

# The Nahdlatul Ulama Model In Developing Religious Moderation

## Analysis of the Acceptance of the Single Principle of Pancasila and Efforts to Implement it in Indonesia

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### ABSTRAK

The Indonesian nation is truly a nation whose character is accommodative, selective, moderate, with the substance (mahiyah) of each being in line. The Indonesian nation is a religious nation and respects differences. The attitude of accepting Pancasila as a fixed price is due to the strong insight and attitude of religious moderation within oneself and the environment so that one of the benefits is accepting Pancasila as the basis of the nation and state. Methods: This research uses a qualitative approach, collecting data through interviews, observations, discussions and literature documents . Results: Pancasila is the philosophy of the Indonesian nation which is the basis for all aspects of the life of the Indonesian nation. Pancasila, a human product, cannot be religious or considered equivalent to religion. Pancasila has five values which are in line with Islamic teachings. Conclusion: first, Ma'lumun min ad-dini bi an-Nadhari wa al-Ijtihad: Called Wadl'iyun Basyariun: made by humans by directing all their rational potential with ijtihad. For example, Pancasila is a human creation that is in the realm of discussion or enters the realm of reason and can be discussed as deeply as possible. Second, Ta'abbudi is called ma'lumun min ad-addini bi ad-dlarurah: It is called Wadl'iyun dewan: made by God. Located in the permanent area. You can't think about it, for example obligatory prayer, fasting, the pillars of Islam, the pillars of faith, the propositions of the Qur'an, these cannot be included in Wadl'iyun Basyariun.

### INTRODUCTION

Kiai Ahmad Siddiq's view is an effort to proportionalize Pancasila and Religion (wadl'u syai'in fi mahallih) or put things in their place, so that within the State and society Pancasila and Religion can be practiced better. Kiai Ahmad Siddiq's insight can give birth to the fact that the Indonesian nation is truly a nation whose character is

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accommodative, selective, moderate, with the substance (mahiyah) of each being in line. The Indonesian nation is a religious nation and respects differences (Choirul Anam, 2010). This is the insight left behind by NU which must be preserved and cared for so that NU Jam'iyah and NU Jama'ah are independent (Ahmad Halid, 2023) and able to exert influence in the international world..

The attitude of accepting Pancasila as a fixed price is due to the strong insight and attitude of religious moderation within oneself and the environment so that one of the benefits is accepting Pancasila as the basis of the nation and state. Religious moderation is an attitude of life that is in the middle, not leaning left, right, forward or backward, but being in the middle in seeing and resolving a problem (Subhan Hi Ali Dodego, Doli Witro, et al, 2020). Islam does not prohibit this, because it does not explicitly regulate it. The existence of Islam as a wasatīyah religion is the answer to the phenomena that occur in Islam as stated in the Qur'ān (Lailiyatul Azizah, et al, 2020). Religious moderation is a perspective, attitude and behavior that always takes a middle position (tawassuth) always acts fairly (ta'addul), and is not extreme (tatharruf) in religion. Religious moderation is the key to creating religious tolerance and harmony (Ministry of Religion of the Republic of Indonesia. 2021).

Religious moderation according to KH. Ahmad Siddiq (2005) is thoughts, attitudes and actions that are tawassuth (i'tidal), tawazun and tasamuh, not extreme. So the religious moderation established by KH. Ahmad Siddiq (Khittoh NU) became a tool as the sole principle for accepting Pancasila as the basis of the Republic of Indonesia. The thoughts of KH Ahmad Siddiq (NU) are very suitable for the plurality of nations in building a country based on Pancasila law, not just using an Islamic state but harus salam by practicing Pancasila as part of the values of Islamic teachings, as was the policy of the Prophet to build the city of Medina with the Medina charter for unite the nations and tribes of the city of Medina. This is what the Nahdlatul Ulama ulama want in developing nations and tribes and cultures in Indonesia.

