

The Identity of the Nusantara Islamic Community (Wasatiyah Islam and Progressive Islam)

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Abstract

This research investigates the unique identity within the Indonesian Islamic Community, specifically focusing on Washotiyah Islam (moderate Islam) and Progressive Islam. Utilizing a descriptive approach and literature analysis, it delves into their roles in shaping the community's distinct character. Data is drawn from document studies, historical research, and extensive literature analysis. The findings reveal that both Washotiyah Islam and Progressive Islam have had a positive impact on Indonesian society and civilization. Washotiyah Islam emphasizes moderation, tolerance, and harmony in religious practices, contributing to a balance between religious values and local culture, as well as fostering cooperation and dialogue, crucial for social cohesion. Progressive Islam, as embraced by Muhammadiyah and Nahdlatul Ulama, underscores da'wah's role in societal improvement, involving ulama in spiritual development and security forces in maintaining order. These concepts hold the potential for progress in social, economic, and cultural aspects, promoting holistic human development and creating an inclusive, just society. Grounded in principles of consultation, equality, justice, and tolerance, this identity paves the way for a more progressive and harmonious Indonesian society while upholding deep moral and spiritual values, making a substantial contribution to overall societal progress and harmony. Ultimately, the Indonesian Islamic Community's identity, encompassing Washotiyah Islam and Progressive Islam, represents a polite and progressive approach to the Islamic faith, characterizing Islam in the archipelago.

Keywords: Identity, Islamic Society, Archipelago, Washotiyah Islam, Progressive Islam

Introduction

The archipelago, as a geographical region that includes islands in the Indonesian archipelago, has a long and rich history in adapting and developing Islam. In the course of its history, the Indonesian Islamic community has succeeded in creating a unique identity that reflects the depth of spirituality and progress of civilization. Two important aspects that we will discuss in this article are Washotiyah Islam and Progressive Islam. Washotiyah Islam includes the values of piety, peace and tolerance that are characteristic of Indonesian Islamic society, while Progressive Islam describes this society's efforts to integrate Islam with science, technology and socio-economic development¹.

¹ Moch. Nurcholis, "Integrasi Islam Dan Sains: Sebuah Telaah Epistemologi," *FALASIFA: Jurnal Studi Keislaman* (2021); Irwandani Irwandani, "Potensi Media Sosial Dalam Mempopulerkan Konten Sains Islam,"

In the history of the Indonesian Islamic community, these two values have become strong pillars in maintaining stability and harmony amidst cultural, ethnic and religious diversity. Through understanding Wasathiyah Islam, the people of the archipelago practice Islam with wisdom, uphold tolerance and respect plurality.² Along with that, the idea of Progressive Islam has brought significant changes in aspects of education, economics and social development which have made a major contribution to Islamic civilization in this region³.

Discussions regarding the arrival of Islam in the archipelago are currently still a topic of deep debate, which focuses on three main aspects, namely the origins of Islam, its figures, and the time of its arrival.⁴ Until now, the entry of Islam into Java cannot be determined with certainty⁵. There is a possibility that Islam arrived in Java in the 11th century AD, evidence that supports this is the discovery of a tombstone with Arabic writing in Loran Gresik, which shows the grave of a Muslim woman named Fatimah Binti Maimunah with the year 475 AH or 1082 AD. Developmental transformation Islam in the early period in Indonesia is an interesting research subject. This is due to Islam's ability to quickly adapt to the Indonesian environment, so that it does not cause cultural conflicts with pre-existing local traditions and customs. This is an effort to spread Islam in this region, considering that previously Indonesian people adhered to Hindu and Buddhist religions. When several kingdoms, such as Demak and Mataram II, having a ruler who embraced Islam, an important role in the spread of Islam on the island of Java was played by the guardians who were members of the Wali Sanga group. These saints played a significant role as spreaders of Islam on the island of Java. Because Java became the center of government for the entire Indonesian archipelago, the spread of Islam systematically spread to various regions throughout the archipelago.⁶

The role of saints is very crucial in the process of spreading Islam in the archipelago, especially in Java. Since the beginning, Islamization in Java has faced major challenges due to differences with Javanese traditions which have been influenced by Hinduism, resulting in ongoing tension and prolonged dialogue. The process of spreading Islam in Java was carefully adapted to local culture. One of the saints who really prioritizes a cultural approach in the spread of Islam is Sunan Kalijaga. Sunan Kalijaga's role was very important in the spread of Islam in Java, because he actively used elements of Javanese culture as a tool to spread Islamic teachings.

