



PREACHING MODERATE ISLAM IN CONTEMPORARY INDONESIA THROUGH THE CONCEPT OF ISLAM RAHMATAN LI AL 'ALAMIN : A STUDY OF KIA HASYIM MUZADI'S THOUGHT

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Abstract

This article attempts to analyze how Indonesian Muslim scholars, such as Kiai Hasyim Muzadi with his Nahdlatul Ulama background, not only profoundly understand the term of Moderate Islam but also implement this term within the Indonesian context. Data were obtained from interviews with Kiai Hasyim's friends, family and documents on his unpublished textual speeches, notes, and comments on media. This study showed that moderate Islam is a term that has different meanings and has raised an intense debate among Muslim scholars. For instance, some Muslim scholars and activists in the United States even try to avoid using this term, and some use it with high caution. Unlike their colleagues in other countries, Indonesian scholars use this term as an icon of their activism and to label their respected organizations appropriated with this term. Using the Qur'anic term of Islam Rahmatan lil Alamin, Kiai Hasyim Muzadi introduces and promotes the moderate Islamic teachings to Indonesian Muslim and global societies. He believes that the core of Islamic teaching is in its moderate teachings and values. He argues that only with this moderate values and teaching, Islam will respond to the contextual problem faced by Muslims in the World.

Keywords: Moderate Islam , Hasyim Muzadi, Islam Rahmatan Lil Alamin, Tolerance.

Abstrak

Artikel ini berupaya untuk menganalisa bagaimana ulama Indonesia seperti Kiai Hasyim Muzadi dengan latar belakang Nahdlatul Ulama tidak saja memahami istilah moderasi Islam tapi juga mengimplementasikan istilah ini dalam konteks Indonesia. Data diperoleh dari wawancara dengan teman Kiai Hasyim, keluarga, dan dokumen-dokumen naskah pidatonya yang tidak dipublikasikan, catatan-catannya serta komentar-komentarnya yang tersebar di media cetak dan online. Islam moderat adalah sebuah istilah yang memiliki perbedaan makna dan menimbulkan perdebatan keras di kalangan ulama Muslim. Misalnya, beberapa ulama Muslim dan para aktifis di Amerika Serikat bahkan menghindari penggunaan istilah ini dan beberapa menggunakannya dengan sangat hati-hati. Tidak seperti kolega mereka di negara-negara lain, para ulama Muslim di Indonesia menggunakan istilah ini sebagai sebuah ikon aktifitas mereka dan menyematkan istilah ini untuk organisasi mereka. Dengan menggunakan istilah dari Al Qur'an, Islam Rahmatan lil Alamin, Kiai Hasyim Muzadi memperkenalkan dan mempromosikan ajaran-ajaran Islam moderat kepada umat Islam di Indonesia juga audiens di dunia internasional. Dia berpendapat, inti ajaran Islam itu terletak pada ajaran-ajaran dan nilai-nilai moderasinya. Hanya dengan nilai-dan ajaran moderasi ini, menurutnya, Islam akan dapat merespon problem-problem kontekstual yang dihadapi umat Islam di dunia.

Kata Kunci: Islam moderat, Hasyim Muzadi, Islam Rahmatan Lil Alamin

Background

Nowadays, Muslims face two contemporarily internal challenges. The first challenge is that they must face some of their Muslim fellows who have an extrem and rigid understanding of Islamic laws. With this characteristic, they strongly force their view to other Muslims to be implemented in

their everyday lives. This first challenge may arise because the Muslim world has stagnated and backward in any fields compared to the Western countries. As a result, in order to regain the historical glory that their Muslim predecessors have achieved in the past, they strongly urge



Muslims to return the early Muslim tradition (al salaf al-shalih). In doing so, they strictly follow the text and Muslim scholars' interpretation and adopt a literalistic approach to the sacred text without looking at socio-historical context. In this sense, they have failed to connect the universal message of Islam with changing world.¹

The second challenge that Muslims face today is that they must deal with some of their fellows who have an extremely loose view of other negative thoughts from other cultures and civilizations. This problem occurred because they argue that Islam is always contextually appropriated with present time and place. As a result, they urge Muslims to import any kind of thought from other materialistic cultures and civilizations. In doing so, they often sacrifice religious texts through contextual interpretation. Both rigid and loose views are not only counterproductive but also in contradiction with the main characteristic of Islam. The former view gives a negative image of Islam and Muslim as an exclusive religion and teaches violence to other Muslims. At the same time, the latter has resulted in the loss of Islamic identity because Islam is dissolved with different cultures and civilizations. Therefore, both views need to be dealt with by deeply understanding the main character of Islamic teaching based on the two Islamic sources, the Qur'an, Sunnah, and the authoritative view of Muslim scholars (ulama). Dealing with this issue is extremely important, in particular, because the main character of Islam has been misunderstood by its followers whose views are radical and liberal.²

Those two mentioned challenges take place in Indonesia, which has been considered as the most prominent Muslim country in the world. Dealing with those two extreme sides, Indonesian Muslim scholars put their efforts into conceptualizing moderate Islamic values that are relevant not only to the teachings of Islam but also to the context of Indonesian Islam. The ways

and strategies of Indonesian Muslim scholars to face these challenges are significant topics of discussion. In understanding this phenomenon, this article aims to look at how a Muslim scholar with his moderate views background implements moderate Islamic values in the Indonesian context. As a Muslim scholar and the former chairman of Nahdlatul Ulama for two terms (1999-2010), the late Kiai Hasyim Muzadi is responsible for responding to the challenge and seeking a solution to this problem. This article will demonstrate how Kiai Hasyim Muzadi, an Indonesian Muslim scholar and Muslim organization activist, puts his effort into understanding Islamic teachings with its moderate point of view and how he tirelessly promotes this teaching to a wider audience not only in Indonesia but also in other parts of the world. Therefore, this article raises questions about how Kiai Hasyim Muzadi conceptualizes the so-called moderate Islam in the context of Indonesian Islam through the concept of *Islam rahmatan lil 'alamin*; Whether or not his understanding on moderate Islam is different compared to the view of his Muslim fellows in other countries.

Studies on moderate Islam and moderate Muslim in Indonesia have been written from various perspectives. Scholars³ have analyzed moderate Islam as practiced and promoted by Indonesian Muslim organizations⁴ as well as political views of moderate Muslim in Indonesia.⁵ A study on moderate Islam⁶ is written particularly focusing on to what extent Nahdlatul Ulama and Muhammadiyah represent moderatism and how

³ Hamid Fahmy Zarkasy, 'Appraising the Moderation Indonesian Muslim with Special Reference to Muhammadiyah and Nahdlatul Ulama', *Addin*, 12.1 (2018), 1–30.

