

# **THE IMPLEMENTATION OF TRIPLE T VALUES INTO THE ORGANIZATION OF NADHATUL ULAMA: LESSONS FROM MBAH HASYIM'S CORE ALUES FOR DEVELOPING WORLD PEACE EDUCATION**

**Ahmad Muhaimin**

Nahdhatul Ulama researcher, PC NU Kota Pasuruan, Untung Suropati No.16, Kebonagung,  
Kec. Purworejo, Kota Pasuruan, Jawa Timur 67116  
ahmadmuhaimin049@gmail.com

**Dr.Aries Musnandar**

Postgraduate lecturer of UNIRA Malang Indonesia, Jl. Raya Mojosari No.2, Dawuhan,  
Jatirejoyoso, Kec. Kepanjen, Malang, Jawa Timur 65163  
raries.m1@gmail.com

## **ABSTRACT**

This article delineates the implementation of Mbah Hasyim's Triple T Core Values into the Organization of Nahdhatul Ulama (NU) and Its Educational Institution, This research discusses the importance of the role of Mbah Hasyim's Core Values into the Organization of NU. This study aims to find a positive contribution from Mbah Hasyim's Core Values in the world peace education through its institutions.

Core values of mbah Hasyim are nowadays relevant to be lifted when the UNESCO has launched world peace education. These values are viewed in the context of the perspective of Indonesian Muslims. Mbah Hasyim as the founder of NU possesses a peaceful spirit as he found the values embodied and those values derived from in Islamic teachings and formulated into triple core values. NU as a religious organization based on the concept of Ahlussunnah wal Jama'ah, having tenets 3 Ts: Tawassut (moderate), Tawazun, Tasamuh, plus commanding the goodness and forbidding the bad deed, which has always been the political basis of NU nationality in Indonesian politics.

The aims of this research are to elaborate the Hashim's core values as well as to see the implementation of such values into NU Organization. The purpose of researcher are to get clear and precise concept prior to continue with field research which will be the next step of this research. This study uses qualitative method which firstly utilize library research in collecting data.

The results of research will prove the Hashim's core values contribute a lot to the religious tolerance, peace and living together in one vision and identitas as Indonesian nationality. Pancasila as a philosophical groundslag is a middle way to prevent Indonesia from the clash between religion and the state and proved effective in bridging ethnic, religious, racial, cultural, and linguistic differences so that all elements of the Indonesian nation are able to live together (common platform) within the framework of the unity in diversity as the motto and slogan of the Republic of Indonesia.

**Key Words:** *Triple T Values of Mbah Hasyim; Nahdhatul Ulama (NU); Peace Education.*

**ABSTRAK**

*Artikel ini memaparkan implementasi Triple T Core Values Mbah Hasyim ke dalam Organisasi Nahdhatul Ulama (NU) dan Lembaga Pendidikannya, Penelitian ini membahas tentang pentingnya peran Core Values Mbah Hasyim ke dalam Organisasi NU. Penelitian ini bertujuan untuk mengetahui kontribusi positif dari Nilai-Nilai Inti Mbah Hasyim dalam pendidikan perdamaian dunia melalui lembaga-lembaganya.*

*Nilai-nilai inti mbah Hasyim saat ini relevan untuk diangkat ketika UNESCO mencanangkan pendidikan perdamaian dunia. Nilai-nilai tersebut dilihat dalam konteks perspektif umat Islam Indonesia. Mbah Hasyim sebagai pendiri Nahdhatul Ulama (NU) memiliki jiwa damai karena ia menemukan nilai-nilai yang terkandung dan nilai-nilai yang diturunkan dari ajaran Islam dan dirumuskan menjadi nilai-nilai triple core. NU sebagai organisasi keagamaan yang berlandaskan konsep Ahlul sunnah wal Jama'ah, memiliki prinsip 3 Ts: Tawassut (Moderat), Tawazun, Tasamuh, plus amar ma'ruf dan nahi munkar; yang selalu menjadi landasan politik kebangsaan NU dalam perpolitikan Indonesia.*

*Penelitian ini bertujuan untuk mengelaborasi nilai-nilai inti mbah Hasyim serta melihat implementasi nilai-nilai tersebut ke dalam Organisasi NU. Tujuan peneliti adalah untuk mendapatkan konsep yang jelas dan tepat sebelum melanjutkan penelitian lapangan yang akan menjadi langkah penelitian selanjutnya. Penelitian ini menggunakan metode kualitatif yang pertama-tama memanfaatkan studi kepustakaan dalam pengumpulan data.*