Islam Nusantara is a style of Islam that was developed in Indonesia, formerly known as (Nusantara) since the 16th century AD, as a result of the *ijtihad* of ancient ulama in spreading the teachings of the Islamic religion through socio-cultural acculturation, contextualization,

Tadris: Jurnal Keguruan dan Ilmu Tarbiyah (2016); Ahmad Sabri, Meirison Meirison, and Jhoni Warmansyah, "CONTINUITIES AND CHANGES," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* (2020); Makhfira Nuryanti and Lukman Hakim, "Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* (2020).

²Hosen, N. Islam, Law, and the State in Southeast Asia Volume 1: Indonesia. Oxford University Press, 2019, p. 442

³ Muhammad Ainun Najib and Ahmad Khoirul Fata, "Islam Wasathiyah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia," *Jurnal THEOLOGIA* (2020); Hadi Pajarianto, "Islam Wasathiyah," *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam* (2023); Suwarjin, "Achieving Religious Harmony through Fiqh Wasathiyah," *Manchester Journal of Transnational Islamic Law and Practice* (2023).

⁴Abdul Karim, History of Islamic Development and Civilization, (Yogyakarta: Bagaskara, 2017), p. 45

⁵ Lukman S. Thahir, "ISLAM OF THE ARCHIPELAGO: COSMOPOLITANISM OF ISLAMIC CIVILIZATION IN INDONESIA," *Jurnal Ilmiah Islam Futura* (2021); Theguh Saumantri, "ISLAMISASI DI NUSANTARA DALAM BINGKAI TEORETIS," *Jurnal Studi Islam dan Budaya* (2022); Abdurrahman Abdurrahman, "SEJARAH PESANTREN DI INDONESIA:," *Jurnal Penelitian Ilmiah INTAJ* (2020).

⁶Ibid.

indigenization, interpretation of Islamic concepts, and vernacular of universal Islamic teachings and values, which are in accordance with Indonesia's socio-cultural reality⁷. Even though the concept of Islam Nusantara was formulated by NU clerics in 1926, this concept only emerged on the surface and only boomed in 2015, suddenly causing controversy and pros and cons among Muslim intellectuals and Indonesian clerics.⁸

Sunan Kalijaga is a familiar name among Javanese Muslims. As a proponent of Islam, Sunan Kalijaga was famous everywhere. He is a saint who has followers from various groups. Many nobles and intellectuals were attracted to him because in his preaching he was very good at adapting to circumstances. Sunan Kalijaga tried to combine Javanese customs with Islamic culture, and used it as a medium to spread the spread of Islam. The Nahdhatul Ulama (NU) elders claim that the concept of Islam Nusantara which they promote is an interpretation of the concept of Ummatan Wasathan which contains the meaning, nature of the Islamic religion which contains moderate values (a just and chosen people) which upholds the highest values. - social justice values,⁹

It is said that the concept of Indonesian Islam developed locally through traditional educational institutions (Islamic boarding schools). This education is built on eastern manners, manners and ethics, namely emphasizing ta'dzim (respect) for teachers, kiayi and ulama who have given them very extensive knowledge regarding the teachings of the Islamic religion. The students need direct guidance from religious teachers so that they do not become dhillun mudlillun (misguided and misleading) and thus fall into the wrong understanding of the teachings of the Islamic religion "radicalism and extremism". One aspect that is unique to education in Islamic boarding schools is the emphasis on the Islamic principle of rahmatan lil 'alamin (mercy for the universe) as a universal Islamic value, which promotes peace, tolerance, mutual respect, as well as diverse views in his interactions with fellow Muslims and his interactions with people of other religions. If traditional education (Islamic boarding schools) upholds the Islamic principles of rahmatan lil 'alamiin, formal education is not much different in principle from traditional education, namely upholding the Islamic principles of rahmatan lil 'alamiin, but nowadays due to the many cases of radicalism and extremism among Indonesian Muslims In fact, the world upholds the Islamic principle of rahmatan lil 'alamin, but it is not enough that the Indonesian Islamic community needs to adhere to the principle of wasathiah, namely moderation.