⁴ Ahmad Najib Burhani, 'Al-Tawassut Wa-l I'tidāl: The NU and Moderatism in Indonesian Islam', *Asian Journal of Social Science*, 2012 <<https://doi.org/10.1163/15685314-12341262>>.

⁵ Firman Noor, 'Comparison of The Political Perceptions Between Radical Islam and Moderate Muslim in Indonesia in The Reform Era', *Jurnal Penelitian Politik*, 2.1 (2005), 13–33.

⁶ Muhammad Afzal Upal and Carole M. Cusack, *Handbook of Islamic Sects and Movements* (Leiden: Brill, 2021) <<https://doi.org/10.1163/9789004435544>>.

¹ Muhlis Hanafi, *Moderasi Islam: Menangkal Radikalisme Berbasis Agama* (Jakarta: Ikatan Alumni Al-Azhar, 2013).

² Hanafi.



these two organizations⁷ deal with new challenges with the reference to their religious moderate Islamic theology.⁸ In addition, a moderate version of Islam in Indonesia is also studied from the view of the Indonesian graduates of Al Azhar University, Cairo, and how their role in disseminating the teaching of moderate Islamic values among Indonesian Muslims.⁹ Unlike the previous scholars, Zuhdi analyses how Indonesian Islamic education has been designed to present moderate Islamic views, but at the same time, how they face challenges that turn them to conservative religious doctrine.¹⁰ Similar to Zuhdi, Ni'am argues that an Islamic education institution known as pesantren has been considered a venue to produce and maintain moderate values of Islam for Indonesian Muslims in dealing with religious fundamentalism and liberalism.¹¹ However, despite his instrumental role in the internationalization of Nahdlatul Ulama and his activism in the interfaith dialogue and Indonesian politics, few works have been written about Kiai Hasyim Muzadi's views on Moderate Islam and how he implements and practices this concept as Muslim scholars and activists. For instance, the study conducted by Rosidi discussing Kiai Hasyim's effort in implementing the concept of *Islam as rahmatan lil 'alamin* (blessing for all universe) in the curriculum of education held in his pesantren (Islamic

boarding schools).¹² In his study, Rosidi concludes that to implement Islam as *rahmatan lil alamin*, Kiai Muzadi uses moderate values such as *tawasuth*, *tawazun*, *tasamuh*, *i'tidal*, as core values of his activities in Islamic education.

Others, Makmun Rasyid¹³ studies the concept of *Islam rahmatan lil 'alamin* from the perspective of Kiai Hasyim Muzadi. However, Rasyid only describes the strategy of Kiai Hasyim in implementing *Islam rahmatan lil 'alamin* through three different approaches: proselytizing (*dakwah*) approach, legal approach, and political approach. In addition to Makmun Rasyid, Hariri Makmun writes specifically not only the role of Kiai Hasyim Muzadi in promoting *Islam rahmatan lil 'alamin* to the international audience but also his role as part of second track diplomacy in promoting moderate Islam supported by the Indonesian government through the Ministry of Foreign Affairs of the Republic of Indonesia. In his book, Hariri Makmun only focuses on second-track diplomacy played by Kiai Hasyim Muzadi. Besides, Hariri Makmun collect activities and Kiai Muzadi's speeches presented in international forums on several topics.¹⁴ Unlike previous studies, this article focuses on implementing moderate Islamic views of Kiai Hasyim Muzadi using the concept of *Islam rahmatan lil 'alamin* and compares his thoughts on this issue to other Muslim scholars in other countries.

The primary data of this article is collected by interviewing the late Kiai Hasyim's friends, and his family and analyzing his writing and speeches on particular issues related to moderate Islam. This study employs qualitative research that combines a case study and textual analysis to understand the views of Kiai Hasyim Muzadi on

⁷ Amy L. Freedman, 'Civil Society, Moderate Islam, and Politics in Indonesia and Malaysia', *Journal of Civil Society*, 5.2 (2009), 107–27 <<https://doi.org/10.1080/17448680903154907>>.

⁸ Masdar Hilmy, 'Whither Indonesia's Islamic Moderatism?: A Reexamination on the Moderate Vision of Muhammadiyah and NU', *Journal of Indonesian Islam*, 2013 <<https://doi.org/10.15642/JIIS.2013.7.1.24-48>>.

⁹ Hilmy.

¹⁰ Muhammad Zuhdi, 'Challenging Moderate Muslims: Indonesia's Muslim Schools in the Midst of Religious Conservatism', *Religions*, 2018 <<https://doi.org/10.3390/rel9100310>>.

¹¹ Syamsun Ni'am, 'Pesantren: The Miniature of Moderate Islam in Indonesia', *Indonesian Journal of Islam and Muslim Societies*, 5.1 (2015), 111–34 <<https://doi.org/10.18326/ijims.v5i1.111-134>>.

¹² Radjasa and Muqawim Rosidi, 'Implementasi Islam Rahmatan Lil Alamin di Pesantren Perspektif KH.Hasyim Muzadi', *Ta'limuna*, 9.2 (2020), 86–100.

¹³ Muhammad Makmun Rasyid, 'Islam Rahmatan Lil Alamin Perspektif KH.Hasyim Muzadi', *Epistémé: Jurnal Pengembangan Ilmu Keislaman*, 2016, <<https://doi.org/10.21274/epis.2016.11.1.93-116>>.

¹⁴ Khariri Makmun, *NU dan Diplomasi Global: Peran Strategis Kiai Hasyim Muzadi Sebagai Inisiator Second Track Diplomacy*, 2020.



moderate Islam in the light of Islam rahmatan lil 'alamin concept.

The present article will first analyze the principle of moderation in Islam. The second part of this article will discuss the biography of Kiai Hasyim Muzadi. The third will discuss the view of Kiai Hasyim Muzadi on moderate Islam in the light of *Islam rahmatan lil 'alamin*. The fourth part of this article discusses national commitment and respecting the state form in the Light of *Islam Rahmatan Li al-'Alamin*. Lastly, the fifth part locates the accommodation of local culture in the light of *Islam Rahmatan Lil 'Alamin* concept.

