah, Ukhuwah Wathoniyah, dan Ukhuwah Basyariyah. Penelitian ini merupakan penelitian kualitatif (studi pustaka) dengan pendekatan filosofis. Untuk mendapatkan data yang valid dan mendukung penelitian ini, dikumpulkan data oleh peneliti dengan menggunakan metode dokumentasi. Data kemudian dianalisis dengan menggunakan teknik analisis deduktif, yaitu menarik kesimpulan berdasarkan kondisi umum. Hasil penelitian ini menggambarkan bahwa KH. Ahmad Siddiq adalah tokoh sentral NU yang berhasil menunjukkan posisi antara Islam dan Pancasila. Selain itu, KH Ahmad Siddiq juga membahas konsep persaudaraan dan Islam moderat dengan empat komponen yang saling terkait, antara lain tawassuth (jalan tengah), i'tidal (keadilan), tawazzun (keseimbangan), dan tasamuh (toleransi).

Kata Kunci: *Ukhuwah Islamiyah, Ukhuwah Wathoniyah, Ukhuwah Basyariyah*

INTRODUCTION

Islamic moderation is a multifaceted concept that promotes balance, tolerance, and the avoidance of extremism in religious beliefs and practices. KH. Ahmad Siddiq has emerged as a leading advocate for Islamic moderation, emphasizing its significance in countering radical ideologies and fostering harmony within Muslim communities. This literature review aims to synthesize the ideas presented by KH. Ahmad Siddiq and provide an analysis of his contributions to the understanding of Islamic moderation.¹

Al-Qur'an and al-Hadith act as references in Islam. However, the current phenomenon has significantly shown various types and schools of understanding in Islam. Various groups in Islam have typical characteristics in religious practice. Principally, differences are perceived as a blessing, fairness, and have been considered '*sumatullah*'. Quraish Shihab suggested that: "Diversity in life has been regarded as a necessity that Allah wills. This includes the differences and diversity of view in the scientific field, as well as the diversity of human responses regarding the truth of the holy books, the interpretation of their contents, and the form of their practice".²

Diverse people are highly required to respect each other, not to be self-righteous, not to blame each other, and to be willing to engage in dialogue. Thus, these attitudes will reflect that the difference is truly a blessing. If this is considered as the primary stage in religion and charity, then this may be referred to as the concept of "moderate Islam". This means that religious people, who are able to show attitudes by complying with the criteria mentioned above, can be perceived as persons with a moderate Islamic view.³ In Islam, the concept of "moderate Islam" has no definite reference.⁴ However, the concept of "moderate Islam" should be appreciated and actualized on a daily basis to develop Muslims who are polite and willing to respect other groups, without compromising the true principles of Islam.⁵

In *Wasathiyah* Islamic teachings, people are taught to be fair, balanced, beneficial, and proportional, or often referred to as "moderate". *Wasathiyah* is not a new teaching that emerged in the 20th century or the 14th Hijri, but this moderation of Islam has existed long since the revelation and emergence of Islam on earth in the past 14 centuries.

The concept of moderate Islam or *wasathiyah* Islam has become more attractive and has become the dream of all entities, including Islamic countries, after the Islamic world was disconcerted by the emergence of two currents of thought and movement in the name of true Islam, which returns to the Qur'an and Hadith. These thoughts and groups are rigid and hard thought models, or often referred to as *Al-Khawarij al-judud* (New *Khawarij*). This group more likely considers Islam as a textual and constant religion, which does not accept changes in its teachings, especially in *aqidah*, worship, law and *muamalat*. Consequently, they need to eliminate shirk and *bid'ah* from the *aqidah*, worship, law and *muamalat* of the people. The views and thoughts of this group have stipulated a negative impression of Islam, even leading to a bad stigma against Islam as a religion that is hard, closed, radical, intolerant and inhumane.⁶

In this matter, Moderate Islam is more oriented to the principle of polite behavior, harmonious interaction in society, promoting peace and anti-violence in preaching. This teaching complies with the mission of *Rahmatan Lil Alamin* in Islam, which brings mercy to all nature. In this point, respecting other people's views is regarded as the important aspect developed by Moderate Islam.