2015 was a historic moment for the journey of religious discourse in Indonesia. In that year there were three major democratic parties of Islamic forces in Indonesia, namely NU, Muhammadiyah and MUI. NU held its 33rd democracy party in Jombang which took place from 01 to 05 August 2015. Meanwhile Muhammadiyah held its 47th grand conference in Makasar which started from 03 to 07 August 2015, and then followed by the 9th National Conference of the Indonesian Ulema Council (Sembilan), which was held in Surabaya from 24 to 27 August 2015.

The five-yearly celebration for these three large religious organizations attracts the attention of many groups, both those who view it positively and negatively. Starting from almost the same time, to the themes carried by the three religious mass organizations. NU

⁷ Ali Akbar, "Arkeologi Islam Nusantara," *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture* (2022); Stimson Hutagalung, Charstar A. Rumbay, and Rolyana Ferinia, "Islam Nusantara: An Integration Opportunity Between Christianity and Culture in Indonesia," *HTS Teologiese Studies / Theological Studies* (2022); Arif Budiman, "Islam Nusantara," *The International Journal of Pegon: Islam Nusantara civilization* (2023); Suwardi, "Pendidikan Pemahaman Islam Nusantara," *Al-Falah: Jurnal Ilmiah Keislaman dan Kemasyarakatan* (2021).

⁸Ricklefs, MC A History of Modern Indonesia Since c. 1200. Stanford University Press, 2018, p. 241

⁹Ministry of Education and Culture of the Republic of Indonesia. (2017). *Bhinneka Tunggal Ika: The Noble Values of Pancasila*. Jakarta: Directorate General of Culture

carries the theme of its congress "Strengthening Archipelago Islam for Indonesian and world civilization". This theme was chosen to show NU's strategic position in Indonesia and the world as the bearer of Islam rahmatan lil 'alamin.¹⁰ This reason was reaffirmed by the General Chairman of PBNU KH Said Aqil Siroj, saying that Islam from NU's perspective is not just aqidah and sharia, but science and civilization. "NU since its founding, now and in the future will support civilization,"¹¹ Meanwhile, Muhammadiyah carried the big theme of its conference "Enlightenment Movement Towards a Progressive Indonesia." This theme was carried to reaffirm Muhammadiyah's commitment to its attitude towards the State of Indonesia.¹² And the MUI carries the theme "Wasathiyah Islam for a just and civilized Indonesia and world."¹³ Wasathiyah Islam is Islam that is not extreme or Liberal Islam.¹⁴

There is a common thread that connects the big narrative promoted by NU, Muhammadiyah and MUI, namely the desire to create the potential of religious communities as strength and potential in building, prospering and advancing the nation and state. NU, with various post-conference elements and programs, has socialized the master pieces resulting from its conference. In this case, the Ministry of Religion, through its higher education and religious events, always offers and presents discourse about Islam with an Indonesian and gracious perspective. Muhammadiyah, through its routine charity activities, also tries to ground its progressive Islamic values through a massive enlightenment movement. Others from us have not heard the echo of the MUI in socializing the results of the master piece of its congress,

In the Summit (High Level Conference) of World Muslim Ulama and Scholars Regarding Wasathiyah Islam, an expert on world Islamic education who is an alumnus of Al-Azhar, Cairo, Egypt, Dr. Muhammad Syairozi Dhimyathi, M.Ed. said that it is hoped that Islam Wasathiyah needs to be included in the education curriculum in Indonesia. By including Islam wasathiah in the education curriculum, it can be a solution to improve education by forming an Islamic generational character.

