

## THE IMPLEMENTATION OF RELIGIOUS AND NATIONAL MODERATION IN INDONESIA ACCORDING TO KH. AHMAD DAHLAN

<sup>1</sup>Solihin Sari, <sup>2</sup>Aca Sugianto

<sup>1,2</sup>Sekolah Tinggi Agama Islam Haji Agus Salim Bekasi, Indonesia

<sup>1</sup>[solsar1969@gmail.com](mailto:solsar1969@gmail.com), <sup>2</sup>[acasugianto07@gmail.com](mailto:acasugianto07@gmail.com)

### Abstrak

Penelitian ini bertujuan untuk mengkaji implementasi moderasi beragama dan berbangsa di Indonesia menurut pemikiran KH. Ahmad Dahlan, pendiri Muhammadiyah, yang dikenal sebagai tokoh reformis Islam di Indonesia. Dalam konteks Indonesia yang plural, pemikiran beliau tentang moderasi beragama (wasathiyah) dan kebangsaan sangat relevan untuk membangun masyarakat yang harmonis dan inklusif. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka untuk menganalisis berbagai karya, tulisan, serta sejarah perjuangan KH. Ahmad Dahlan dalam membangun umat Islam yang berwawasan global dan toleran. Temuan penelitian ini menunjukkan bahwa KH. Ahmad Dahlan menekankan pentingnya moderasi dalam beragama yang menghindari ekstremisme dan kekerasan, serta mendorong umat Islam untuk memahami ajaran agama secara rasional dan kontekstual. Selain itu, beliau mengajarkan pentingnya penghormatan terhadap pluralitas agama dan kebhinnekaan di Indonesia, serta prinsip kerjasama sosial dan politik untuk memperkuat persatuan bangsa. Pemikiran beliau terkait moderasi beragama dan kebangsaan sangat relevan dalam menghadapi tantangan sosial-politik di Indonesia saat ini, seperti radikalisasi agama, intoleransi, dan polarisasi sosial. Implikasi penelitian ini adalah Penelitian ini memperkaya kajian tentang moderasi beragama dalam konteks pemikiran KH. Ahmad Dahlan, yang menekankan keseimbangan antara keislaman dan kebangsaan. Kemudian Menambah referensi bagi akademisi dalam memahami konsep Islam Wasathiyah yang diterapkan oleh KH. Ahmad Dahlan dalam berbagai aspek kehidupan.

**Kata Kunci:** Moderasi Beragama, Moderasi Berbangsa, Pluralitas, Kebhinnekaan, Toleransi

### Abstract:

This research aims to examine the implementation of religious and national moderation in Indonesia according to KH's thoughts. Ahmad Dahlan, the founder of Muhammadiyah, who is known as an Islamic reformist figure in Indonesia. In the pluralistic Indonesian context, his thoughts on religious moderation (wasathiyah) and nationality are very relevant to building a harmonious and inclusive society. This study uses a qualitative approach with a literature study method to analyze various works, writings, and the history of KH's struggle. Ahmad Dahlan in building Muslims who have a global perspective and tolerance. The findings of this study show that KH. Ahmad Dahlan emphasized the importance of moderation in religion that avoids extremism and violence, and encourages Muslims to understand religious teachings rationally and contextually. In addition, he taught the importance of respect for religious plurality and diversity in Indonesia, as well as the principle of social and political cooperation to strengthen the unity of the nation. His thoughts on religious and national moderation are very relevant in facing socio-political challenges in Indonesia today, such as religious radicalization, intolerance, and social polarization. The implication of this research is that this research enriches the study of religious moderation in the context of KH thought. Ahmad Dahlan, who emphasized the balance between Islam and nationalism. Then add references for academics in understanding the concept of Islam Wasathiyah applied by KH. Ahmad Dahlan in various aspects of life.

**Keywords:** Religious Moderation, National Moderation, Plurality, Diversity, Tolerance

## **Introduction**

Religious and national moderation has become one of the central themes in maintaining social harmony in Indonesia, which is known for its diversity of ethnicities, religions, races, and groups. This concept plays an important role in reducing the potential for conflict and building tolerance and harmony in a pluralistic society. In this context, the thinking of the founder of Muhammadiyah made a significant contribution through an inclusive and humanist approach based on Islamic values.