¹ Fuad Fachruddin. *Educating for democracy: ideas and practices of Islamic civil society association in Indonesia*. University of Pittsburgh, 2005.

² M. Quraish Shihab, (2007), *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an*, Bandung: Mizan, page. 52.

³ Nur, Iffatin, et al. "Embracing radicalism and extremism in Indonesia with the beauty of Islam." *Asian Research Journal of Arts & Social Sciences* 10.2 (2020): 1-18.

⁴ Syamsun Ni'am. "Pesantren: the miniature of moderate Islam in Indonesia." *Indonesian Journal of Islam and Muslim Societies* 5.1 (2015): 111-134.

⁵ Gusnarib, Gusnarib, and Gunawan B. Dulumina. "Learning Characters Of Early Children Based On Moderate Islam." *HUNAF: Jurnal Studia Islamika* 17.2 (2020): 105-121.

⁶ Khairan Muhammad Arif, "Moderasi Islam Perspektif Al Qur'an, As Sunnah, serta Pandangan para Ulama dan Fuqaha", Article, Faculty of Islamic Religion: As Syafi'iyah Islamic University, Indonesia, 23.



METHOD

This literature review incorporates a comprehensive search of academic databases, scholarly articles, books, and other relevant sources to gather information on KH. Ahmad Siddiq's views on Islamic moderation. The selected sources are critically evaluated, and key themes and concepts are identified to present an overview of his perspective. The analysis of these sources is based on the author's expertise and understanding of the subject matter.⁷

RESULT AND DISCUSSION

Islamic Moderation Concept

The word Moderation derives from the Latin '*moderatio*', which means moderate (no excess and no deficiency). Whereas in Arabic, moderation is termed by the word *wasath* or *wasathiyah*, which has the same meaning as *tawassuth* (middle way), *i'tidal* (fairness), and *tawazun* (balance). The word *wasathiyah* is also sometimes interpreted as the best choice.⁸

The concept of *Wasathiyah* may be regarded as a dividing line between two opposing things, which does not justify radical thinking in religion, nor does it justify efforts to ignore the content of the Qur'an as the main legal basis. Therefore, *Wasathiyah* is more likely to be tolerant and not tenuous in interpreting Islamic teachings. According to Sheikh Yusuf Al-Qardhawi, *Wasathiyah* is a characteristic of Islam that is not shared by other ideologies.⁹

Islamic moderation in accordance with *Rahmatan Lil 'Alamin*'s mission requires people to be non-violent, understand the differences that may occur, prioritize contextualization, use *istinbath* to apply the latest law and use a science and technology approach to justify and overcome the dynamics of problems in society. The existence of Moderate Islam may guard the consistency of Islam that has been brought by the Prophet Muhammad. To restore the true image of Islam, moderation is needed to guide other adherents to perceive the truth of Islamic teachings that are *Rahmatan Lil 'Alamin*.

The meaning of the word 'moderate' in Islam can be referred to the root word or language that has been said by Allah SWT in the Qur'an Surah Al Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ
مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ
اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ

Meaning: "And thus we have made you (Muslims) a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the *qiblah* which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, Kind and Merciful". (QS. Al- Baqarah: 143)

The word *al-wasath* means the most perfect or the best. The phrase *wasath* means everything in the middle.¹⁰ Referring to this matter, it may be defined as the process of determining and resolving the problem by using a compromise approach in moderate Islam, thus being able to be in the middle (moderate).¹¹ Therefore, decisions can be well received and do not lead to anarchic action. Knowledge, justice, virtuous character, and goodness are things that have been bestowed

⁷ Jan, Ahmad Ali, et al. "A walk of corporate sustainability towards sustainable development: a bibliometric analysis of literature from 2005 to 2021." *Environmental Science and Pollution Research* (2022): 1-12.

⁸ Fauziyah Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadits", *Al Mu'ashirah Scientific Journal*, Vol. 18, No. 1, January 2021.

⁹ M Zainuddin, "Islam Moderat", Robait Usman: Malang, 2016, 64.

¹⁰ Amirsyah Tambunan. "Islam Wasathiyah to Build a Dignified Indonesia (Efforts to Prevent Radical-Terrorism)." *ADI Journal on Recent Innovation* 1.1 (2019): 54-61.