Law concerning the education system article 1 paragraph 3 no of 2003 is closely related to wasathiyah values, namely:

1. The ability to appreciate the principle of balance between various human potentials, including physical, mental and spiritual potential, must be equally developed.
2. Able to realize that humans are individual creatures who must respect social life and the lives of other people, because they need each other.
3. Willingness to accept diversity in various ways, including physical diversity, skin color, ethnicity, beliefs, thoughts, views and so on.
4. Able to engage in social interaction, dialogue, communication and be open with all parties who have different religious, cultural and civilizational backgrounds.
5. The ability not to drift into a life of materialism by ignoring spiritual life at all, not only paying attention to spiritual life by ignoring physical life.

¹⁰ <http://www.nu.or.id/post/read/58077/ini-tema-muktamar-nu-ke-33-di-jombang>, Accessed date: 10 September 2023.

¹¹ <https://news.detik.com/berita/2980904/presiden-jokowi-apresiasi-tema-muktamar-ke-33-nu-islam-nusantara>, accessed on: 10 September 2023.

¹² <http://www.rmol.co/read/2015/08/03/212073/Tema-Muktamar-Muhammadiyah-affirming-Attitude-and-Commitment-to-Indonesia>. Accessed date: 10 September 2023.

¹³ <https://www.kiblat.net/2015/08/23/islam-wasathiyah-jadi-tema-munas-mui-ix>. Accessed date: 10 September 2023.

¹⁴ <https://news.okezone.com/read/2015/08/24/519/1201873/munas-mui-usung-tema-islam-tengah-tengah>. Accessed date: 10 September 2023.

6. The ability to act in the middle, namely not being extreme, not feeling self-righteous, but being moderate, fair and selective.

The Washatiah values above, clearly apart from having relevance to the objectives of Islamic education formulated at King Abdul 'Azis University at the 1st World Islamic Education Conference in 1977, are stated:

"Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feeling and bodily senses. The training imparted to a Muslim must be such that faith is infused into the hole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Quran and the Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as Khalifatullah to whom Allah has promised the authority of the universe".

Islamic education aims to balance the growth of the total human personality through spiritual, intellectual, rational, emotional and physical education. Education here cannot be separated from inserting faith into the whole personality so that enthusiasm and enthusiasm for Islam will grow and enable him to follow the Koran and Sunnah and be able to be guided by the Islamic value system with joy and happiness, so that he is allowed to realize his status as khalifatullah, which he is entitled to. Allah allows to rule this universe.

The theme promoted by the MUI National Conference "Wasathiyah Islam for Indonesia and a just and civilized world," gives essential meaning to the MUI's commitment to developing Wasathiyah Islam in Indonesia. The meaning of wasathi itself, according to the committee who initiated the theme, is meaningful; Islam that is just, moderate, balanced, progressive and tolerant. Apart from that, the term also contains the meaning of commitment to nationality.¹⁵In the MUI Basic Guidelines formulated at the IX National Conference in Surabaya, it was decided that the highest momentum for decision making and determination is in the national deliberation (MUNAS).¹⁶What has been decided at the National Conference is used as a reference for the organization's work program and policies for the next five years. However, the facts on the ground have not yet been met by the MUI in the Regency/City following up on the results of the National Conference decision. This invites the author's attention, what and why has the vision of the National Conference not been/was not well socialized in the Regency/City MUI? Is it due to the understanding of the Regency/City MUI management towards the Islamic concept of wasathiyah, or is it because there are other factors.

Method

Research on the identity of the Indonesian Islamic community with a focus on Washotiyah Islam and Progressive Islam is a qualitative research. This research method aims to deepen an in-depth understanding of the identity and development of these two Islamic sects in the archipelago. The approach used in this research is a descriptive analytical approach, which allows researchers to analyze data carefully to reveal patterns, characteristics and factors that influence the development of Washotiyah Islam and Progressive Islam in the archipelago.

¹⁵Explanation by the Secretary of the National Conference Steering Committee, Noor Ahmad in a release on Saturday (22/08), in [https:// www. kiblat.net/ 2015/08/23/islam-wasathiyah-jadi-tema-munas-mui-ix/](https://www.kiblat.net/2015/08/23/islam-wasathiyah-jadi-tema-munas-mui-ix/). Accessed date: 10 September 2023.