As a reformist scholar, he emphasized the importance of a moderate understanding of religion that is relevant to the needs of society. Through the Muhammadiyah movement that he founded, he introduced a religious approach oriented towards education, community empowerment, and social work. This approach reflects efforts to align religious teachings with the challenges of modernity and plurality in Indonesia.[1] His thinking inspired religious moderation that emphasized tolerance, non-extremism, and respect for differences. In a national context, he views Islam as a religion that teaches universal values, such as justice, brotherhood, and humanity. This is reflected in various activities of Muhammadiyah which are not only limited to Muslims, but also involve various interfaith and cultural circles. This thought is relevant to the principle of Pancasila as a state ideology that upholds diversity and unity.

This study aims to analyze the implementation of religious and national moderation in Indonesia based on Ahmad Dahlan's thoughts. Thus, this research is expected to make a theoretical and practical contribution in strengthening religious moderation in Indonesia. This study uses a qualitative approach with primary data sources in the form of KH writings. Ahmad Dahlan and secondary data from books and journals that discuss his thoughts[2] In addition, this study also refers to the latest scientific articles that discuss the relevance of religious moderation in the context of multiculturalism in Indonesia.

As a figure who fights for the values of moderation, KH. Ahmad Dahlan deserves to be used as a reference to face contemporary challenges related to radicalism and intolerance. As stated by Haedar Nashir, the religious moderation exemplified is an ideal model to be applied in a multicultural society[3] In addition, this thought also receives conceptual support from an article that reviews the importance of harmony in diversity based on moderate Islamic values. Therefore, this study will explore more deeply how his thinking can be implemented in the context of today's Indonesia.

## **Research Methods**

This study uses a descriptive qualitative method to describe K.H. Ahmad Dahlan's thoughts on religious and national moderation. This approach allows researchers to understand their ideas and implementation in Muhammadiyah education and their impact on Indonesian society. A historical approach is used to trace the journey of K.H. Ahmad Dahlan's thought in the social, cultural, and political context of his time. This method helps the researcher understand the background that influenced his ideas about moderation and nationality.

Content analysis is used to explore relevant document and archive texts, such as the writings of K.H. Ahmad Dahlan, Muhammadiyah documents, and literature on Progressive Islam. This approach provides an in-depth insight into the essential elements of his thinking. The case study approach is applied to explore the implementation of K.H. Ahmad Dahlan's thought in Muhammadiyah education, especially in building religious and national harmony in Indonesia.

After gathering relevant sources, the next step is to conduct a content analysis of the existing texts. In this analysis, the researcher will explore the main themes related to religious and national moderation initiated by KH. Ahmad Dahlan. The analysis process is carried out by identifying and evaluating the main ideas of his thoughts, as well as looking at their relevance to the current social and national context of Indonesia. This technique allows researchers to assess how the concept of religious and national moderation can be applied in facing existing religious and socio-political challenges.[4]

The data collection technique is carried out by examining various literature sources that describe KH's thoughts. Ahmad Dahlan and its application in the life of the nation and religion. In addition, this study also uses data from relevant scientific articles, studies that have been conducted previously, and research reports that examine the application of moderation values in the Indonesian context.

After analyzing the collected text and data, the researcher will synthesize KH's thoughts. Ahmad Dahlan in the context of religious and national moderation, as well as examining his contribution to social and political life in Indonesia. This synthesis will include the formulation of conclusions about the relevance of his thoughts in facing current challenges related to pluralism and diversity in Indonesia.

## Discussion

### The Concept of Religious and Nation Moderation according to KH's Thought. Ahmad Dahlan

KH's thoughts. Ahmad Dahlan regarding religious moderation is rooted in the principle of Islam as a religion that brings grace to the whole world (*rahmatan lil 'alamin*). He believed that religion should be a means to build peace, not to trigger conflict. In the view of KH. Ahmad Dahlan, religious moderation involves three main aspects: tolerance, inclusivity, and respect for differences.