¹¹ Carrie Rosefsky Wickham. "The path to moderation: Strategy and learning in the formation of Egypt's Wasat Party." *Comparative Politics* (2004): 205-228.



by Allah SWT. This has made the Ummah into a just and perfect creature, so that it will be a witness on the Day of Resurrection.

One of the core teachings of Islam is moderation. Moderate Islam has been perceived as a relevant understanding in the field of religion from various aspects, including aspects of customs, religion, nation and ethnicity.

Biography of KH. Ahmad Ahmad Shiddiq

Achmad Muhammad Hasan is the nickname or the original name of K.H. Achmad Siddiq, who is now often known as K.H. Achmad Shiddiq. Because his last name, as a figure in the family of kyai and Islamic boarding school scholars, is ascribed to his father's name, Siddiq (K.H. Muhammad Shiddiq). He was born on Sunday, January 24, 1926 in Jember from the marriage of K.H. Muhammad Siddiq and Nyai Zaqiah (Nyai Maryam). Since childhood, K.H. Achmad Siddiq had become an orphan. His mother died when he was four years old, and his father died four years later when K.H. Achmad Siddiq was eight years old. He was then raised by his own brother, named Mahfudz Siddiq.¹²

K.H. Achmad Shiddiq received his basic education from his father, regarding strengthening morals, basic knowledge of Islam and other basic knowledge. He was then sent to the Jember Islamic People's School and completed his basic education in the 1930s. He then continued his education by becoming a *santri* at Pesantren Tebuireng of Jombang, which at that time was still under the care of K.H. Hasyim Asy'ari (Founder and Rais Akbar of the Nu organization). K.H. Achmad Siddiq honed and deepened his religious knowledge to K.H. Hasyim Asy'ari.

During his time as a *santri* at Pesantren Tebuireng, he had improved his skills and personality, including polite speaking, diligent habit of writing and reading books and other potential intelligences.¹³

Religion and Pancasila

Questions about Islam and Pancasila are respected as very basic questions to be asked: especially regarding the position between religion (Islam) and Pancasila, the attitude of Muslims towards Pancasila as the principle of life in the nation and state, as well as its implications for the social interaction of Muslims in relation to the acceptance of Pancasila.¹⁴

Kiai Ahmad Siddiq emphasized that Pancasila is an ideology, while Islam is a religion. Ideology is generally related to its ideals, philosophies, struggles, strategies, and goals. Thus, the complexity of the things contained in ideology is able to influence the character and behavior of its adherents in everyday life, which then leads people to excessively assume that "Ideology is a religion". In fact, the ideology that has been initiated will still be perceived as a result of human thought and can never be considered a religion.¹⁵

A follower of a religion may have an ideology, a philosophy, a state basis, a culture, and so on, as long as the ideology does not conflict with the teachings of his/her religion.¹⁶

Pancasila and religion may strengthen and support each other. Both can be implemented and practiced simultaneously. Therefore, the government's policy, which emphasizes that Pancasila will not be religionized and religion was not meant to replace Pancasila formalism, is considered very

¹² Kure Andene, "Rekontekstualisasi Moderatisme Islam dan Ide Kebangsaan K.H. Achmad Shiddiq dalam Perspektif Hermeneutika Jorge Gracia", A Research Paper, Sunan Ampel State Islamic University, Surabaya, 2020.

¹³ Syamsu Nahar. The Re-actualization of the Islamic education thoughts of JK Hasyim Asy'ari. LAP Lambert Academic Publishing, 2020.

¹⁴ Douglas E. Ramage Politics in Indonesia: Democracy, Islam, and the ideology of tolerance. Vol. 8. Psychology Press, 1997. Lihat juga dalam Faisal Ismail. "Islam, politics and ideology in Indonesia: a study of the process of muslim acceptance of the Pancasila." (1995).