*Hasil penelitian akan membuktikan nilai-nilai inti Mbah Hasyim berkontribusi banyak terhadap toleransi beragama, perdamaian dan hidup bersama dalam satu visi dan identitas sebagai kebangsaan Indonesia. Pancasila sebagai landasan filosofis merupakan jalan tengah untuk mencegah Indonesia dari benturan agama dan negara dan terbukti efektif dalam menjembatani perbedaan suku, agama, ras, budaya dan bahasa sehingga seluruh elemen bangsa Indonesia mampu hidup bersama (common platform) dalam kerangka Bhinneka Tunggal Ika sebagai semboyan dan semboyan Negara Kesatuan Republik Indonesia.*

**Kata Kunci:** Nilai Triple T Mbah Hashim; Nahdhatul Ulama (NU); Pendidikan Perdamaian

**1. INTRODUCTION****i. Peace Education**

The issue of peace education arises firstly in the last decades by the United Nations Educational, Scientific and Cultural Organization (UNESCO). It is meant as education for non violence include training, skills and information directed towards cultivating a culture of peace based on human rights principles. From UNESCO's perspective, education for peace, human rights and democracy is the answer. Using proactive learning tools, normative instruments, and publications one can see how to fight against discrimination, whether it is economic, culture, or gender based. This is the essence of citizenship education.

Over the years, UNESCO and the United Nations have developed a number of standard-setting instruments, declarations and action

plans, which are widely accepted by the international community and which provide the basic framework for promoting the concept of education for a culture of peace world-wide. The development of a holistic approach, based on participatory methods and taking into account the various dimensions of education for a culture of peace (peace and nonviolence, human rights, democracy, tolerance, international, intercultural and inter-faith understanding, cultural and linguistic diversity) is its main objective. The International Forum on Education for Non-Violence, (held in Sintra Portugal (22 May 1996), suggested a series of Guidelines for a Plan of Action for the UNESCO Interregional Project for a Culture of Peace and Non-Violence in Educational Institutions (Education and Peace, Dr. Marshall Conley, 2004).

## ii. Peace Values

Peace according the UNESCO brings way of life in right order, respect others and empathy to others for the sake of happiness in this life. Peace is necessary needed in order to get life harmony. Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. (Susan Fountain, Peace education in Unicef, 1999, New York, page.1).

In relation with interpersonal, Aris Musnandar mention on his desertation, that the success of someone's performance is more determined by soft skills rather than hard skills, known as technical academics skills that are emphasized on intellectual aspects. Meanwhile, soft skills can be found in the form of one's interpersonal skills, communication, initiative, creativity, motivation and problem solving as well as decision making. People with good interpersonal skills can adapt easily to different communities. (Aris Musnandar, *the low level performance of students'*, p.28)

In addition, Peace education in UNICEF promotes the development of values as the basis for behavioural change, and views behaviour as an indicator of an individual's or group's values. The effectiveness of peace education is increased when strategies are used that address the values of the entire community.

The process of changing behaviour proceeds through a sequence of stages (adapted from Fishbein, 1992; and HealthCom, 1995) in which an individual:

1. becomes aware of the issue (peace and conflict);
2. becomes concerned about the issue;
3. acquires knowledge and skills pertaining to the issue;
4. becomes motivated, based on new attitudes and values;
5. intends to act;
6. tries out a new behaviour (for example, peaceful conflict resolution);
7. evaluates the trial; and
8. practices the recommended behaviour.

These stages may vary in order, or take place simultaneously, depending on the social and cultural context in which the behavioural change is taking place. A comprehensive approach to peace education should address all of these stages.

Whereas peace in Islam is the term Islam itself is derived from the Arabic word of *salamah* which is meant peace. Hence, the understanding about peace has been introducing by the Islamic teaching more than fifteen centuries ago as the substance of this religion brings peace to humankind and universe. This is one of the meanings and characteristics of Islam, namely that *Islam* is a religion that teaches its people to love peace or always fight for peace, not war or conflict and chaos. In Hadits The Prophen Muhammad (peace be on him) said:

. الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

*The perfect Muslim is one who other Muslims feel at peace from the disturbance of his tongue and hands.*

In Islamic teachings, peace is built for world peace until it reaches peace in the life in the hereafter, meanwhile in a non-Muslim perspective, the peace that want to achieve only in life in this world. Islam brings the believers not only to have happiness in this world but also to obtain the advantageous in the hereafter (the life after this world).