First, tolerance is manifested through respect for the beliefs and views of other religions without sacrificing the principles of Islamic teachings. KH. Ahmad Dahlan taught the importance of respecting differences and interacting peacefully with all community groups.

Second, inclusivity is shown through Muhammadiyah's activities that do not distinguish between religion, ethnicity, or cultural background. In the field of education, for example, KH. Ahmad Dahlan established schools that opened doors to all the nation's children without discrimination.

Third, respect for differences is reflected in his invitation to understand Islamic teachings rationally and contextually. KH. Ahmad Dahlan emphasized the importance of *ijtihad* as an effort to answer the challenges of the times without ignoring the basic principles of Islam.

In the context of the nation, KH. Ahmad Dahlan integrates national values in Islamic teachings. He supports the idea that diversity in Indonesia is a strength that must be nurtured through mutual respect and cooperation. His thinking is in line with the spirit of Pancasila as the basis of a state that respects religious and cultural diversity.

In the implementation of religious moderation, there are several challenges, namely:

#### 1. Radicalization and Religious Extremism

One of the biggest challenges in the implementation of religious moderation in Indonesia is religious radicalization and extremism. Although the majority of Muslims in Indonesia adhere to moderate teachings, a handful of radical groups often threaten interfaith harmony. KH. Ahmad Dahlan emphasized the importance of moderate Islamic teachings, which are teachings that reject violence and intolerance. Today, however, a number of groups that claim to be the pioneers of "true Islam" often try to spread more exclusive and intolerant ideas.[5]

#### 2. Narrow Understanding of Religion

Another challenge faced is a narrow and literalist understanding of religion. Some religious groups, especially those that prioritize a single interpretation, reject various forms of pluralism in the life of the nation. KH. Ahmad Dahlan, with his progressive thinking, taught the importance

of developing a broader and inclusive understanding of religion. In Muhammadiyah, KH. Ahmad Dahlan promotes more rational teachings based on the teachings of the Qur'an and Hadith that are in accordance with the times. However, these challenges persist in the face of narrow religious interpretations.[6]

In addition to challenges, there are also opportunities in the implementation of religious moderation. One of the great opportunities in implementing religious moderation is through education. KH. Ahmad Dahlan strongly supports education as a means to introduce moderate Islamic teachings. Muhammadiyah, which was founded by him, has developed educational institutions that not only teach religious science, but also general science to form an intelligent and tolerant society. In this context, education can be the main tool in developing moderate religious awareness among the younger generation.

Another opportunity lies in the potential of moderate Islamic organizations, such as Muhammadiyah, to play an active role in building interreligious and intercultural dialogue. KH. Ahmad Dahlan taught the importance of Islam which is *rahmatan lil-'alamin* (mercy for all nature) which encourages Muslims to participate in the building of the nation. Muhammadiyah, with its extensive network and large social influence, has the capacity to educate the public and fight for the values of moderation in the life of the nation.

### **The Role of K.H. Ahmad Dahlan's Thought in Combining Religious and National Values**

There are four roles of Ahmad Dahlan, including:

First, integrating Islam with Indonesian nationality. K.H. Ahmad Dahlan's thinking teaches that Islam is not only limited to spiritual aspects but must also synergize with national values. K.H. Ahmad Dahlan emphasized the importance of Islamic values in shaping the character of the Indonesian nation, such as tolerance, mutual cooperation, and social justice. With this principle, he invites the people to see Islam as a religion that can strengthen nationality, not as an entity separate from the state.

Second, to establish a Muhammadiyah educational institution that integrates religious teachings with general knowledge. This education aims to form a generation that is not only intelligent in religion but also ready to face the challenges of the times in the context of nationality. Therefore, Muhammadiyah education combines Islamic morality and the spirit of nationalism.[7]

Education in Muhammadiyah not only emphasizes the academic aspect, but also character formation through the values of honesty, responsibility, and discipline. This is relevant to create individuals with integrity in a pluralistic society. The Muhammadiyah education that he designed combines religious teachings with general science. This approach aims to form individuals who are

broad-minded and moderate in understanding the teachings of Islam and able to apply them in modern life.