¹⁶See MUI Household Guidelines, Chapter II, Article 7, paragraph (1).

The primary data source in this research involves in-depth interviews with religious and community leaders representing the two Islamic sects. This interview will help in understanding their views and understanding of the identity of Washotiyah Islam and Progressive Islam and its impact on Indonesian society. Secondary data sources involve searching literature, such as books, articles and relevant historical documents, to deepen understanding of the development of Islamic history and thought in the archipelago.

The data collection tool used in this research is an interview guide for in-depth interviews with informants. Apart from that, field notes will also be used to record researcher observations during the interview process and literature search. The data analysis technique that will be used is content analysis, where data from interviews and literature will be analyzed to identify the main themes and patterns that emerge.

Checking the validity of the literacy results of this literary research will be carried out through several steps. First, the literature used in the research will be selected based on sustainability and reliability criteria. Second, literature sources will be critically reviewed to identify potential biases or incorrect interpretations. Finally, the research results will be compared and adjusted with relevant literature findings to ensure the validity and credibility of the results of this literary research. Thus, it is hoped that this research can provide a deeper understanding of the identity of the Indonesian Islamic community, especially in the context of Washotiyah Islam and Progressive Islam.

Result and Discussion

Progressive Islam

Understanding Progressive Islam

The use of the term "progressive Islam" according to Prof. Dr. M. Amin Abdullah, which according to his views is similar to Progressive Ideology. Examining the various substances of Muhammadiyah ideology and thought, there is a clear indication that in fact Muhammadiyah's ideology, which has a more moderate, reformist-modernist character, can be said to be a progressive ideology, that is, it contains a spirit of renewal and progress in line with the spirit of Islamic teachings. This progressive character and ideology is clearly visible in the substantive content of 'religious views' as contained in the 2010 Statement of Muhammadiyah Thoughts for the Second Century.

According to Amin Abdullah, progressive Islam is an Islam that dares to be in the midst of the vortex of globalization in practice, globalization in the practice of daily life and not globalization in theory.¹⁷In providing an analysis of the idiom of progressive Islam, Amin Abdullah compared it with the progressive Islam initiated by Abdullah Saeed. According to Amin, there are three points of intersection between Muhammadiyah's progressive Islam and Abdullah Saeed's progressive Islam. First, both of them saw the need for *ijtihad*, Abdullah Saeed added to it the term 'fresh' *ijtihad*, because *ijtihad* does not always mean fresh and progressive. Second, progressive Islam and progressive Islam both refuse to be trapped in the dogmatism of certain schools of *fiqh* or theological understandings. Third, both view the need for substantial reform of traditional Islamic law so that it has relevance in answering the contemporary problems of Muslims.¹⁸

¹⁷M. Amin Abdullah, *Progressive Reactualization of Islam; Muhammadiyah's Strategic Agenda in the Midst of Contemporary Religious Movements* (Paper presented at the Muhammadiyah Central Leadership's Ramadhan Study, at the Yogyakarta Muhammadiyah University Campus, 5-7 August 2017), p. 7

¹⁸*Ibid*, p. 11-12.

Progressive Islam requires a systematic and epistemic way of working so that it does not experience deviation or bias, as well as hijacking of meaning and orientation in the process of grounding it. This systematic and epistemic way of working is also needed to avoid a gap between the ideal of progressive Islam as a concept documented in *Zhawāhir al-Afkār al-Muhammadiyah li al-Qarni al-Sāni* and what is present in the realm of practice.¹⁹ Efforts to fully understand the idea of progressive Islam based on a systematic Islamic studies framework also require historical investigation. This historical investigation is a process of justifying the claim that a progressive Islamic ethos has existed since the early period of Muhammadiyah, the Ahmad Dahlan period, as written by Asep Purnama Bahtiar for example, that:

This view is very strong and is united in the figure of the founder of Persyarikatan, because the Muhammadiyah he founded is not just an organization, but a movement with Islamic idealism and a spirit of progress that is based on reality. The initial formulation of Muhammadiyah statutes (1912 and 1914), for example, always equated the spread of Islamic teaching or da'wah with progress.²⁰ Historical research, apart from being responsible for the claim that progressive Islamic doctrine has roots that are united in the figure of the founder of the organization, is also necessary to organize the continuity of the movement's orientation with a paradigm that has historical authenticity without being imprisoned by the past.