The Principle of Moderation (*Wasatiyya*) in Islam

Al-Qur'an emphasizes the significance of moderation in every aspect of life. Everything in the Islamic tradition is based upon the concept of moderation. The Prophet Muhammad prohibited his *ummah* not too excessive in the implementation of Islamic teachings. The Prophet Muhammad is very fond of moderate implementation of Islamic teachings. The word moderation in Qur'an is similar to the word *wasatiyah*. It means opting for the middle position between two extremities. The opposite of *wasatiyah* is *tatharruf* which means the inclination to the peripheries or extremism. The word *tatharruf* in modern Arabic means radical, extreme, and excessive. The word *wasatiyah* is an Arabic word derived from the word *wasat*, meaning justice, fairness, middle, and balance. Based on this meaning, people will be at the middle path and maintain a balance when facing two things. In Arabic terms, *wasat* means the middle part of two edges. The word *wasat* also means virtue, as the Arabic proverb implies, *Khair al umūr awṣatuba*, the best affairs are that the middle. Aristotle argues that virtues is the desirable middle ground between two extremes. For instance, courage lies between the vices of cowardliness and rashness.¹⁵

¹⁵ Muhamad Quraish Shihab, *Wasatthiyyah: Wawasan Islam Tentang Moderasi Beragama* (Tangerang Selatan: Lentera hati, 2020).

The word *wasat* is mentioned five times in al-Qur'an, which has a similar meaning to the above mentioned. Al-Qur'an designates Muslims as *ummatan wasatan* meaning the best community that God has created because of their effort to promote good and prevent evil. The verse in the Qur'an commonly cited in discussing Moderate Islam is Al-Baqarah:143, "Thus we appointed you *ummatan wasatan* that you might be witnesses to people."¹⁶

Burhani, quoting Afsarudin, argued that classical exegetes have different interpretations of *ummatan wasat*. Burhani classified their differences into four categories: First, *umat wasat* means just people or just community. With this status, Muslims are responsible for upholding justice among other people. This interpretation is given by classical exegetes such as Ibn Abbas (d.687) and Mujahid b Jabar (d.722). Second, *ummat wasat* means Islam is a middle religion between Judaism and Christianity. Islam is a religion that combines the good aspect of both previous religions and removes their destructive elements. This interpretation is proposed by al-Tabari (d.923) and al-Wahidi (d.1076). In other words, as pointed out by Muhammad Abduh (1905), Islam is a balanced religion that is not too ascetic like Christianity and not too legalistic like Judaism.

Third, *umat wasat* means the best community or the best people. This meaning is related to the middle position, which is the best since it is not related to excessiveness but has a moderate spectrum of Islamic teachings. This interpretation is closely referred to the hadith attributed to the Prophet that "the best of the things is always in the middle" (*khair al-umūr awṣatuba*). This interpretation is given by such exegetes as al-Zamakhshari (d.1143) and Ibn Kathir (d.1373). Fourth, *umat wasat* is interpreted by exegetes Sayid Qutub and Abu A'la al-Maududi as a mandate given to Muslims by God to lead people in this world.¹⁷ According to Wahbah al-Zuhayli, "in the common parlance of the people of our time,

¹⁶ Hanafi.

¹⁷ Burhani.



*wasatiyyah*¹⁸ means moderation and balance (*i'tidāl*) in belief, morality, and character, in the manner of treating others and in the applied systems of socio-political order and governance".¹⁹

Like his predecessors, Indonesian scholars such as Quraish Shihab interpret ummatan wasat based on classical exegetes (*mufasssir*), arguing that Islam is the middle religion between Judaism and Christianity. Moreover, quoting classical *mufasssir* Ar Razi, Shihab points out that the word *wasat* literally means '*adil*' and the word *wasat* itself means in the middle position, which can also be understood that the middle position is the position that is far from being redundant and lacking on the two sides. In his view, many Indonesian scholars have often used the word *wasat* or *wasatiyah* in the Qur'an (al-Baqarah 143) as a point of departure in discussing religious moderation in Islam. However, Shihab points out that many other Qur'anic terms are in line with *wasatiyyah*. He argues that the linguistic meaning of *wasatiyah* itself has not to cover yet the essence of moderation intended by Islam.²⁰

According to Burhani, after 9/11, unlike the three above exegetes, Indonesian Muslims interpret umat *wasat* with moderate Islam, similar to the second interpretation. However, instead of comparing middle position among other religion, Indonesia Muslims understand moderate Islam as a middle path between liberal and radical Islam. Such interpretation is not only typical for Indonesian scholars. Kenyan scholar Ali Mazrui argues that Muslim organizations can be regarded as moderate if they stand in the middle position between liberalism and Islamism.²¹ Burhani concludes that after 9/11, the meaning of moderate Islam has more political weight.

¹⁸ Busyro Busyro, Aditiya Hari Ananda, and Tarihoran Sanur Adlan, 'Moderasi Islam (Wasathiyyah) di Tengah Pluralisme Agama Indonesia', *FUADUNA: Jurnal Kajian Keagamaan dan Kemasyarakatan*, 3.1 (2019), 1 (p. 8) <<https://doi.org/10.30983/fuaduna.v3i1.1152>>.

¹⁹ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford ; New York: Oxford University Press, 2015), p. 11.

²⁰ Shihab.

²¹ Burhani.

However, The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as perspective, attitude, and behavior that take position in the middle path, always act fairly, and is not extreme in religion.²² This definition emphasizes the middle position regarding religious attitude, thought, and behaviour without mentioning the position between liberal and radical. In other words, moderate Muslim has been widely understood as the opposite of fundamentalist, radical, and extremist of Islam.

The importance of a moderate Islamic religious view seems to have rediscovered its significance in a plural world society, especially in the world condition Samuel Huntington called the clash of civilizations and aftermath of the 2001 terrorist attack in the heart of a city in the United States of America. The unprecedented rise of violence and extremism has emphasized the importance of a moderate religious outlook. Notably, the result of this violence and extremism is an even greater scale of devastation and loss of life within the Muslim community itself. Since then, the idea of moderate Islam has become the agenda of Islamic leaders in the world, especially in Indonesia.

In the Indonesian context, in the early 2000s the idea of moderate Islam was widely accepted in Indonesia by two major Islamic organizations, such as Nahdlatul Ulama (NU) and Muhammadiyah.²³ This moderate Islamic idea has even become part of the campaign of these two Islamic organizations to fight against the rise of radical narratives and acts of violence committed by a small number of Muslims in Indonesia. Within NU, in particular, the idea of religious moderation was translated by Kiai Hasyim Muzadi using the *Islam Rahmatan Lil Alamin* approach. Through this approach, as explained in

²² Kementerian Agama 'Tim Penyusun, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 17.