Previous research on the acceptance of Pancasila has been carried out by many experts and novice article writers who all stated that Pancasila is for the nation of Indonesia and the Republic of Indonesia which is independent and united amidst diversity. Binov Handitya in the article explains that the government has made maximum efforts to instill Pancasila values in the implementation of education (Binov Handitya, et al, 2019). The KKNi curriculum requires all state or private universities,

public or religious universities to teach the Pancasila subject to all students with 3 credits.

Pancasila can provide the strength to usher the Indonesian nation into an era of glory as a dignified nation in civilization (Muhammad Mona Adha and Erwi Susanto, et al, 2020). Pancasila education forms students' honest character compared to the existence of an Honesty Canteen (T Heru Nurgiansah, et al, 2021). Students' honest behavior is in line with the material content in this subject, namely about values and norms (T Heru Nurgiansah, et al, 2021)

If Pancasila is a philosophy, then Pancasila can bring love, wisdom, wisdom (Heri Herdiaw. Fokky Fuad Wasitaatmadja, Jumanta Hamdayama, et al, 2018) and in turn becomes the basic concept of a person or nation, group being good, mature and living a life full of love. love by building good relationships with anyone. Pancasila insight for the Indonesian nation as a pillar of complete life such as religious attitudes, justice, democracy, socio-economic strength, politics, culture, security and defense and so on. Pancasila is a common platform for various political ideologies in Indonesia. contains the meaning that Pancasila is used as a means of unifying society and a conflict resolution procedure (Andrew Shandy Utama, Sandra Dewi et al, 2019). Pancasila as an ethical system is a moral that can be realized in actions that can be seen so that it involves many aspects of life. (Fannia Sulistiani Putri and Dinie Aggtaeni Dewi, et al, 2021)

The results of previous research show that this research is very important for knowing, analyzing and developing social attitudes towards accepting Pancasila as Indonesia's single principle and its application in individual and state life. This is something that has not been carried out much research by experts, and researchers will seriously develop it

## RESEARCH METHODS

### 1. Research Approach

This research approach uses descriptive qualitative by strengthening the history of the acceptance of Pancasila, especially the history of the 2984 NU congress in Situbondo. The congress in Situbondo was Nahdlatul Ulama's final stance in accepting Pancasila as "Dead Price for the Nahdliyyin" meaning that Pancasila could no longer be tinkered with and had become the final source of Indonesian state law. For those who reject it

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and destroy it, Nahdlatul Ulama is here to defend Pancasila by risking their lives for the integrity of Indonesia and advancing independence from world colonialists..

## **2. Data Source**

The data sources used in this research are divided into two, namely primary and secondary data. Primary data is basic data about religious moderation, Pancasila thinking and its acceptance in national and state life. Meanwhile, primary data is supporting data such as analysis of KH Ahmad Siddiq's thoughts.

## **3. Research Subject**

The subjects of this research are the Nahdliyyin, especially the NU Branch administrators in Jember Regency, East Java, Indonesia. Nahdliyyin community activities to strengthen Pancasila, such as Pancasila village, house of religious moderation in Jember Regency, East Java-Indonesia

## **4. Data collection technique And Analysis**

Data collection for this research was carried out by means of observation, interviews and documents regarding the acceptance of Pancasila and interpretations of Pancasila in the form of books or articles and manuscripts stored in the library. Then the results of data collection were analyzed using the Milles and Huberman model

## **5. Research Ethics**

The ethics of this research is that first the researcher plans what is needed in the research, the aim is that during the third interview or in the field the researcher has clear and ethical guidelines in accordance with what the informants expect.

# **RESULTS AND DISCUSSION**

## **1. Acceptance of the Single Principle of Pancasila is Formed from the Insight of Religious Moderation**

The historic event of the mass acceptance of Pancasila was the NU congress in Situbondo in 1984 which was chaired by, among others: KH. Ahmad Siddiq, KH. As'ad Syamsul Arifin and KH Abdurrahman Wahid. One of the outputs of this congress was the acceptance of Pancasila as the sole principle of Indonesia, where every citizen is obliged to uphold and implement what is contained in it. The ulama who succeeded in rationalizing Pancasila so that it was accepted by Indonesian ulama and scientists was KH. Ahmad Siddiq and KH. Abdurrahman Wahid, many other kiai.