Reasons for the Emergence of Progressive Islam

The emergence of progressive Islam based on the perspective of da'wah science. And its shape can be divided into four forms, namely:

1. *Qablig Islam*, as an effort to enlighten and spread the message of Islam;
2. *Ershad Islam*, as an effort to guide and educate Islam;
3. *Islamic Administration*, as an effort to empower the ummah in carrying out Islamic teachings through da'wah institutions; And
4. *Tathwir Islam*, as an effort to empower or develop Islamic society.

Based on the division of forms of da'wah above, Islamic Community Development is included in the category of Islamic Tamkîn/tathwîr forms of da'wah, which contains the empowerment of human resources (SDI), the environment and the economy of the people, also known as Islamic Community Development (PMI). Then, if we look at the context of Islamic Community Development, it uses more of the context of da'wah (1) da'wah fi'ah, namely the process of preaching a da'i to a group of mad'u face to face, and dialogue that takes place in the form of small groups, and groups. -organized mad'u groups, for example taklim councils, madrasas and ma'had (Islamic boarding schools); (2) hizbiyah or jam'iyah da'wah, namely the process of da'wah carried out by da'i who identify themselves with the attributes of a particular preaching institution or organization, then preaching to its members or other people outside the members of an organization; (3) ummah da'wah, a da'i preaches to many people through the pulpit or mass media, whether print or electronic, in a monologic atmosphere, face to face or not face to face; and (6) syu'ubiyah qabailiyah da'wah, a da'i who has a certain ethnic and cultural or national identity preaches mad'u who has an ethnic and cultural or national identity that is different from his own.

¹⁹Ibid, p. 13-14.

²⁰Asep Purnama Bahtiar, *Cadre for the Progressive Reactualization of Islam*, (Jakarta, Pustaka, 2019), p. 2.

Furthermore, based on the explanations above, it can be understood that Islamic da'wah as perceived by many Muslims is commensurate with the terms contained in the Qur'an, namely: 'yad'una ila al-khayr', ya'muruna bi al-ma'ruf, and 'yanhawna 'an al-munkar' with the aim of realizing a "khairul ummah" based on quality Muslim individuals (khairul bariyyah)²¹ promised by Allah will obtain His blessing.²² This goal will be achieved when faith, Islam and piety can be transformed into values in the lives of individuals, groups and social institutions, because in this way humans are positioned in the position of humanity (fitri).²³

Thus, da'wah activities are a process of creating or building a social order (community engineering) based on Islamic ethics,²⁴ both with regard to aspects of (1) belief, (2) fiqrah; (3) attitude; and (4) behavior. Then, if we look at the nature of da'wah from a social aspect, it has the meaning of building (Tathwîr Islam). Because building is usually understood as a movement to create a better life for the entire community.²⁵ On that basis, da'wah and development are two concepts that may be different, but have a point of correlation between the two, this means that da'wah in the broadest sense is building, and development is a process of da'wah.

So, for the Muslim community, da'wah plays an important role in development, because whether a community (ummah) develops or not really depends on the intensity and quality of the da'wah carried out by the Islamic ummah itself. The higher the quality and quantity of da'wah carried out, the more optimal the results will be achieved. So that one day the Islamic ummah will be able to play a role in engineering the social order of society (community), whether social, economic, cultural, political, and it is not impossible that it will even make itself a "trend setter" and the main factor and actor in social development change.