²³ Wahyudi Akmaliah, Priyambudi Sulistiyanto, and Sukendar, 'Making Moderate Islam in Indonesia', *Studies in Conflict & Terrorism*, 2022, 1–15 <<https://doi.org/10.1080/1057610X.2022.2034224>>.



further paragraphs, he created the parameter of moderation in Islam by providing guidelines, namely having a view that does not contradict religion and the state and respects the traditions and culture of the local community, which do not conflict with religious teachings. Of course, Kiai Hasyim's views on religious moderation are slightly different compared with the characteristics of religious moderation made by the Ministry of Religion.

A few years later, with the increasing symptoms of intolerance among religious people in Indonesia, the Ministry of Religious Affairs made a special policy related to the Strengthening Religious Moderation Program in 2019. Moreover, in the 2020-2024 RPJMN, the Ministry of Religion was appointed as a pioneer regarding implementing religious moderation in Indonesia.²⁴ This appointment was marked by the launch of a book on religious moderation from the government's point of view. This book contains three aspects: The first is a conceptual study of religious moderation. Second, empirical experience of religious moderation. The third, building strategies to strengthen and implement religious moderation. In the Ministry of Religious Affairs perspective, the characteristics of an individual who practices religious moderation, namely if they apply religious tolerance, have a national commitment, and accommodate local culture.²⁵ The Ministry has used this parameter until now and becomes a blueprint in every activity conducted by the Ministry.

Kiai Hasyim Muzadi's Biography

Kiai Hasyim Muzadi was born in 1944 in Tuban, East Java, one year prior to Indonesian independence. He was the seventh child of eight children of the couple Muzadi and Rumiati. Kiai Hasyim's father was a tobacco dealer at a local market, and his mother was a baker. His father was well known as a man who fond of Muslim

scholars (ulama). His father hoped that his son would become a Muslim scholar someday. Therefore, his father sent young Hasyim Muzadi to study at a local elementary Islamic school. However, Kiai Hasyim Muzadi prefers studying at a public elementary school (Sekolah Rakyat) rather than an Islamic school. Among his friends in year six of elementary school. He was the only student who graduated from the school. After graduating from elementary school, his father would like to register him to study at modern pesantren in Gontor. However, the pesantren did not accept him because he was not old enough to study there. As a result, he studied at a local public junior high school in Tuban. One and half years later, before he graduated from junior high school, he went to Pesantren Darussalam Gontor, Ponorogo, East Java, when he was 12 years old. During his study in the pesantren from 1956 to 1962, Kiai Hasyim Muzadi was known as an intelligent student in his class. He successfully made grade every year and became the best student in his classroom.²⁶ After graduating from modern Pesantren Gontor, Kiai Hasyim not only studied at Salafiyah Pesantren, such as Pesantren Senori Tuban, under the tutelage of Kiai Abu Fadlol who is known for his prolific writing of classical Arabic books but he also studied at Pesantren Lasem, Central Java.

After studying at several pesantren in Java, he pursued his study at the university level. In 1967, he went to Malang following his brother, Kiai Abdul Muchit Muzadi, who moved to the city and studied at the State Islamic Institute of Sunan Ampel (now State Islamic University of Maulana Malik Ibrahim). During his study at university, Kiai Hasyim Muzadi joined several extra-student organizations such as PMII (Indonesian Islamic Student Movement) and Ansor, Youth Movement of Nahdlatul Ulama. He was elected as a chairman of these organizations at the local branch and province level. His involvement in these organizations has allowed him to join with Islamic

²⁴ Edi Junaedi, 'Inilah Moderasi Beragama Perspektif Kementerian Agama', 18.2 (2019).

²⁵ Imam Subchi and others, 'Religious Moderation in Indonesian Muslims', *Religions*, 13.5 (2022), 451 (p. 1) <<https://doi.org/10.3390/rel13050451>>.

²⁶ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi: Cakrawala Kehidupan* (Depok: Keira Publishing, 2018).



political party of Nahdlatul Ulama and Partai Persatuan Pembangunan. He first became a local district legislative member at the age of 24. He was elected as a legislative member at a provincial level in 1986.

His teacher tested his spiritual maturity when he was asked to leave his political position as a provincial member of parliament with all the privilege and prestige he had received. Kiai Hasyim Muzadi was at the peak of political career at that time. Being a legislative member is considered the objective political goal of every political party member. He had to abandon the position which he had just occupied. His teacher asked him to leave his professional career and get involved more actively in social and religious activities such as teaching and giving religious speech to the community. His teacher asked him to make a living from other ways, instead of being a parliament member. He sincerely obeys his teacher's order and leaved the world of practical politics. His teacher asked him to build pesantren (Islamic boarding school) and become a Kiai who teaches Islamic knowledge to his students at the pesantren. Kiai Hasyim has established two pesantren for college students in Malang, East Java and Depok, West Java.

In addition to being a Kiai at the Pesantren, Kiai Hasyim is involved in Nahdlatul Ulama organization. Nahdlatul Ulama was his life focus from his teenage years. He is known as one of NU activists who started his career at the lowest level of the organization at the village level up to the national level. He has held executive positions as chairman at each level during his life. In his two terms of leadership in the Nahdlatul Ulama at the national level from 1999 to 2010, he successfully established an international branch of NU in more than twenty countries on all continents. These international chapters of NU were established to promote a moderate Islamic view of Nahdlatul Ulama internationally. In 2004, he also successfully organized the first international conference of Islamic scholars (ICIS), which led him to be the chairman of the International Conference of Islamic Scholars

(ICIS), consisting of Islamic scholars from more than forty countries. This organization was established to respond to international affairs, especially related to the Muslim world. With the collaboration of the Indonesian Ministry of Foreign Affairs, Kiai Hasyim promoted the values of Islam as *Rahmatan lil 'Alamin* to the international audience as a diplomacy tool. Accompanied by the Ministry officials, he is often invited to give a talk in the bilateral and multilateral interfaith dialogue involving multi-faith leaders around the world.

In his first term of leadership at NU, in 2004 he ran for vice president as a running mate of Megawati Soekarno Puteri. Unfortunately, he only suffered a heavy defeat at the hands of Susilo Bambang Yudhoyono and Jusuf Kalla. In 2005, he was chosen for a second term of being a chairman of NU in the 31st national congress (*muktamar*) held in Solo. During the second term of his leadership, he focused on consolidating national and international branches of NU. He also promoted the moderation of NU and Indonesian Islam at international forums. For this purpose, he was involved in international interfaith dialogue and forums. He was elected as one of the nine chairmen of the World Conference of Religion and Peace (WCRP) in its eighth conference in Kyoto, Japan in 2006. The WCRP was established fifty-one years ago, and its headquarter is located in the United Nations office in New York.