What makes the difference is the intention and the submission and not disobeying orders. In the Islamic perspective, the position of women is respected due to their nature is different from men. Every man becomes a leader and women complement, not meaning under men, but in a non-Muslim perspective it is about gender, what is known as women's emancipation. As manton in Al Qur'an,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَلَا ضَلِيلٌ قُنْتُ حَفِظْتُ لِلْغَيْبِ بِمَا  
حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي  
الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا  
ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

*The men are the leaders for the women, because Allah has favored some of them (men) over others (women), and because they (men) have spent part of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). The women for whom you are worried about their nusyuz, then advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to trouble them. Verily Allah is Most High, Most Great. (Surat An-Nisa Ayat 34)*

According to Kiai Imam Nakha' There are at least two interesting things from this authentic hadith: *First*: Why is the word al Muslim translated "perfect Muslim"? Because the letter "al" in the word al Muslimu is called al-kamaliyah, namely the letter al which serves to show the meaning of perfection. Because to be called "Muslim only" it is enough to read two sentences of the syahadah. But to be a perfect Muslim then "others should not be disturbed from their tongue and tongue".

This hadith when viewed from the aspect of Arabic grammar is very interesting. Some of the statuses on FB translate "a Muslim is a person who saves another Muslim from his tongue and hands". This translation is wrong, because it puts "other Muslims" as objects (*maf'ul in Arabic grammar*). Whereas the hadith puts other Muslims as "subject-actors" or their *nahwu* language as *fa'il*.

What is the difference? Well. this is important. If Other Muslim is the subject, then safety, peace and not being disturbed are according to the perspective of this other Muslim, not according to the perspective of the Muslim. So, a perfect Muslim is a Muslim where other Muslims feel peaceful and safe from the

interference of his tongue and hands, not a Muslim who feels he has saved and reconciled others.

So, if you want to test the perfection of a Muslim then ask someone else if he feels safe from his disturbance. Don't ask him if it's made other people peace.

*Second*: What about Non-Muslims? Indeed, the above hadith says "a perfect Muslim is someone who "other Muslims" feel at peace. What about Non-Muslims? It turns out that in another narration, he does not use the language "man salima al muslimuna" but uses the language "من سلم الناس" which means «a perfect Muslim is a Muslim where «every human being» feels safe and at peace from the interference of his tongue and hands.

If everyone, regardless of religion and belief, feels safe and peaceful from the interference of his tongue and hands, then he is a perfect Muslim. On the other hand, if everyone, including non-Muslims, feels anxious, disturbed from every lecture (his speech) and wisdom (his hand of power), then he is not a perfect Muslim. (Imam Nakha'i, 28 Mei 2021, *Muslim seutuhnya: Meluruskan Pemahaman Hadits "al-muslimu man salima"*, Aswaja Dewata, downloaded, 7 November 2021)

Peace in Islam contain elements of justice, if there is a dispute then the resolution of the conflict that occurs is carried out fairly. During the time of the Prophet Muhammad, a series of important events regarding the Black Stone also occurred. Around 16 Before Hijrah (606 AD), when the Quraysh carried out the restoration of the Ka'bah, there was almost bloodshed between the four tribes of the Quraysh. The root of the problem stems from a dispute over who has the right to lift and place the Black Stone after the restoration is complete

In this precarious situation, one of the tribal leaders, Abu Umayyah bin Mughirah, suggested that this matter be handed over to the first person to enter the Grand Mosque compound. The proposal was accepted by the tribal leaders who were at loggerheads.

The next day, the first person to enter was Muhammad bin Abdullah (35 years) before

being appointed as an apostle. Muhammad, who at that time had the title of al-Amin, was given the trust to solve the problem.

Muhammad bin Abdullah then walked to the storage place of the Black Stone, spread his turban, and placed the stone in the middle of the turban cloth. He then ordered representatives from each tribe to hold the end of the turban and lift the Black Stone to approach the Kaaba. After that, Muhammad put it back in its original place in the corner hole of the Kaaba. In this way, disputes between the tribes of the Quraysh can be resolved. (Ahmad Subadar Keluwut, Tarikhunnabi alih Bahasa Indonesia, Al-Huda, Jalan wahid Hasyim Pasuruan, hal 12)

Meanwhile, there are indications of conflicts that have occurred between warring countries recently due to injustice, such as the USA and Iraq, it is said that the attack on Iraq was due to mass weapons, but it was not proven so that there were demonstrations in the USA for war veterans against it. Here the injustice of superpower countries annexation with weak countries or being colonized. Likewise, Libya, which claimed many lives, was attacked because of the presence of mass weapons but it was not proven.