¹⁵ Hairus Salim HS and Ridwan Fakla As, Biografi lima Rais 'Am Nahdlatul Ulama, (Yogyakarta: LTN-Nu, 1995) 173

¹⁶ Choirul Anam, Pemikiran K.H. Achmad Siddiq, (Jakarta: PT Duta Aksara Mulia, 1992),124. Lihat juga dalam Adam J. Fenton "Faith, intolerance, violence and bigotry: Legal and constitutional issues of freedom of religion in Indonesia." Journal of Indonesian Islam 10.2 (2016): 181-212.



appropriate.¹⁷ One of the major problems for the Indonesian people today is how to proportionate Pancasila and religion (*wad'u syaiin fimahallibi*). Basically, the contributing factors to the proportionalization of Pancasila and religion, especially Islam, include: a. Accommodative behavior, b. Each has the same substance (*mabiyah*), and the Indonesian nation is a religious nation.¹⁸ Thus, it is truly proven that in this Pancasila-ideological state, religion can be practiced properly and religious people in this country are the backbone of the National ideology of Pancasila.

Barriers still tend to be countered in the proportionality process, especially psychological barriers, namely suspicion and concern from two directions. From one direction, there are suspicions and concerns that the Republic of Indonesia will become a certain religious state which is detrimental to adherents of other religions. From another direction, there are suspicions and concerns that Pancasila will become the national religion that replaces the certain religions.¹⁹

Muslims accept Pancasila through three considerations. First, Indonesian Muslims (through their leaders) are actively engaged in formulating and agreeing on the Basic State. Nine major national figures, known as the Committee of Nine, succeeded in compiling a draft formulation, which was then approved by all parties and would be utilized as the preamble to the State Constitution (Jakarta Charter), which was further accepted and ratified in the BPUPKI plenary session on July 14, 1945.²⁰

Second, the noble values formulated as the basis of the country can be substantially agreed upon and justified according to the Islamic view. Specifically, the precept of the Belief in the Almighty God that reflects *Taubid* (pure monotheism) according to the Islamic *aqidah* (al-Qur'an surah al-ikhlas), and the same goes for the next four precepts, because none of them contradicts religion (especially Islam). Furthermore, the sequences of the Pancasila may be read in terms of '*amanu wa amilus shalihat*.' If the first precept is considered a reflection of '*aamannu*', then the next four precepts may also be regarded as capable of reflecting '*amilus shalihat*.'²¹

Third, Muslims are concerned with strengthening the role of religion in the appreciation and practice of national ideology. On the other hand, the Pancasila-ideological state will be more likely to live and practice religion better. This is not only influenced by the majority of the people of Indonesia, Islam, but is also a result of Islam which contains and carries noble values originating from revelation that may contribute to national development and to the improvement of national law.²² In addition to these three considerations, Nahdlatul Ulama accepts Pancasila according to the sound and meaning of the 1945 Constitution (*bil lafzi wal ma'na murad*), with a sense of responsibility and trust in Allah.²³

Islam and Indonesia

The state, as a form of social fellowship, is one of the means to create a life order for the pleasure of Allah SWT. Moreover, this struggle for *da'wah ilallah* must be performed in a way that is also blessed by Allah, in order to reach *rahmatan li al-'amin*.²⁴ Thus, within the framework of the

¹⁷ Hairus Salim HS and Ridwan Fakla As, *Biografi lima Rais*, 174

¹⁸ Choirul Anam, *Pemikiran K.H. Achmad Siddiq*, (Jakarta: PT Duta Aksara Mulia, 1992), 124

¹⁹ Hairus Salim HS and Ridwan Fakla As, *Biografi lima Rais*, 174. Lihat juga dalam Bouchier, David M. "Two decades of ideological contestation in Indonesia: From democratic cosmopolitanism to religious nationalism." *Journal of Contemporary Asia* 49.5 (2019): 713-733.

²⁰ Andrew Ellis. "The Indonesian constitutional transition: Conservatism or fundamental change." *Sing. J. Int'l & Comp. L.* 6 (2002): 116.

²¹ Naf'an Rizal, S. Toriq. "DIALOGUE OF RELIGION AND COUNTRY Actualization of Hadratussyaikh KH. Hasyim Asy'ari's Progressive Thoughts and Its Implications in The Life of The Nation and State." *HUNafa: Jurnal Studia Islamika* 19.1 (2022): 90-119.

²² Hairus Salim HS and Ridwan Fakla As, *Biografi lima Rais*, 175. Lihat juga dalam Bouchier, David M. "Two decades of ideological contestation in Indonesia: From democratic cosmopolitanism to religious nationalism." *Journal of Contemporary Asia* 49.5 (2019): 713-733.