After his tenure as the chairman of NU in 2010, Kiai Hasyim was fully engaged in international interfaith dialogue through his organization called ICIS (The International Conference of Islamic Scholars) which was established in 2004. In addition, he was fully involved in the teaching and development of his two Islamic boarding schools (pesantren) in Malang and Depok. His two Islamic schools are called Al-Hikam which is inspired by a Sufi book called Al-Hikam written by Ibn Athaillah. His pesantren was built only for students at the university level. The pesantren are intended for those who study at the university, but at the same



time, they study and live in the Pesantren. After the 2014 general election, he was asked by President Jokowi to be his advisor until he passed away in 2017.

Kiai Hasyim Muzadi's Thought on Moderate Islam in the Perspective of *Islam Rahmatan Lil'Alamin*

Before the launching of Religious Moderation Program (*Program Moderasi Beragama*) led by The Ministry of Religious Affairs, Kiai Hasyim Muzadi promoted the idea of *Islam rahmatan lil 'alamin* in the beginning of 2000 to respond to the rise of religious extremism among Muslims and disseminate the idea of moderate Islam. In implementing moderate Islamic teaching, Kiai Hasyim Muzadi used the term of *Islam rahmatan lil 'alamin*.²⁷ He believes that by implementing this concept properly, Islam will be able to play an important role in creating a just and peaceful life in this world. In this concept, Islam means peace, whereas *rahmatan lil 'alamin* means compassion for all creation in the universe. Therefore, according to Kiai Hasyim, the meaning of *Islam rahmatan lil 'alamin* is Islam which presents in the life of people fostering peace and compassion not only for all human beings but also for other creatures such as animals and plantations. He also emphasizes that the blessing of Islam is not only for Muslims but also for human beings. His belief is like Kiai Abdurrahman Wahid, known as Gus Dur, who argues that Islam has universal values which can contribute to establishing dignified humanistic values.²⁸ He further points out that the universalism of Islam is reflected in its teachings, which concern humanity elements with its wisdom that emerge from the openness of Islamic civilization.²⁹

For Kiai Hasyim, *rahmatan lil 'alamin* is a Qur'anic expression. It is found in Surat al-Anbiya' verse 107: "And We did not appoint you,

except to become a blessing for all universe." Based on this verse, Kiai Hasyim points out that if Islam is implemented the way it is meant to be, Islam automatically brings *rahmat* to all creations in this universe. In this sense, for Kiai Hasyim, *Rahmat* can be divided into two: *rahmat* in the context of *rahman* and *rahmat* in the context of *Rahim*. Following the meaning of *Rahman* described by exegetes (*mufassir*), Kiai Hasyim defines *rahman* as a blessing of God that embrace all creatures, Muslim and non-Muslim. Whereas *rahim* is defined as a blessing that is given only to Muslims.

In order to realize Islam as *rahmatan lil 'alamin*, Kiai Hasyim translates the concept of *Islam rahmatan lil 'alamin* through the principle of *Ahlussunnah Wal Jama'ah*. As described by Muslim scholars from Nahdlatul Ulama, this principle means pure Islamic teaching taught and practiced by the Prophet Muhammad and his companions. Those principles are *tawasuth* (moderation), *i'tidal*, *tawazun*.³⁰ Those three principles have a close meaning and can be combined into the principle of *wasatiyah* (moderate). The character of *wasatiyah*³¹ has been embodied within Islamic teaching since the birth of Islam up to the end of this world. According to Kiai Hasyim, a combination of *tawasut* and *i'tidal* can be defined as a proper and correct understanding toward Islam with the use of correct methodology. Therefore, the result of the implementation of *tawasut* and *i'tidal* is *tasamuh* (tolerance), *tawazun* (balance) and *tasyawur* (dialog). *Tasamuh* means the balance between principles and appreciation for other principles. *Tasamuh* is born from these principles, while at the same time still respecting the principle of others. According to Kiai Hasyim, the opposite of *tasamuh* is exclusiveness, that is, people who hold a principle yet disrespect the

²⁷ Hariri Makmun, *Interview* {20 June 2018}.

²⁸ Syaiful Arif, *Humanisme Gus Dur, Pergumulan Islam Dan Kemanusiaan* (Yogyakarta: Ar-Ruzz, 2013, 2013), p. 283.

²⁹ Ngainun Naim, 'Abdurrahman Wahid: Universalisme Islam Dan Toleransi', *Kalam*, 10.2 (2017), 423 (p. 429) <<https://doi.org/10.24042/klm.v10i2.8>>.

³⁰ Abdul Muchit Muzadi, *NU Dalam Perspektif Sejarah Dan Ajaran (Refleksi 65 Tahun Ikut NU)* (Jakarta: Khalista, 2006).

³¹ Abdurrohman Kasdi, 'Wasathiyah Islam as the Road to Moderatism in Indonesia', *Al-Albab*, 8.2 (2019), 179-92 <<https://doi.org/10.24260/alalbab.v8i2.1356>>.



principle of others and consider themselves as the most righteous.³²

Kiai Hasyim argues that in order to apply *tawasut* and *I'tidal* in multi-faith and multi-cultural communities like Indonesia, moderate Muslims should be able to strike a balance between faith and tolerance. Because faith without tolerance leads to extremism and exclusivity, and tolerance without faith leads to gullibility and confusion. For Kiai Hasyim, a Muslim must consider tolerance as part of Islamic belief. In this sense, "the balance between faith and tolerance does not mean that 50 % faith and 50% tolerance. Instead, the balance means 100% faith and 100% tolerance." Hence, Kiai Hasyim pointed out that the moderates are different from the liberals. The moderates preserve a balance between tolerance and faith, while the liberals seek tolerance at the cost of gradually reducing faith. With tolerance, the moderates strive to live peacefully with others of a different faith. Kiai Hasyim calls this religious character as moderate Islam, which is the truth of Islam in Indonesia. What Kiai Hasyim has described on this principle of tolerance (*tasamuh*) is slightly different compared to what has been pointed out by other Muslim scholars.³³

Furthermore, he divided religious tolerance into two kinds: tolerance within internal Muslim and tolerance among non-Muslims. Regarding the former, he always quotes Surah Al-Qashas: 55, 'for us are our deeds and for you are your deeds'. The example of this tolerance is related to religious practices differently conducted by Nahdlatul Ulama and Muhammadiyah groups. Regarding the last, Kiai Hasyim argues that to implement religious tolerance, Muslims need to understand other religious believers. Understanding other religious believers, as he argues, does not mean that Muslims must agree and justify other religious beliefs.³⁴

³² Hasyim Muzadi, 'Speech of Kiai Hasyim Muzadi in the Interfaith Dialogue in Italy' (Italy, 2009).