In Indonesia, Islam entered Indonesia peacefully, the da'wah carried out contains peace and cultural values in it. Islamic organizations emerged such as Nahdatul Ulama (NU) and Muhammadiyah which followed the concept of *Ahli Sunnah Wal Jamaah*. Specially within Nahdlatul Ulama (NU), Mbah Hasyim has values that strengthen peace. There are 3 (three) values, namely the Triple T value.

Such great values, however, unfortunately have not been implemented evenly in the organization, the difference is that in Indonesia there is patronage, people follow the leader, organizational leaders themselves have core values, members will follow what they see. Therefore, the existing of Mbah Hasyim's Triple T Values is becoming important to instill NU followers and muslim with these core values to perform akhlakul karimah or the noble behaviour. In this study, I will elaborate 1. What is the meaning of Tripe T? 2. How Triple

T are implemented? 3. What is the obstacle in implementing Triple T?

## 2. THEORETICAL FRAMEWORK

### i. What are the Triple T Values?

This section will discuss about Triple T Concepts and firstly to review the tolerance (*Tasamuh*) concept initiated by KH. M. Hasyim Asy'ari as an alternative solution as deradicalization effort in Indonesia. Mbah Hasyim has inspired the importance of *Tasamuh* in life not only in religion but in nation and state.

Mbah Hasyim's knowledge, which is read in several of his scientific works and reflected in his daily behavior, has created several principles that are used as models for Islam in the style of Nahdlatul Ulama. One of them is the principle of *Tasamuh* (tolerance). Mbah Hasyim's teachings on pluralism did not touch the theological realm. For Mbah Hasyim there is no tolerance in religion. Islam should not be mixed with other religions.

In the *Ahlussunnah Wal Jama'ah* group, there are three principles of attitude, namely *tawassuth* (middle attitude, neither extreme left nor extreme right), *tawazun* (balanced in all respects, including the use of 'aqli and naqli arguments), and *i'tidal* (perpendicular). In addition to these three principles, the *Ahlussunnah Wal Jama'ah* group also practices an attitude of *tasamuh* or tolerance.

*Tasamuh* itself comes from the Arabic تَسَامُحٌ - تَسَامُحٌ - تَسَامُحٌ which means being tolerant, tolerant, understanding. A modern concept to describe mutual respect and cooperation between different groups of people both ethnically, culturally, racially, ethnically, politically and religiously.

Then *Tasamuh* in Indonesian is defined as tolerance. The word tolerance itself is not native to Indonesia, but an absorption from the English language "tolerance" whose definition is not far from the word tolerance or tolerance. Tolerance is respecting differences and respecting people who have different life principles. But that does not mean admitting or justifying these different beliefs in confirming what is believed.

Allah limits tolerance only to social interests or worldly interests, it must not be related to religious beliefs, this is explained in the word of Allah in the letter Al-Kafirun verses 1-6:

It means:

*Say: "O disbelievers, I will not worship what you worship. And you are not worshipers of the God I worship. And I have never been a worshiper of what you worship, and you have never (also) been a worshiper of the Lord I worship. For you is your religion, and for me is my religion."* (Qs. Al-Kafirun: 1-6).

**Tawassuth** (middle attitude, neither extreme left nor extreme right), *Tawassuth* is the attitude of someone who is moderate or in the middle, not too free and not strict in principle, so that this attitude is easily accepted by all levels of society.

Why do we have to be *tawassuth*?

That is, a Muslim who acts *tawassuth* will put himself in the middle of a matter, neither extreme right nor left. The attitude of *tawassuth* is considered a middle way in solving problems, so a Muslim always views *tawassuth* as the most just attitude in understanding religion.

**Tawazun** (balanced in all respects, including the use of 'aqli and naqli arguments), is an attitude that is able to balance a person when choosing something according to their needs, without being biased or biased towards something

**Tawazun** according to language means balance or balance while according to the term *tawazun* is a person's attitude to choose a balanced or fair point in dealing with a problem.

The attitude of **tawazun** is very much needed by humans so that they do not do things that are excessive and put aside other things, which have the right to be fulfilled. *Tawazun* is the ability of an individual to balance his life in various dimensions, so as to create stable, healthy, safe and comfortable conditions.