KH. Ahmad Siddiq is one of the Islamic boarding school kiai who worked hard so that Pancasila could be accepted by Islamic boarding school salaf ulama who opposed it

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as the basis of the Indonesian state. One of his views regarding the invitation to accept Pancasila is as follows:

Pancasila and Islam are two things that can be compatible and support each other. The two do not conflict and should not be contradicted." "NU" accepts Pancasila based on sharia views, not solely based on political views. And NU still adheres to the teachings of Islamic aqidah and sharia (Afton, 2012). Pancasila, which is widely debated, is "like food", that we have been eating Pancasila for 38 years, how come we are only now asking about halal and haram" (Ahmad Halid , 2016)

Pancasila is the national ideology of the Indonesian nation which was formulated and created by humans (Afton, 2021), and is different from the Islamic religion as "wadh'ulun dewalyyun (revelation of Allah's creation), not human thought ("wadh'ulun basyariun), and even not the thoughts of the Prophet Muhammad SAW" (Ahmad Halid, 2022), but Pancasila is man-made and has become a national ideology, it is impossible to become a religion (Choirul Anam, 2010).

Pancasila with developed reason and knowledge, but don't mix it with religion. "The worldly Pancasila should not be religiousized and religion should not be converted to Pancasila," (Ahmad Halid, et al, 2022)

The views of kiai Ahmad Siddiq, according to Abd. Halim Soebahar is an effort to proportionalize Pancasila and Religion (wadh'u syai'in fi mahallihi) or put something in its place (Abd. Halim Soebahar, Questions and Answers, 2022), so that in the State and society Pancasila and Religion can be practiced better . Kiai Ahmad Siddiq's insight can give birth to the fact that the Indonesian nation is truly a nation with an accommodative, selective, moderate character, substance (mahiyah) of each in line, the Indonesian nation is a religious nation (Choirul Anam, 2010). The acceptance of Pancasila is an insight into UN's religious diversity, NU's multicultural concept. This is Kiai Ahmad Siddiq's legacy which must be preserved and cared for to be able to overcome the inflation of peace and religious moderation at the national and international levels.

The Nahdliyin created Pancasila villages with the aim of preserving Pancasila as the basis of the Indonesian state (Huda, Interview. 11 January 2023). NU Village (Aswaja) aims to develop NU traditions: Tahlilan, yasinan, shalawatan, berzanjian, diba'an, ratibul haddad, Maulidan. NU villages that have been formed in Jember-East Java-Indonesia include Kalisat, Rambipuji, Panti, Sumpersari, Mumbulsari (Observation, 18 August 2023). Meanwhile, the aim of the religious moderation village in Sidomekar

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Semboro Jember Village is to maintain harmony and strengthen the national spirit (Observation 27 July 2023). The Silo Jember religious moderation village aims to uphold religious moderation behavior and diversity, joining hands as an effort to realize national unity (Observation, 15 August 2023 )

A crucial issue from the perspective of some Islamic groups who aspire to unify Muslims under the auspices of a single state (khilafah) or the view of classical jurisprudence, however, NU has another way, namely developing civilizational jurisprudence, namely jurisprudence that can prevent the exploitation of identity and ward off the spread of hatred between groups. On the other hand, supporting solidarity: mutual respect for differences in people, cultures, and nations in the world. In fact, these are better able to realize the main objectives of the Shari'a (Maqasid as-Syariah) in the context of the state (Yeny Wahid, 2023).