³³ Hasyim Muzadi, 'Speech of Kiai Hasyim on Interfaith Dialogue in Perth Australia' (Perth, 2014).

³⁴ Sofiuddin, *Dakwah Bil Hikmah Reaktualisasi Ajaran Walisongo: Pemikiran Dan Perjuangan KH. Hasyim Muzadi* (Al-Hikam Press, 2017), pp. 55–56.

Kiai Hasyim argues that in the perspective of *Islam rahmatan lil 'alamin*, Islam teaches how to regulate the connection of theological, social, and humanitarian aspects. In terms of theological and ritual aspects, Islam has given a firm formulation that has to be believed and practiced by Muslims. This principle cannot be used as a reason to force other religious followers to embrace Islam. However, according to Kiai Hasyim regarding social aspects, Islam only teaches very general principles. The detailed and comprehensive translation of these principles is given to a consensus among respective communities with their uniqueness of different localities and history.³⁵ This argument is similar to Afifuddin Muhajir, who argues that Islam does not give detailed information about the relation between religion and state in social matters such as the form of government and state. Instead, Islam, as mentioned in the Qur'an, only prescribes the relationship between religion and state based on general principles or values such as justice (*al-'adalah*), equity before the law (*al-musawah*), democratic (*musyawarah*), and human rights and freedom (*al-hurriyah*) and control of people (*murāqabat al ummah*).³⁶

Islam *rahmatan lil 'alamin* recognizes the existence of plurality as a form of *sunnatullah*, which means that this is part of Allah's examination to human beings. According to Kiai Hasyim, plurality has been referred many times in the Qur'an:

"Among many signs of His greatness are the heavens and the earth and the many language and races. Verily, in this there are truly signs for those who are knowledgeable" (Ar Rum:22)

Allah says in Al-Hujurat 13:

"Oh Man, verily we have created you in the form of man and woman and made you into nations and tribes so that you may know one another. Verily are the most enlightened in Allah's eyes amongst you are

³⁵ Hasyim Muzadi, 'Speech of Kiai Hasyim Muzadi in the Interfaith Dialogue in Italy'.

³⁶ Afifuddin Muhajir, *Fiqh Tata Negara: Upaya Mendialogkan Sistem Ketatanegaraan Islam* (Yogyakarta: IRCiSoD, 2017), p. 8.



those who are truly pious. Verily Allah is All-Knowing and All-Recognizing.

For Kiai Hasyim, these verses have placed plurality as a main requirement in all creation. Many other verses in Qur'an call for peace and compassion by strengthening and mutually guarding the bonds of brotherhood. Allah says in Al- Hujarat 10:

"Verily, those who believe are brothers, for that reason, bring upon peace (mediate) between your brothers and fear Allah so that you may receive his blessing".

Kiai Hasyim points out that the essence of the order of God mentioned in the above verse is that to create peace, everyone must have a feeling of brotherhood. In this regard, quoting his predecessor, Kiai Ahmad Shiddiq, Kiai Hasyim mentioned three kinds of brotherhood (*ukhuwah*). First, *Ukhuwah Islamiyah* means the brotherhood that grows and develops on the basis of Islam as a religion in the national, local and international context. Second, *ukhuwah wathaniyah* means that a brotherhood that grows and develops on the basis of nationality. Third, *ukhuwah basyariah* means a brotherhood that grows and develops based on humanity. These three kinds of *ukhuwah*, for Kiai Hasyim, must be implemented in accordance with the individual position of Muslims. Muslims cannot contradict those three kinds of *ukhuwah* to materialize *rahmatan lil alamin*.³⁷

Kiai Hasyim argues that *ukhuwah Islamiyah* and *ukhuwah wathaniyah* is the foundation for achieving *ukhuwah insaniyah*. As Muslims, they must carefully consider implementing *ukhuwah Islamiyah* and *ukhuwah wathaniyah*. These two kinds of *ukhuwah* (brotherhood) should not conflict or contradict one each other. When Muslims live with others (non-Muslim or non-Indonesians), they must establish *ukhuwah* and honor other people so as to create pleasing cooperation. According to Islam, brotherhood among people is not an exclusive brotherhood confined only to Muslims. Instead, according to Islam, brotherhood is a wide brotherhood that includes

atheists as long as they are not hostile to Muslims. The Prophet Muhammad has given examples of peace and tolerance in the pluralistic society. In Medinah, he made Madinah Charter (*Piagam Madinah*) declaration that guarantees peaceful coexistence among religions. As a result, during the conquest of Mecca, the Prophet guaranteed every person, including defeated enemies, their security and safety. The Prophet Muhammad (pbuh), for 23 years, always promoted dialogue in all his mission of *rahmat* across tribes, culture and religions. Kiai Muzadi admits that the Prophet succeeded in achieving this mission.

Kiai Hasyim pointed out that in order to implement *tawasut* (moderation) and *I'tidal* in society, he uses three approaches. First, *Fiqhul ahkām*, means to decide fiqh law, which is applied to ummah who are ready to implement it. Second, *Fiqhul da'wah* is used to preach and develop Islam in wider society so that its approach is based on guidance and counseling. Third, *Fiqhu siyāsah*, an Islamic jurisprudence, discusses how to relate religion and politics.

Those three approaches, according to Kiai Hasyim, possesses an implication to every Muslim in its implementation. For instance, *Fiqh al-Ahkām* approach produces *bahsul masail* tradition in finding a legal solution. *Fiqh Dakwah* approach creates a methodological way of preaching Islam honestly and correctly. The combination of two approaches will lead to the creation of *ukhuwah Islamiyah* among different schools of thought (*mazāhib*) and streams within Islam. *Fiqhu Siyāsah* approach is a pattern that explains the interrelation between religions and the relation between religion and state.³⁸

According to Kiai Hasyim, there are four reasons for implementing *Islam rahmatan lil 'alamin* in the global context. First, based on his experience as a chairman of Nahdlatul Ulama (NU), he believes that because Nahdlatul Ulama implements the concept of *Islam rahmatan lil alamin*

³⁷ Muhlas Syarkun, *Jembatan Islam - Barat: Dari Sunan Bonang Ke Paman Sam*, 1st edn (PS, 2015).