This **tawazun** attitude is very important in the life of an individual as a human being. Therefore, this attitude of *tawazun* must be

applied and implemented in students; so that they can do everything in balance in their lives. Because if you ignore the attitude of *tawazun* in this life, various problems will be born.

In various verses of the Qur'an and also hadith, religion also requires us to be humble in all aspects of life. We should not be excessive in addressing a problem or vice versa. One of the teachings that makes Islam a perfect religion is because of its balance.

Balance is an obligation as well as a social imperative. Thus, a person who is not balanced in his individual and social life can cause his social interactions to be inharmonious.

**Al-I'tidal** is an upright and fair attitude, an action that results from a consideration.

*Tawassuth* and *I'tidal* are characteristics of diversity that are not stuck at extreme points. An attitude that is able to pick up every good thing from various groups. These values inspire and are embedded in the life of the Nahdlatul Ulama community.

### 3. DISCUSSION

#### i. Nahdlatul Ulama

The formation of Jam'iyah Nahdlatul Ulama' was motivated by two dominant factors: *First*, there are concerns from some Islamic boarding schools based on the modernist movement that marginalizes them. *Second*, as a response to the request of Islamic boarding schools based on the ideological struggle that took place in the Islamic world after the abolition of the Turkish caliphate, the idea of Pan-Islamism emerged which was pioneered by Jalaluddin Al Alfghani and the Wahhabi Movement in the Hijaz. (Abdurahman Navis, Lc., M.H.I, Muhammad Idrus Romli, Faris Khoirul Anam, Lc., M.H.I, Risalah Ahlusunnah Wal-Jama'ah, 1 Juni 2021, hal.167

The reformist movement that carries issues of renewal and purification has made the ulama'-ulama' based on pesantren consolidate to protect and maintain the traditional values that have become the characteristics of their lives. The Islamic boarding school-based ulema movement is getting thicker and more real

seen the formation of educational and da'wah organizations, such as Nahdlatul Wathan and Taswirul Afkar. The peak was the emergence of the Hijaz Committee.

Then on January 31, 1926 AD (16 Rojab 1344H) the ulama based on pesantren decided to establish an Islamic social organization 'ala Ahlussunnah Wal-jama'ah called *Nahdlatul OELAMA'* which aims to balance the reformist movement which often does not pay attention to the traditions that cannot be separated from people's lives. The passage of time brought Nahdlatul Ulama' to interact with other organizations that have different characters and ways of thinking. As a result, many NU residents themselves have lost their NU identity. One of the characteristics of Nahdlatul Ulama'. khittah and to maintain the consistency of Nahdliyyin residents in the corridors that have been determined, Nahdlatul Ulama needs to make "Fikrah Nahdliyah".

## ii. Fikrah Nahdliyah

Nahdlatul Ulama has the following method of thinking: what is meant by *Fikrah Nahdliyah* is a framework of thought based on the teachings of Ahlussunnah Wal-Jama'ah which is used as the basis for thinking of Nahdlatul Ulama (Khiththah Nahdliyah) to determine the direction of struggle in the framework of islah al-ummah (improvement of the people).

Based on the basics of thought KH. M. Hasyim Asy'ari, so to maintain historical values and strengthen Nahdlatul Ulama' on the lines of its struggle (khittah), NU officially made Nahdliyah fikroh (the NU method of thinking). The basic method aimed at maintaining the consistency of nahdliyyin residents remains on the corridor that has been determined and was decided in the National Ulama Conference Number .02/Munas/VII/2006 in Surabaya regarding *Bahtsul masail Mauddui'yyah Fikroh Nahdliyah*.

According to the decision of the Alim-Ulama, "Fikrah Nahdliyah" is defined as "a framework of thought based on the teachings of Ahlussunnah Wal-Jamaah which is used as the basis for thinking of Nahdlatul Ulama' (Khittah Nahdliyah) to determine the direction

of the struggle in the context of Islah al-ummah (improvement of the ummah). In relation to Nahdhiyah Fikroh.

The definition can be consulted with the dictum of 3 pearls of the NU Khittah which is extracted from the decision of the 27th NU Mutamar in 1984 in Situbondo which asserts: "The basics of NU's religious understanding are sourced from *the Qur'an, Al-Sunnah, al- Ijma', al-Qiyas* and using a school-based approach that was pioneered one by one from the Hanafi, Maliki, Shafi'i and Hambali schools in the field of fiqh and NU follow the stance that Islam is a natural religion, perfecting and not erasing existing noble values.