²³ Choirul Anam, *Pemikiran K.H. Achmad Siddiq*, (Jakarta: PT Duta Aksara Mulia, 1992), 71.

²⁴ Choirul Anam, *Pemikiran*, 117. Lihat juga dalam Abdul Mannan, *Ahlussunnah Wal Jamaah Akidah Umat Islam Indonesia*. (Kediri: PP. Al-Falah Ploso Kediri, 2012), hal.38



Republic of Indonesia and in the midst of the Indonesian people, we do *amar ma'ruf* and *nabi munkar* to strive for the realization of Khairah Ummah.²⁵

The Republic of Indonesia was born and stands because of the struggle of all groups of the Indonesian people with full sacrifice of wealth, tears and souls of heroes and martyrs. On the basis of the agreement of the state-formers, the Republic of Indonesia is based on Pancasila as contained in the Preamble to the 1954 Constitution. Pancasila is the five basic ideas or a series of five principles of the state in Indonesia. The state is the policy of organizing the people of the state to achieve the goals of the state as intended in the preamble of the 1945 Constitution in the fourth paragraph, specifically to protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual life, and to contribute to the implementation of a world order based on freedom, lasting peace and social justice.²⁶

Pancasila has a primary responsibility in the development of various sectors, including development in the religious sector. Moreover, religion also has a very important role in the development of the nation and state.²⁷ Although the Republic of Indonesia is based on Pancasila, with its first principle of Belief in the Almighty God, it does not mean that the Indonesian state is a theocratic state or a state based on a particular religion. As a religious nation, we intend to implement and practice the noble values of Pancasila, so that religious values (especially the noble values of *Dinul Islam*) can truly animate our lives, be lived and practiced by the community and Pancasila people as manifestations and reflections of piety to Allah, the Almighty God.²⁸

Sunmatullah and *Dinullah* are considered fully synchronized. Thus, the journey and development of the entire universe is always associated with the line of "Great Scenario and Control" (*Qadla* and *Qadar*) towards the goal that has been set by Allah, namely *rahmatan li al-'amin*, so *Dinullah* is considered universal.²⁹ In this point, the most essential characteristics of the Islamic religion include: (1) the principle of *al-tawassut*, the middle way, not *tatarruf* (extreme), not leaning too much to the right (fundamentalism) or not too left (liberalism); (2) the target is *rahmatan li al-'amin*.³⁰ According to "Great Strategy and Scenario.", this synchronization between *Sunmatullah* and *Dinullah* is further associated with the nature/character of '*fitr*' in Islam (Q.S. Rum: 30), which indicates that Islam is in line with positive values/tendencies that have existed in humans since the beginning. This positivity then becomes stable after being confirmed by *Dinullah*. The Prophet Muhammad aimed primarily to develop the positive values (*makarimal* morals) (Q.S. Syu'ara: 74).

It is very logical that Islam accepts positive values that may have grown and existed in humans before being taught about Islam. Against these "old" values, Islam does not reject, oppose and remove them altogether, but Islam remains accommodative, selective and proportional.³¹

The Brotherhood Concept of KH. Ahmad Siddiq

Religious and ethnic differences in Indonesia are still not fully integrated in one frame of Bhineka Tunggal Ika. K.H. Achmad Siddiq, as a brilliant scholar of Nahdlatul Ulama, had tried to provide a solution in this pluralistic pattern of Indonesian public relations by providing concepts

²⁵ Choirul Anam, *Pemikiran*, 109 lihat juga dalam Ahmad Satori dkk, *Islam Moderat Menebar Islam Rahmatan Lil'alamain*, (Jakarta: Pustaka Ikadi, 2012), 43.

²⁶ Choirul Anam, *Pemikiran*, 112. Lihat juga dalam Khudzaiyah Dimiyati, et al. "Indonesia as a legal welfare state: A prophetic-transcendental basis." *Heliyon* 7.8 (2021): e07865.

²⁷ Choirul Anam, *Pemikiran*, 113. Lihat juga dalam Muh, Idris et al. "Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia." *Education Research International* 2022 (2022).