³⁸ Nasihin Hasan, Khariri Makmun, and Agus Mulyana, K.H. Ahmad Hasyim Muzadi: *Pesantren Scholar Campaigner of Moderate Islam for Global Peace* (Jakarta: ICIS, 2016).



translated with *tawasut*, *I'tidal*, followed with *tasāmuḥ* and *tawāḥḥuṭ*, Nahdlatul Ulama succeeded to uphold *ukhuwah Islamiyah*; dialogue with other religions. Second, as the counter narration of the spread of Islamophobia in Western countries. Islam in the West has been placed in the prism of a clash of civilization between Islam and western civilization. Third, as part of the integrative role of religion in the campaign for justice and peace of the world. Fourth³⁹, as a value basis and approach. In order to create peace and a just world, people need a moderate basis of religious thought. Therefore, building a positive image of Islam cannot be fulfilled without implementing *Islam as rahmatan lil 'alamin*. In this sense Kiai Hasyim is confident to bring the concept Islam as *rahmatan lil 'alamin* to international world.⁴⁰ It is for this reason and inspired by the Komite Hijaz initiated by Kiai Wahab Hasbullah when he criticized the policy of Saudi Kingdom, Kiai Hasyim established International Conference of Islamic Scholars to be an organization to promote Islam as *rahmatan lil alamin* internationally.⁴¹

National Commitment and Respecting the State Form in the Light of *Islam Rahmatan Lil al-'Alamin*

The issue of religion and state relations was a strategic and important theme to be discussed, especially, when the Islamic world had become several states in the post-colonial period. In the Indonesian context, since the inception of this country, the issue has attracted the attention of the state's founding fathers to seek an ideal pattern of relation in the life of the nation, state, and society. After the Reformation era, the issue reappeared in the public discussion particularly due to the freedom of speech and politics. In addition to several parties that emerged, religious movements also mushroomed and gained new followers during the reform era. Moreover, religious violence and conflict in several regions

not only took place between religious groups but also occurred within religious groups. Several Indonesian Muslim groups began questioning the relationship between religion and state. The idea of Islamic state and application of shariah bylaws that the state has banned during the New Order regime were discussed and offered in public debates. They wished to return to Islam not only as an ideology of the state but also as the basis of the state. Some of them promoted the idea of *khilafah* system as an alternative system of the state.⁴²

In response to this issue, Kiai Hasyim argues that the nature of moderation and inclusiveness of Islam can be reflected in daily living as a state and as a nation. As implementation of Islam *rahmatan lil 'alamin*, the Muslims in Indonesia, although the majority, never impose Islam as a formal foundation of the nation. Since the beginning, the founding fathers realized that Indonesia is a nation of pluralism from religious and cultural perspectives. For that matter, they wish not to have Islam as the formal basis of the Indonesian state. For the founding father, Pancasila was consistent with the teachings of religions and capable of uniting the pluralism and multiculturalism in Indonesia. Kiai Hasyim points out that Pancasila was a smart choice in maintaining the unity of the Indonesian nation.⁴³

The question therefore is why Indonesia, with the most population of Muslims is not adopting Islam as the nation's foundation. In Kiai Hasyim's opinion, there is always a disconnection between symbols, the formal appearance of religion, and the reality of performing religious teachings. Even though a country may have the basis of Islam or in the form of an Islamic state, it does not automatically implement the values of Islam effectively in a system of the state. Often, countries with the foundation of Islam have a

³⁹ Zarkasy, p. 7.

⁴⁰ Syarkun.

⁴¹ Misbahus Salam, *Islam Rahmatan Lil Alamin: Bunga Rampai Pemikiran Dan Aksi Dr. KH.Hasyim Muzadi* (Jakarta: Pena Salsabila, 2017).

⁴² Arif Zamhari, 'Defending Islamic Tradition: Theological Responses of the Hadrami Majlis Taklim Groups toward the Salafi-Wahabi Preaching Movement in Contemporary Indonesia', *Journal of Indonesian Islam*, 16.1 (2022), 75–102
<<https://doi.org/10.15642/JIIS.2022.16.1.75-102>>.

⁴³ Sofiuddin.



dictator at their leaders. He witnesses the leaders of Islamic states conduct governance in ways conflicting with Islamic teachings. They accumulate personal wealth and inherent to their offspring power dictatorship, despite their people starving and suffering.

As an Indonesian Muslim, Kiai Hasyim convinced that a nation with the foundation of Islam and yet possesses leaders that ignore Islamic teachings are no better than a nation whose foundations are not Islam and yet apply the substantive values of Islamic teachings. Indonesia is an example of a nation that does not adopt the foundations of any religion. However, Indonesia implements the substantive value of religions and makes religions a source of inspiration for statehood. In return, the substantive values of religion implemented at the state level will turn into a sociological accumulation and become a focal point at the governance level, where it later becomes a product of law and legislation.

Religious verses and scripture are not a preference of Indonesia to be translated into formal law for the simple reason that religious text and scripture will differ from one religion to another. Kiai Hasyim argues that if Muslims impose such sacred scriptures in living of statehood, this will no doubt causes theological friction amongst faiths.

Kiai Hasyim argues that although not following a foundation of religion formally, Indonesia is also not a secular country. Indonesia is a country that recognizes that belief in All mighty God. For that reason, it is not only compulsory to provide protection but also to ensure the peaceful coexistence amongst faiths without the need to intervene in the theology of religions. In this regard, religion will be protected by the state, whereas the full implementation and application of religious teachings be mandated to socio-religious organizations such as the NU, Muhammadiyah, Al-Irsyad, PGI, KWI, Walubi, and others.

According to Kiai Hasyim, on the other hand, a secular state almost certainly cannot provide the space for religions, be it formally or

substantively, in creating the products of law and implementing statehood. In this sense, religion is always vis-a-vis with the state. For this reason, in many instances, a secular state implements law and legislation that conflicts with religious teachings in the country. For example, proclaiming justice and human rights, a secular state in Europe introduced a law that approves same-sex marriage, despite being prohibited by religious teachings.

For Kiai Hasyim, although Muslims constitute the majority of the Indonesian population (some 88% Moslems, 6% Protestants, 3% Catholics, 2% Hindus, and 1% Buddhists, Confucians, and others), Indonesia is neither a theocratic state nor a secular one in the true sense. Instead, it is a state based on the five principles of Pancasila: belief in One God Almighty, humanitarianism, national unity, democracy, and social justice. The creation of the Ministry of Religious Affairs serves all major religious groups: Moslems, Protestants, Catholics, Hindus, Buddhists, and Confucians.