Therefore, in everyday life, it is necessary to preserve noble values in religious behavior and social attitudes.

## iii. Religious Behavior and Social Attitude

The basics of religion (number 3) and society (number 4) shaping the behavior of Nahdlatul Ulama residents, good in the conduct of individuals and organizations that:

1. Uphold values and norms Islamic teachings.
2. Prioritizing common interests over personal interests.
3. Uphold the nature of sincerity and Khidmah and struggle.
4. Uphold brotherhood (al-ukhuwah), unity (al-ittihad) and love.
5. Glorify moral glory (al-akhlaq al-karimah) and uphold honesty (ash- shidqu) in think, and act.
6. Uphold loyalty to the nation and country.
7. Uphold the value of charity, work and achievements as part of worship to Allah SWT.
8. Uphold the sciences and experts.
9. Always ready to adapt to any changes that bring benefits to humans.
10. Upholding pioneering efforts in encouraging and accelerating the development of the community.
11. Uphold togetherness in the midst of life nation and state.

Nahdhiyyin residents are expected to be able to recognize and inculcate the basic points of the religion above to interact with the community to apply Mbah Hasyim's core values.

#### 4. IMPLEMENTATION OF THE STUDY

*Tawassuth, Tawazun, I'tidal, and Tasamuh* characters in the concept of *Ahlussunnah wal-Jamaah*. There are three main characteristics of the teachings of *Ahlussunnah wal-Jamaah* or what we call *Aswaja* which was always taught by the Prophet Muhammad and his companions: *First, at-tawassuth or middle, moderate, neither extreme left nor extreme right*. This is excerpted from the word of Allah SWT:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرُّسُولُ عَلَيْكُمْ شَهِيدًا

*And thus, we have made all of you (Muslims) a middle class (just and elect) so that you will be witnesses (measures of judgment) over (attitudes and actions) of mankind in general and so that Allah SWT may be witnesses (measures of judgment) of (attitudes and deeds) you. all. (Surat al-Baqarah: 143)*

Both *at-tawazun* or balanced in all respects, including the use of the *naqli* proposition (the proposition that comes from rational reason) and the *naqli* argument (sourced from the Qur'an and Hadith). The Word of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا  
يُجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*O you who believe, let all of you be those who stand up for (the truth) because Allah is a just witness (measurement of truth). And let not your hatred of a people make you unjust. Do justice because justice is closer to piety. And fear Allah, for Allah is All-Seer of what you do. (Surat al-Maidah: 8)*

This verse teaches and calls for being fair and not cheating and fearing Allah by carrying out his orders and staying away from his prohibitions, because Allah sees what we do.

Rakhmi Ifada, said In the book *Moderation Islam Nusantara* by H. Mohamad Hasan, there are five reasons why being *tawassuth* is recommended and must exist in a Muslim?

*first*, the attitude *tawassuth* regarded as a middle way in solving the problem, then a Muslim always looked *tawassuth* as the fairest attitude and wise in understanding religion.

*Second*, that the essence of Islamic teachings is love, so a Muslim who acts *tawassuth* always prioritizes peace, love and avoids conflict.

*Third*, adherents of other religions are also creatures of God's creation that must be respected, so a Muslim who is *tawassuth* always views and treats them fairly and equally.

*Fourth*, Islamic teachings encourage democracy to be used as an alternative in realizing human values, so Muslims who act *tawassuth* always prioritize human and democratic values.

And *fifth*, Islam prohibits acts of discrimination against individuals or groups. So, it is fitting for a Muslim who acts *tawassuth* to always uphold equality.

From the five reasons mentioned above, we should already understand the importance of the attitude of *tawassuth* in everyday life. (Rakhmi Ifada, *Tawassuth Attitude in Daily Practice*, AGPAI, 30 June 2021,)

In addition, *Tasamuh* or tolerance, respecting differences and respecting people who have different life principles. But that does not mean admitting or justifying these different beliefs in confirming what is believed. The Word of Allah SWT:

قُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

*So, speak to both of you (Prophet Musa and Prophet Harun) to him (Pharaoh) with gentle words and hopefully he will remember and be afraid. (Surat Taha: 44)*

This verse talks about the command of Allah SWT to Prophet Musa AS and Prophet Harun AS to say and be kind to Pharaoh. Al-Hafizh Ibn Kathir (701-774 H/1302-1373 AD) when describing this verse said, "Indeed, the preaching of Prophet Musa (AS) and Prophet Harun (AS) to Pharaoh was using words that were compassionate, gentle, easy and friendly. This is done to make it more touching, more acceptable and more useful." (Tafsir al-Qur'anil 'Adzim, juz III p. 206).