## 2. Implementation in Indonesia

### a. Moderate Insight

KH Ahmad Siddiq's thinking is admired by many people because his thinking is selective, objective, comprehensive, accommodating and far-sighted regarding public issues including the issue of Indonesian diversity, religious relations and Pancasila to the issue of what the final form of a nation will be in forming a developed nation. His thinking responds to the narrow perspective of Muslims regarding the world of Sufism, many Muslims are still dominated by a Ukrainian orientation and tend to forget about worldly life, this, according to Kiai Ahmad, is considered an incomplete idea in understanding Islam so that tendencies appear everywhere that run out of control. Sufism, according to him, Tariq cannot exist without Sufism, and Sufism cannot move without Sharia, and Sharia cannot exist without Aqidah, (Choirul Anam, 2010) The impact of thoughts that are not fully understood by Muslims causes Indonesian Muslims to survive more in the sector of preserving moral and spiritual values but is very weak in developing creative, innovative ratios and reasoning. Then another impact of incomplete thinking is that they will become kiai or leaders who are only able to lead prayers or spiritual teachers in the narrow sense.

Muslims should be able to clearly understand the religious boundaries that cannot be debated and what areas can be discussed rationally, therefore, KH Ahmad Siddiq provides two boundaries for debate for Muslims, namely first.

Ta'abbudi commands are orders from Allah SWT that must be carried out properly and not changed, must not be thought about or debated again, such as the obligation to pray five times a day, the prohibition of adultery, the obligation to fast and so on. Second, the command of Allah SWT which is Ma'qulul Ma'na, namely matters that can be reasoned with by reason and discussed or presented in seminars. Wailiyah - an area mapped by KH. Ahmad Siddiq can be distinguished in the following table

No	Areas of Islamic teachings which can be reasoned and which cannot be reasoned with	The description
1	<i>Ma'lumun min ad-dini bi an-Nadhari wa al-Ijtihad</i>	It is called Wadl'iyun Basyariun: made by humans by directing all potential ratios with ijthad. For example, Pancasila is a human creation that is in the realm of discussion or enters the realm of reason and can be discussed as deeply as possible
2	<i>Ta'abbudi is called ma'lumun min ad-addini bi ad-dlarurah</i>	It is called Wadl'iyun dewan: made by God. Located in the permanent area. You can't think about it, for example obligatory prayer, fasting, the pillars of Islam, the pillars of faith, the propositions of the Qur'an, these cannot be included in Wadl'iyun Basyariun.

Table 1 Insights into Moderation, leading to the implementation of Pancasila

Table 1 provides insight into religious moderation and diversity because humans have understood the areas of the mind and heart so that they can be deepened as deeply as possible according to their respective fields. In the field of "Wadl'iyun Basyariun" it includes a discussion of the final form of the Republic of Indonesia from the struggle of all Indonesian people, which includes Muslims and non-Muslims. Taking Pancasila as the basis of the state so that Muslims and non-Muslims do not hesitate in participating in building the Republic of Indonesia, especially young Muslims who realize that Islam commands governing the country by means of ijthad, the result of the ijthad is that the Republic of Indonesia is a

legal state based on Pancasila. The human-made Pancasila, which seeks to regulate all human and state affairs, of course contains the values of Islamic teachings in their entirety and in general. Therefore, Pancasila is the result of a formulation by Indonesian ulama which is based on the Koran and the journey of the Prophet Muhammad, his companions who led the Muslim community at that time. The results of the "Pancasila" ijtihad have succeeded in building a united and peaceful Indonesian nation and state, so it has become the "final form and fixed price" for Indonesia. For groups or individuals who try to tamper with Pancasila and weaken it, it will be an enemy for all of us to declare war with them, because they are destroying or threatening the sovereignty of the Republic of Indonesia. Muslims certainly understand that the Messenger of Allah did not inherit an "Islamic Caliphate". However, he ordered the formation of a state based on Ijtihad or consensus to be able to uphold the commandments of good and evil, uphold justice, and eradicate poverty and ignorance (Mahfud MD, 2022).