For Kiai Hasyim, the Pancasila is a national consensus and the common platform for all religious groups to meet and discuss the future of Indonesia. It is an ideology and, at the same time, the nation's goal. Pancasila's principles promote the culture of tolerance among religious groups and between religious groups and the local belief systems. Within the framework of Pancasila, a person believes in the truth of their religion and, at the same time, respects the followers and the doctrine of other religions.

The concept of an ideal state-religion relation in the Indonesian political context, as Kiai Hasyim mentioned above, is similar to the view of other Indonesian ulama. Kiai Afifudin Muhajir, for instance, argues that in the view of Islam, the presence of the state is not the objective (*ghāyah*) but merely a means (*wasīlah*) to achieve the goal. The aim of the state establishment is to materialize the benefit of human beings physically and spiritually. Due to its position as a means, it makes sense if the form of state and the government system is not mentioned in detail and



explicit in the Qur'an and the Prophetic tradition. Instead, the Qur'an and the Prophetic tradition only prescribe the universal principles including deliberation (*al-syārah*), justice (*al-'adālah*), equality (*al-musāwāh*), and the freedom (*al-hurriyah*) and the check and balance of people (*riqabat al-ummah*). According to Islamic point of view, these principles should be used as the principles for the implementation of government.⁴⁴ In other words, the form of the state does not matter. Something that matters is to what extent the state can implement those universal principles.

Therefore, as Kiai Hasyim Muzadi argues, being moderate Muslims in Indonesia means they should respect the form of the Indonesian state as part of the implementation of their belief as Indonesian Muslims. Furthermore, for Kiai Hasyim, being a moderate Muslim should not confront religion and state. In other words, as Indonesian Muslims they can be good Muslims, and at the same time, they can be a good citizen.

The Accommodation of Local Culture in the Light of Islam Rahmatan Lil 'Alamin Concept

Kiai Hasyim believes that every Muslim agrees that Islam is one. They believe that Prophet Muhammad, peace be upon him, is the messenger of Allah and the Qur'an and the Prophetic Tradition as the source for Islamic teachings. However, the understanding of Islam and its manifestation in detail has been different from one place to another and from time to time. For that reason, the terms such as European Islam, Arabian Islam, and Indonesian Islam are often mentioned. We also recognize classic Islam, moderate Islam, and modern Islam.

The first time Islam arrived in Indonesia was brought by traders from Gujarat and Hadramaut around the 13th century. Unlike the Islamization process elsewhere, the arrival of Islam in Indonesia was peaceful and without bloodshed. They came neither as conquerors nor occupiers. Their only motive for arriving in Indonesia was to be traders and optimize their intellect and trading skills and advance civilization for da'wah

(preaching). They utilize their trade wealth for da'wah's interests instead of profiting from personal wealth.

Islam was accepted in Indonesia because the traders used culture, tradition, and local language as an entry point for their preaching (*dakwah*). They did not use the approach of oppression (power). These Muslim traders did not impose their culture of origin when faced with local cultural communities. Instead, they accommodated the local culture through acculturation without drastic changes. If the local culture did not conflict with Islamic teaching, they would appreciate and utilize it with a touch of Islamic values.⁴⁵ However, if it contradicts Islamic teachings, they will amend it with tenderness and patience. Based on this historical evidence of the Islamization of the archipelago, Kiai Hasyim believes that Islam places culture and tradition in proportional ways. They should be measured by Islamic norms and religious teaching. As a result, any culture and tradition that are in accordance with legal norms and Islamic teaching, wherever they come, need to be developed based on principle:

المَحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ means: preserving the good old and adopting the new that is better.⁴⁶ This principle can prevent Muslims from blind attitudes, which always accept the old thing and reject all kinds of new things or vice versa, always accept the new one and reject the old one. In addition, this principle can provide space for Muslims to be able to accept good culture and tradition according to Islamic teaching even though they are not mentioned primarily in the Qur'an and Sunnah.

Through cultural Islamization, Kiai Hasyim witnessed that many artefacts and sites of Hindu and Buddhist culture in Indonesia are retained, such as the Borobudur dan Prambanan temples, which were not destroyed for the sake of *dakwah*.

⁴⁵ Moh. Nailul Muna, 'Moderate Islam In Local Culture Acculturation: The Strategy of Walisongo's Islamization', *Islamuna: Jurnal Studi Islam*, 7.2 (2020), 166–84 <<https://doi.org/10.19105/islamuna.v7i2.3661>>.

⁴⁶ Abdul Muchit Muzadi, p. 73.

⁴⁴ Muhajir, p. 43.



To date, the Borobudur and Prambanan Temples stand firm, albeit the population surrounding the area is mostly Muslims. In fact, until nowadays, the Hindu and Buddhist community in Indonesia still visit the temples for ritual purposes without any intervention by local Muslims.

Kiai Hasyim argues that this process of cultural Islamization would later deeply influence the worship practices of Muslims in Indonesia. This is the uniqueness of Islam in Indonesia compared to Islam in other places. Since it first arrived in Indonesia, Islam had a touch of pluralist culture and well-rooted religions that have existed for centuries. Because of naturally living in diversity, the Muslims in Indonesia have provided a lot of room for other religions to grow and flourish in Indonesia. For Kiai Hasyim, to create harmony, Indonesian Muslims should implement those values by respecting local culture because it is part of the nation's heritage.

Conclusion

Moderate Islam, in the view of Kiai Hasyim Muzadi, can be explained by using the concept of Islam rahmatan li al'alam, derived from Qur'an. With this concept, Kiai Hasyim's view on moderate Islam differs from his Muslim fellows in other countries. Another difference in his idea lies in how he explained the concept of Islam moderate by taking into account the context of Indonesia as the biggest Muslim country in the world in which Islam is a new religion that first came to this region when other religions and cultures had long flourished in the area and had been embraced by the majority of its people. In addition, Kiai Hasyim's perspective on moderate Islam is influenced by Nahdlatul Ulama's religious views that emphasize principles of *tawasut*, *tasamuh*, and *tawazun* in every aspect Muslim life. With this view, Kiai Hasyim offers a perspective of a religious view that has an Islamic character in the archipelago. Unlike the Indonesian Ministry of Religious Affairs' concepts of religious moderation, Kiai Hasyim does not divide the characteristics of religious moderation into three

characteristics: national commitment, religious tolerance and local cultural accommodation.

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