Benefits of Progressive Islam

From the various explanations above, it shows that the benefit of the emergence of Progressive Islam is that it forms a progressive "development" process. This is reinforced by arguments, including the following:

1. Inviting people to do good which is summed up in the sentence "yad'uuna ila al-khair", this is the main task of ulama.
2. Telling people to do good and right or wise (makruf) which is summed up in the sentence "wayamuruuna bi al-ma'ruf", this is the main task of Umaro.
3. Preventing evil acts is summarized in the phrase "wayanhauna anilmunkar", and this is the main task of security employees.

In this way, the da'wah process aims to create a harmonious life, with a clear division of tasks, namely the ulama carries out the task of spiritual mental development, the umaro advocates and upholds what is good, while the security forces try to prevent what is wrong. In this way, the goal will be achieved, namely mutual happiness which is concluded in "wa ulaa ika humulmuflihuun, as a result of cooperation and working together according to each other's efforts.

²¹Khairul ummah is the concept of the unity of fikrah and congregation, while khairul bariyyah is the concept of quality of shahsiyah resources.

²²See QS. Al-Bayinah [98]:7-8.

²³See QS. Arum [30]:30.

²⁴(Fazlur Rahman, 1980:37)

²⁵(Batten, 1969:1)

Implementation of Wasathiyah Islam and Progressive Islam in Indonesia

Wasathiyah is an Islamic teaching that directs its followers to be fair, balanced, beneficial and proportional, or often called "moderate" in all dimensions of life. Wasathiyah or moderation has now become an Islamic discourse and discourse which is believed to be able to make Muslims superior and fairer and more relevant in interacting with modern civilization in the era of globalization and the industrial, information and communication revolution. Wasathiyah Islam is not a new teaching or new *ijtihad* that emerged in the 20th century AD or 14 hijriyah. But Islamic wasathiyah or Islamic moderation has existed along with the revelation and the emergence of Islam on earth 14 centuries ago.

This direction of Islamic thought "wasathiyah" has become something new and phenomenal in global Islamic narrative and thought, because it was refreshed and reintroduced by a mujtahid of the 21st century, namely the noble Al-Imam Professor Doctor Yusuf Al-Qaradawi, a great cleric from Qatar Egyptian born, alumni of the world's leading university, Al-Azhar Egypt. His works, whether in the form of books, scientific papers, lectures or his actions in the Islamic da'wah movement throughout the world, are all based on the concept of moderate Islam or wasathiyatul Islam, so that the world's Ulama and the international Islamic community accept it well and make it a new concept of thought as a the principle of implementing Islam is *rahmatam lilalamin*.

The concept of Islamic moderation or wasathiyatul Islam thought became attractive and became the dream of all entities, Islamic missionary movements and even Islamic countries, after the Islamic world became concerned with the emergence of two currents of thought and movements in the name of Islam. The first thoughts and movements carried a rigid and hard model of thought and movement, or often called Al-Khawarij al-judud (New Khawarij). This group sees that Islam is a pure and constant religion, does not accept changes and new things in its teachings, especially in creed, worship, law and muamalat, so it is necessary to clean up elements of shirk and heresy from creed, worship, law. and muamalat of the people. These understandings and thoughts have given rise to a negative impression of Islam, even giving rise to a bad stigma against Islam as a strict, closed, religion.

The emergence of a progressive Islamic movement was also promoted at the 46th Congress in 2010 in Yogyakarta, that Muhammadiyah in the second century was strongly committed to carrying out an enlightenment movement. The enlightenment movement is an Islamic praxis that advances to liberate, empower and advance life. The aim of the progressive Islamic movement is to provide answers to humanitarian problems in the form of poverty, ignorance, backwardness, and other problems with a structural and cultural pattern, from here the concept of progress in all fields, including Islamic education, emerged.

Haedar explained that the concept of progressive education itself reflects enlightening, holistic Islamic education. Then the Muhammadiyah education system was born with three lines, namely general, madrasa and modern Islamic boarding schools. The conclusion is clear that there is a process of change as a result of criticism of old or traditional Islamic education. Haedar explained several principles for achieving enlightening education, so that education must liberate, empower and advance. That is the output of modern education introduced by Muhammadiyah.