Kiai Muchith Muzadi said, Mbah Hasyim's knowledge, which is read in several of his scientific works and reflected in his daily behavior, has generated several principles that are used as models for Islam in the style of Nahdlatul Ulama. One of them is the principle of *tasamuh* (tolerance). "Kiai Hasyim is very tolerant to anyone, to followers of any religion.

Kiai Muchith described Mbah Hasyim's attitude as the correct attitude of NU. One example is Mbah Hasyim's open acceptance of the arrival of the Dutch Governor Van Der Plas. He also received several other Western figures with open arms. "I call that kind of attitude sociological pluralism. It is permissible and indeed becomes Kiai Hasyim's daily attitude," Kiai Muchith explained. According to Kiai Muchith, Mbah Hasyim's teachings on pluralism do not reach the realm of theology. For Mbah Hasyim there is no tolerance in religion.

Islam should not be mixed with other religions. "He doesn't give any room for theological pluralism. This is the right grip. So, don't say all religions are true." Kiai Muchith added. Kiai Muchith emphasized that Nahdlatul Ulama should maintain and develop the concept of *tasamuh* and sociological pluralism.

If NU holds these principles, it will become a mainstream movement that can influence the religious and social patterns of all Muslim communities in Indonesia. (Emha Nabil Haroen, *Mbah Hasyim Menerima Van Der Plas Atas Prinsip Toleransi*, NU online, 24 Juni 2011)/Sumber: <https://www.nu.or.id/post/read/32701/mbah-hasyim-menerima-van-der-plas-atas-prinsip-toleransi>, downloaded, 7 Nopember 2021)

On a practical level, as explained by KH Ahmad Shiddiq that these principles can be realized in the following ways: (See Khittah Nahdliyah, pp. 41-44)

**a. Faith.**

- a. Balance in the use of 'aqli and naqli arguments.
- b. Purify the faith from outside influences of Islam.
- c. It is not easy to judge wrong or pass a verdict of shirk, heresy or even infidelity.

**b. Shari'ah**

- a. Stick to the Qur'an and Hadith by using methods that can be justified scientifically.
- b. The new common sense can be used on problems for which there is no clear text (sharih/qotht'i).
- c. Can accept differences of opinion in assessing problems that have multi-interpretative arguments (zhanni).

**c. Tasawwuf/ Morals**

- a. Do not prevent, even encourage efforts to deepen the appreciation of Islamic teachings, as long as using methods that do not conflict with the principles of Islamic law.
- b. Prevent excessive attitude in judging something.
- c. Based on the noble morality. For example, the attitude of *syaja'ah* or courage (between cowardice and inconsequential or reckless), the attitude of *tawadhu'* (between arrogance and low self-esteem) and generous attitude (between stingy and extravagant).

**d. Inter-group association**

- a. Recognizing the nature of humans who like to gather and group based on their respective binding elements.
- b. Develop tolerance for different groups.
- c. Inter-group relations must be based on mutual respect and appreciation.
- d. Be firm with those who are clearly hostile to Islam.

**e. Country life**

- a. The Unitary State of the Republic of Indonesia (NKRI) must be maintained because it is the agreement of all components of the nation.
- b. Always obey and obey the government with all the rules made, as long as it does not conflict with religious teachings.
- c. Do not carry out rebellions or coups against the legitimate government.
- d. If there is a deviation in the government, then remind him in a good way.

**f. Culture**

- a. Culture must be placed in a reasonable position. Assessed and measured by religious norms and laws.
- b. Culture that is good and does not conflict with religion is acceptable, wherever it comes from. Meanwhile, what is not good must be left behind.
- c. Can accept a good new culture and preserve the old culture that is still relevant (al-muhafazhatu 'alal qadimis shalih wal akhdu bil Jadidil Ashlah)

**g. Da'wah**

- a. Preaching is not to punish or give a guilty verdict, but to invite people to a path that is pleasing to Allah SWT.
- b. Preaching is done with clear goals and objectives.
- c. Da'wah is carried out with good instructions and clear information, adapted to the conditions and circumstances of the target of da'wah. KH Muhyidin Abdusshomad Nurul Islam Islamic Boarding School Caregiver, Head of PCNU Jember)

As mentioned above points, Mbah Hasyim's values have inspired, and the successors of his struggle have maintained it by creating the Fikrah Nahdliyah formula as a basis for thinking and acting as Nahdliyyin citizens. Due to the limited time, the researcher is focusing in the theoriticle and will study deeper the implementation to find out whether Mbah Hasyim's values have been followed

and implemented in daily life -especially-for the Nahdlatul Ulama NU administrators and society in general.