²⁸ Choirul Anam, *Pemikiran*, 113. Lihat juga dalam François Raillon. "The return of Pancasila: secular vs. Islamic norms, another look at the struggle for state dominance in Indonesia." *The Politics of Religion in Indonesia*. Routledge, 2011. 92-113.

²⁹ Choirul Anam, *Pemikiran*, 114.

³⁰ Samsul Munir Amin, *Percik Pemikiran Para Kiai*, (Yogyakarta: Pustaka Pesantren, 2009), 129. Lihat juga dalam Muhammad Tholchah Hasan, *Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme* (Malang: Lembaga Penerbitan UNISMA, 2016), 63

³¹ Choirul Anam, *Pemikiran*, 115.



taken from Islamic teachings, known as *tri ukhwwah*; *ukhwwah al-Islamiyah*, *ukhwwah al-wathaniyah*, and *ukhwwah al-Insaniyah (basyariyah)*.³² The concept of *tri ukhwwah* is a tangible manifestation of the principles of *at-tawassuth*, *al-i'tidal*, and *at-tawazun* in the field of *muasyarah* (intergroup association).³³ The first key for the growth and development of *Ukhwwah al-Islamiyah* is the similarity of insight, especially in some key matters, without overriding differences on non-essential matters. *Ukhwwah al-Islamiyah* that develops in Indonesia will not only benefit the Indonesian Muslims themselves, but will also be very beneficial for the Indonesian state and nation, as well as Muslims around the world.³⁴

The concept of *ukhwwah* developed by Kiai Achmad Siddiq is as follows:

- a. *Ukhwwah Islamiyah*: *ukhwwah* that grows and develops as a result of security or religious equality, both at the national and international levels.
- b. *Ukhwwah wathaniyah*: *ukhwwah* that grows and develops on the basis of a sense of nationalism.
- c. *Ukhwwah Insaniyah (basyariyah)*: *ukhwwah* that grows and develops on the basis of humanity.³⁵

Ukhwwah al-Islamiyah is regarded as a means to socialize with fellow Muslims. With this spirit, non-principle differences between Muslims will not lead to any division. This *ukhwwah al-Islamiyah* may be created through the development of mutual understanding, mutual respect and not being self-righteous, so that the majority of Muslims in Indonesia can complement each other.

Ukhwwah wathaniyah may be used to conduct social interaction and dialogue with various components of the Indonesian nation. Islam recognizes the existence of human groups, nations, tribes and religious differences. People do not need to be distinguished just because of differences in religion and belief. As evidenced in the process of forming the Indonesian nation, Muslims have worked together with other groups to struggle for the formation of the nation.³⁶

The two types of *ukhwwah* mentioned earlier (*ukhwwah Islamiyah* and *wathaniyah*) are the basis for the realization of *ukhwwah Insaniyah (basyariyah)*. The two *ukhwwahs* must be carried out together and simultaneously, because they support and need each other, and should not be contradicted with one another.³⁷

Islamic Moderation in the Perspective of KH. Ahmad Siddiq

Islamic moderation thought by K.H. Achmad Shiddiq is associated with the journey of his life, such as culture, politics, economy, and the customs of the society that surrounds him. Based on his personal culture, he was a *santri* who had been engaged in the life of the religious disciplines of Islamic boarding schools since his birth, and he also studied directly from a scholar and a National Hero of the Republic of Indonesia and the founding father of *Jam'iyah diniyyah Islamiyyah Nahdlatul Ulama (NU)*, namely Hadratus Syaikh K.H. Hasyim Asy'ari whose scientific credibility is recognized by the Muslims of the Archipelago. He is known to have balanced thoughts in religious life (moderate). He is capable of understanding very broad laws in Islam and also understanding the conditions of the community he wants to preach about Islam.

In his religious concept, K.H. Achmad Siddiq used four interrelated components, including *tawassuth* (middle way), *i'tidal* (fairness), *tawazun* (balance), and *tasamuh* (tolerance). Some of these components are known as the hallmarks of moderate Islamic religion, although the term moderate at his time was not well known, but judging by the history of this moderate understanding, it has been around for a long time and has been practiced by the true messenger of Islam (Rasulullah

³² Rudy Al Hana, "Pemikiran K.H. Achmad Siddiq Tentang Ukhwwah Islamiyah, Wathaniyah, Basyariyah", Study Islam, vol IV (August, 2004), 2.