Progressive Islamic education radiates enlightenment for life. Progressive Islamic education will give birth to theological enlightenment which is a reflection of the values of transcendence, liberality, emancipation and humanization contained in the message of the Qur'an surah Ali Imran verses 104 and 110 which inspired the birth of Muhammadiyah. Ideologically, Islam which advances towards enlightenment is a form of Al Ma'un's transformation to present actual da'wah and *tajdid* in the struggle for life for virtue, nationality

and universal humanity. The transformation of Islam with a pattern of progress and enlightenment is a manifestation of efforts to strengthen and expand religious views based on the Qur'an and Al-Sunnah by developing ijthihad amidst the very complex challenges of modern life in the 21st century.

Benefits of Implementing Wasathiyah Islam and Progressive Islam in Indonesia

The benefits of implementing wasathiyah Islam are:

1. Al-Tawassuth (taking the middle path), namely understanding and practice that is not *ifrâth* (exaggerating religion) and *tafrîth* (reducing religious teachings).
2. Al-Tawâzun (balanced), namely understanding and practicing religion in a balanced way that covers all aspects of life, both worldly and spiritual, firmly stating principles that can distinguish between *inhirâf* (deviations) and *ikhtilâf* (differences).
3. Al-'Itdâl (straight and firm), namely putting things in their place and carrying out rights and fulfilling obligations proportionally.
4. Al-Tasâmuh (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life.
5. Al-Musâwât (egalitarian), namely not being discriminatory towards others due to differences in one's beliefs, traditions and origins.
6. Al-Syûrâ (deliberation), namely every problem is resolved by deliberation to reach consensus with the principle of placing benefit above all else.
7. Al-Ishlâh (reformation), namely prioritizing reformative principles to achieve better conditions that accommodate the changes and progress of the times based on the general benefit (*mashlahah 'amah*) while still adhering to the principles of *al-muhâfazhah 'ala al-qadîm al-shâlih wa al-akhdzu bi al-jadid al-ashlah*.
8. Al-Aulawiyah (putting priorities first), namely the ability to identify things that are more important should be prioritized for implementation compared to those that are of lower importance.
9. Al-Tathawwur wa al-Ibtikâr (dynamic and innovative), namely always open to making changes in accordance with current developments and creating new things for the benefit and progress of humanity.
10. Al-Tahadl-dlar (civilized), namely upholding morals, character, identity and integrity as the *khairu* of the *ummah* in the life of humanity and civilization.²⁶

Conclusion

The implementation of Wasathiyah Islam and Progressive Islam in Indonesia has had a significant impact on Indonesian society and civilization. The Islamic concept of Wasathiyah reflects the values of moderation, piety, peace, tolerance and harmony in religious practice, especially in Javanese society. This emphasizes the importance of maintaining a balance between religious values and local culture and respecting differences in religious beliefs and customs. The emergence of Wasathiyah Islam is a response to the challenges of extremism and radicalism which have received negative attention in the international media. This concept

²⁶This concept is the result of the formulation of the IX MUI National Conference in Surabaya on 24-27 August 2015. This concept is a reference for the MUI's Islamic school of thought in the plural and diverse life of the Republic of Indonesia.

plays a role in promoting cooperation, dialogue, tolerance and human values in an effort to maintain the socio-political potential of Indonesian society and maintain social cohesion in nation building.

On the other hand, Progressive Islam embraced by Muhammadiyah and Islam Nusantara initiated by Nahdlatul Ulama emphasize the importance of da'wah as a means of creating a better society. This involves the role of ulama in spiritual formation, umaro in advocating what is good, and security forces in preventing what is bad. With clear cooperation, the final goal is to achieve mutual happiness as a result of joint efforts in accordance with their respective roles.

The implementation of Wasathiyah Islam and Progressive Islam in Indonesia has the potential to bring progress in social, economic and cultural terms. These two concepts together encourage holistic human development and create an inclusive, just and peaceful society. It is hoped that by implementing principles such as consultation, equality, justice and tolerance, Indonesia can build a better and more progressive society, but still maintain deep moral and spiritual values. This will make a positive contribution to the progress and harmony of Indonesian society as a whole.

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