#### **b. Community Movement**

The application of Pancasila among diverse communities is realized in the form of innovative activities, such as the results of articles by Iwan Satriawan, Muhammad Nur Islami, Tanto Lailam (et al, 2019). Constitutional Awareness Culture (2) Prevention of Radicalism through Instilling Pancasila Ideology. Meanwhile, according to Yeyen Sormin and Dinie Anggraeni Dewi (et al, 2022) Internalizing Pancasila Values in the Millennial Generation to Eradicate the Intolerance Movement Towards an Advanced Indonesia. Purwaningsih, Imam Mawardi, Nurodin Usman (2023) realizing the Pancasila Student Profile. Muhammad Aziz Hakim (2016) attempts to reposition Pancasila in the struggle for movement ideologies in post-reformation Indonesia: Pancasila as the vision of the nation and state. Pancasila is an ideal or hope to be achieved, not a current factual condition. This view is based on the argument that there are too many factual conditions that are far from the values of Pancasila. Mathias Jebaru Adon (2022) Fostering the Spirit of Pancasila as a Basis for National Unity and Unity as an Effort to Fight the Populist Movement in Indonesia. Actualization of Pancasila Values in National and State Life. (I Wayan Tagel Eddy, et al, 2018)

The next community movement effort is Pancasila as the Basis for Rejecting the Religious Radicalism Movement in Indonesia and Its Effects on the Unity and Unity of the Indonesian State, (Lisa Afsari Putri A, et al, 2021). Efforts to Increase Cultural



Literacy Through the Scout Movement in Instilling Pancasila Values and Constitutional Awareness in the Information Technology Era (Nova Deswita S, et al, 2020). Cultivating Pancasila Values and Efforts to Prevent the Growth of Radicalism in Indonesia (Sudjito Sudjito, Hendro Muhaimin, et al. 2018).

*What is very interesting about community activities is the Pancasila village, as the results of research by Isna Sari Rukmana, Samsuri Samsuri, Darto Wahidin, which was declared as a Pancasila Village in 2004. Routine activities are carried out to develop Pancasila values in Pancasila Village through mutual cooperation, deliberation, discussion. , collecting aid funds, regular social gatherings, and national meetings. The values developed in Pancasila Village are through religious attitudes, tolerance, unity, deliberation and social justice (Isna sari Rukmana, Samsuri Samsuri, Darto Wahidin et al. 2020). Apart from that, the activities of the nahdliyyin community's love for Pancasila were enlivened on August 17, Indonesia's independence by holding a competition to read the most beautiful Pancasila text, salvation, Tahlilan, Pancasila seminars (world campus), memorizing Pancasila, interpreting Pancasila and so on..*

## CONCLUSION

Religious moderation from textual to contextual "Single Principle of Acceptance of Pancasila" at the 1984 NU Congress" means that all Indonesian people, especially the Nahdliyin (Islamic boarding school) accept Pancasila as the basis of the State which is not conflicted with Islamic values, does not conflict Pancasila with faith. Pancasila for the Nahdliyin is considered to be the result of the views of Islamic creed and Islamic law. Therefore, for the Nahdliyin "Acceptance of the Single Principle of Pancasila at the 1984 NU Congress" must be a guideline for the entire Indonesian nation to face global challenges as the Indonesian nation is able to achieve complete unity in developing Indonesia in the midst of diversity and competition.

There are two strong reasons for religious moderation and accepting Pancasila for the Nahdliyyin, namely first, Ma'lumun min ad-dini bi an-Nadhari wa al-Ijtihad: It is called Wadl'iyun Basyariun: made by humans by directing all potential ratios with ijtihad. For example, Pancasila is a human creation that is in the realm of discussion or enters the realm of reason and can be discussed as deeply as possible. Second, Ta'abbudi is called ma'lumun min ad-addini bi ad-dlarurah: It is called Wadl'iyun dewan: made by God. Located in the permanent area. You can't think about it, for example obligatory prayer, fasting, the pillars of Islam, the pillars of faith, the propositions of the Qur'an, these cannot be included in Wadl'iyun Basyariun

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