³³ Syamsun Ni'am, The Wisdom of K.H. Achmad Siddiq; Membumikan Tasawuf" (Surabaya: Erlangga, tt), 88.

³⁴ PBNU, Wawancara Dengan Rais Aam PBNU, K.H. Achmad Siddiq, (Jakarta: Lajnah Ta'lif Wa Nasyar PBNU 1985), 15.

³⁵ Syamsun Ni'am, The Wisdom of K.H. Achmad Siddiq; Membumikan Tasawuf" (Surabaya: Erlangga, tt), 88.

³⁶ Hairus Salim HS and Ridwan Fakla As, Biografi lima, 177.

³⁷ Syamsun Ni'am, The Wisdom of, 88.



Muhammad SAW), he also said that moderation is the best of actions (*khairul aḡe ausatuba*).³⁸ This shows that the Prophet taught mankind and Muslims, in particular, not to complicate religious teachings. A just and balanced attitude in living a religious life is always embedded in the Prophet himself.³⁹

In the time of the Companions (after the death of the Prophet), moderate understanding contradicted the understanding of *qadariah* and understanding of *jabariyah*. The group that adheres to a moderate understanding was the Asy'ariah group.⁴⁰ Asy'ariah bore witness to both of them and mediated over any issues that aroused. That is the understanding of moderate Islam brought and developed by K.H. Achmad Siddiq in the NU organization and conveyed to the people of the archipelago.⁴¹ His thoughts have also been stated in his paper, and then used as a guideline for the NU organization (Khittah NU 1926). The result of his moderate thinking is then able to make NU people understand the relationship between Islam and Pancasila. NU residents initially rejected K.H. Achmad Shiddiq to accept regulations from the government to make Pancasila as the sole basis of the NU organization.

K.H. Achmad Shiddiq explained that he accepted Pancasila as the sole basis of the NU organization not based on political reasons to support the New Order regime (Soeharto), but he accepted it on the basis of an essential understanding of Islamic law. K.H. Achmad Shiddiq in his speech at the 1989 NU Congress in Krapyak, Yogyakarta or exactly five years after NU accepted Pancasila, explained that Pancasila is essentially the same as the Mitsaq al-Madinah (Medina Charter).

The formulation of the moderate concept discussed by K.H. Achmad Siddiq in practice and its implementation includes several important components, including the following:

1. *Aqidah*
 1. Maintain a balance in the use of *aqli* and *naqli* arguments.
 2. Purify *aqidah* from outside influences of Islam.
 3. Do not easily judge things as wrong or shirk, *bid'ah* and *kafir*.
2. Sharia
 - a. Refer to the Qur'an and Hadith by using methods that can be justified scientifically.
 - b. New knowledge can be used on problems without clear *nash* (sharia/*qath'ah*).
 - c. Can accept different views in determining problems that have multiple interpretive arguments (*džanni*).
3. *Tasawuf* (morals)
 - a. Do not prevent, even encourage others to deepen the appreciation of Islamic teachings, as long as they use methods that do not conflict with the principles of Islamic law.
 - b. Prevent excessive attitude (*ghulum*) in judging something.
 - c. Based on the noble morality. For example, the attitude of *syaja'ah* or courage (between cowardice and inconsequential or reckless), the attitude of *tawadhu'* (between arrogance and low self-esteem) and generous attitude (between stingy and extravagant).
4. Inter-group association
 - a. Recognize the nature of humans who tend to gather and group based on their respective binding elements.
 - b. Develop tolerance for different groups.
 - c. Association between groups should be on the basis of mutual respect and appreciation.
 - d. Be firm against those who are clearly hostile to Islam.

³⁸ Ardiansyah, "Islam Wasathiyah dalam Perspektif Hadits", Scientific Journal of Hadith Interpretation, Vol. 16, No. 2, March 2016, 238. Lihat juga dalam Liana Chua. "Everyday Religiosity And The Ambiguation Of Development In East Malaysia." Religious Diversity in Muslim-majority States in Southeast Asia (2014).

³⁹ Yusuf Qardawi, Islam Jalan Tengah, translated by Alwi A.M, 3rd edition (Bandung: PT Mizan, 2017), 223.