**5. CONCLUSION**

A Muslim always look *tawassuth* as the fairest attitude and wise in understanding religion and attitude *tawassuth* regarded as a middle way in solving the problem. The essence of Islamic teachings is love, so a Muslim who acts *tawassuth* always prioritizes peace, love and avoids conflict. Adherents of other religions are also creatures of God's creation that must be respected, so a Muslim who is *tawassuth* always views and treats them fairly and equally.

Islamic teachings encourage democracy to be used as an alternative in realizing human values, so Muslims who act *tawassuth* always prioritize human and democratic values. Islam prohibits acts of discrimination against individuals or groups. So, it is fitting for a Muslim who acts *tawassuth* to always uphold equality and uphold brotherhood (al-ukhuwah), unity (al-ittihad) and love.

As mentioned by Kiai Muchith Muzadi, Mbah Hasyim's value reflected in his daily behavior, has generated several principles that are used as models for Islam in the style of Nahdlatul Ulama. One of them is the principle of *Tasamuh* (tolerance). "Kiai Hasyim is very tolerant to anyone, to followers of any religion.

In addition, Kiai Muchith described Mbah Hasyim's attitude as the correct attitude of Nahdlatul Ulama (NU). One example is Mbah Hasyim's open acceptance of the arrival of the Dutch Governor Van Der Plas. He also received several other Western figures with open arms. "I call that kind of attitude sociological pluralism. It is permissible and indeed becomes Kiai Hasyim's daily attitude," Islam should not be mixed with other religions. "He doesn't give any room for theological pluralism. This is the right grip. So, don't say all religions are true."

It is in line with al hadits "The perfect Muslim is one who other Muslims feel at peace from the disturbance of his tongue and hands." A perfect Muslim is a Muslim where other Muslims feel peaceful and safe from the

interference of his tongue and hands, not a Muslim who feels he has saved and reconciled others.

So “a perfect Muslim is a Muslim where “every human being” feels safe and at peace from the interference of his tongue and hands. If everyone, regardless of religion and belief, feels safe and peaceful from the interference of his tongue and hands, then he is a perfect Muslim. On the other hand, if everyone, including non-Muslims, feels anxious, disturbed from every lecture (his speech) and wisdom (his hand of power), then he is not a perfect Muslim.

Kiai Muchith emphasized that Nahdlatul Ulama should maintain and develop the concept of *tasamuh* and sociological pluralism. If NU holds these principles, it will become a mainstream movement that can influence the religious and social patterns of all Muslim communities in Indonesia.

## DAFTAR PUSTAKA

- Abdurahman Navis, Lc., M.H.I, Muhammad Idrus Romli, Faris Khoirul
- Anam, Lc., M.H.I, 1 Juni 2021, Risalah Ahlusunnah Wal-Jama’ah hal.167.
- Ahmad Subadar Keluwut, Tarikhunnabi alih Bahasa Indonesia, Al-Huda, Jalan wahid Hasyim Pasuruan, hal 12)
- Aris Musnandar, the low level of performance of students’, p.28
- Emha Nabil Haroen, 24 Juni 2011, Mbah Hasyim Menerima Van Der Plas Atas Prinsip Toleransi, NU online. ,<https://www.nu.or.id/post/read/32701/mbah-hasyim-menerima-van-der-plas-atas-prinsip-toleransi>, downloaded, 7 Nopember 2021)
- Imam Nakha’i, 28 Mei 2021, *Muslim seutuhnya: Meluruskan Pemahaman Hadits “al- muslimu man salima”*, Aswaja Dewata, downloaded, 7 Nopember 202.
- Majma’ Buhuts An-Nahdliyah (Forum Kajian Ke-NU-an) Roudloh Al-Thohiriah KAJEN Margoyoso Pati 2014, email: mbn\_nahdliyyah@yahoo.comW ebsite: nahdliyyah.org
- Marshall Conley, *Education and Peace*, 2004
- Rakhmi Ifada, 30 June 2021, Tawassuth Attitude in Daily Practice, AGPAII, Susan Fountain, 1999, *Peace education* in Unicef, New York, page.1