⁴⁰ Novika Grasiawaty Karimulloh, and Riselligia Caninsti. "Gratitude and Work Related Well-Being in Millennial Worker in Jakarta." Religious Moderatism and The Future of Humanity: 119.

⁴¹ Masdar Hilmy. "Whither Indonesia's Islamic moderatism?; a reexamination on the moderate vision of Muhammadiyah and NU." Journal of Indonesian Islam 7.1 (2013): 24-48.



5. State life
 1. The Unitary State of the Republic of Indonesia (NKRI) should be maintained, because it has been agreed upon by all components of the nation.
 2. Always obey all the rules set by the government, as long as they do not conflict with religious teachings.
 3. Do not carry out rebellions or coups against the legitimate government.
 4. Always maintain the integrity of the government even though there are many irregularities found.
6. Culture
 - a. Culture must be positioned fairly, assessed and measured by religious norms and laws.
 - b. A good culture that does not conflict with religion should be accepted over a bad one
 - c. Can accept a good new culture and preserve the old culture that is still relevant.
7. *Da'wah*
 - a. *Da'wah* is not intended to punish or give a guilty verdict, but to advise people to a path that is pleasing to Allah.
 - b. *Da'wah* is done with clear goals and objectives.
 - c. *Da'wah* is carried out with good instructions and clear information, adapted to the conditions and circumstances of the target of *da'wah*.⁴²

The thoughts of K.H. Achmad Shiddiq was later listed as NU's fikrah, namely *Ahlussunnah wal Jama'ah (Aswaja)*, while *Aswaja* were a group of people who followed the Prophet Muhammad, friends, *tabi'in* and all *al-Salaf al-Salih* scholars who were believed to be capable of guaranteeing the purity of the Islamic teachings from various deviant doctrines.⁴³ Therefore, the attitude of moderation in religious life, which is better known as moderate Islam, is neither a new type of teaching nor a new religion, but the term moderate Islam discussed by K.H. Achmad Siddiq is only regarded as a method of understanding Islam as a religion. In addition to Islamic moderation thinking, he also has contributed to the development of knowledge about national insight.

CONCLUSION

KH. Ahmad Siddiq is a Nahdlatul Ulama figure with moderate views. The moderate view assumes that Islam recognizes positive values that grew and existed in humans before being taught about Islam. Against these "old" values, Islam does not reject, oppose and remove them altogether, but Islam remains accommodative, selective and proportional. Besides putting forward these ideas, he also developed the concept of brotherhood by bringing up *ukhuwah Islamiyah* and *wathoniyah* as the basis for the realization of *ukhuwah Insaniyah (basyariyah)*. Besides that, K.H. Achmad Siddiq used four interrelated components, including *tawassuth* (middle way), *i'tidal* (fairness), *tawazun* (balance), and *tasamuh* (tolerance). Some of these components are known as the characteristics of moderate Islam.

KH. Ahmad Siddiq's contributions to the understanding of Islamic moderation have been influential and valuable in the contemporary Islamic discourse. His emphasis on balance, tolerance, critical thinking, and social justice resonates with the challenges faced by Muslims in the modern world. By promoting Islamic moderation, Siddiq offers a framework for Muslims to navigate the complexities of the present era while upholding the principles

The concept of Islamic moderation, as expounded by KH. Ahmad Siddiq, has significant implications for various domains. It offers a framework for countering extremism, radicalism, and violent ideologies within Muslim societies. Additionally, it provides guidance for Muslim leaders, scholars, and educators in promoting a balanced understanding of Islam and nurturing cohesive and harmonious communities. Furthermore, Islamic moderation can contribute to interfaith

⁴² Achmad Shiddiq, "Khittah Nahdliyah" (Surabaya and LTN-NU of East Java, 2006), 40-44. Lihat juga dalam Achmad Syahid. *Islam Nusantara: Relasi Agama-Budaya Dan Tendensi Kuasa Ulama*. Rajawali Pers, 2019.

⁴³ Achmad Shiddiq, "Khittah Nahdliyah" (Surabaya and LTN-NU of East Java, 2006), 27.



dialogue, fostering peaceful coexistence and mutual understanding among people of different faith traditions.

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