In 1917, K.H. founded 'Aisyiyah', a Muhammadiyah women's organization, to empower women through education and training. This initiative demonstrates a commitment to inclusivity and the role of women in society, in line with the values of moderation.[8]

Muhammadiyah through the Muallimin and Muallimat schools, trains cadres of scholars and scholars who have moderate and nationally oriented Islamic insights.

Third, focusing on accepting differences, both in religion and ethnicity. He believes that Islam teaches the importance of tolerance and respect for plurality. Therefore, the religious moderation that he instilled in the Muhammadiyah society supports the creation of harmony in a pluralistic society. Fourth, Islam is progressing. He sees religion and nationality as mutually supportive. He emphasized that Muslims must have a progressive understanding to maintain social harmony and strengthen the unity of the nation. Progressive Islam must be able to answer the challenges of the times without sacrificing religious and national values. Muhammadiyah promotes the concept of progressive Islam, which emphasizes progress, balance, and justice in religious practice. This value is the foundation of moderation in religious and national life.

The Relevance of KH's Thoughts. Ahmad Dahlan with the Context of Current Indonesia, KH's thoughts. Ahmad Dahlan on religious and national moderation is very relevant to face the various challenges faced by Indonesia today. These challenges include increasing intolerance, radicalism, and polarization in a multicultural society. The moderation taught by KH. Ahmad Dahlan can be a solution to maintain the unity and unity of the nation in the framework of diversity.

First, the religious moderation taught by KH. Ahmad Dahlan supports interfaith dialogue as a means to build mutual understanding. This is in line with Indonesia's current needs in dealing with religion-based conflicts that are still occurring in various regions.

Second, the inclusive approach applied in Muhammadiyah activities is relevant in promoting education and empowerment of interfaith communities. This concept supports the development of a socially just and equitable nation.

Third, the spirit of nationalism carried by KH. Ahmad Dahlan provided inspiration for strengthening the values of Pancasila in the era of globalization. By respecting diversity, his thinking became a guide in preventing the disintegration of the nation due to differences in ideologies or political views.

In addition, a study conducted by Effendi, Bahtiar in his journal emphasized that the Muhammadiyah movement led by KH. Ahmad Dahlan has been able to adapt the universal values

of Islam in various dimensions of people's lives, including education, economy, and health. In another study, Khairuddin, H. elaborated on the relevance of the KH approach. Ahmad Dahlan in the management of religion-based conflicts using the principle of social justice as the main foundation.

There are several strategies carried out, namely:

The first strategy is to develop an educational curriculum that integrates religious science and general knowledge to form broad-minded and tolerant individuals. K.H. Ahmad Dahlan emphasized the importance of education that not only teaches religious teachings, but also other sciences, to create a moderate and progressive society. One of K.H. Ahmad Dahlan's major contributions was the establishment of 'Aisyiyah', a Muhammadiyah women's organization, which encouraged women's empowerment in the fields of education and social. Through women's empowerment, religious and national moderation can be achieved by strengthening women's roles in building a more inclusive and tolerant society.

The next strategy is to strengthen the values of Progressive Islam that prioritize balance, progress, and justice. This approach creates a moderate attitude in religion and nation, while strengthening national unity. K.H. Ahmad Dahlan taught the importance of adapting Islamic teachings to the times without abandoning the essence of religion.

Education that emphasizes the formation of strong character and morals is essential in shaping individuals who can contribute positively in a pluralistic society. Through values such as honesty, discipline, and responsibility, Muhammadiyah and its educational institutions can produce a generation with integrity and are able to promote harmony in diversity.

Muhammadiyah, through schools such as Muallimin and Muallimat, plays an important role in developing a cadre of scholars and scholars who are moderate, insightful, and ready to lead the society with the values of tolerance and harmony. This education is the foundation for creating leaders who can spread moderation thinking in society.

## **Conclusion**

Religious and national moderation according to KH. Ahmad Dahlan offers solutions to face the challenges of intolerance and radicalism that often arise in pluralistic societies. His approach is relevant to be applied in the life of society and the state in Indonesia today. KH's thoughts. Ahmad Dahlan provides a clear direction in efforts to build religious and national moderation in Indonesia. While there are major challenges, such as religious radicalization and a narrow understanding of religious teachings, there are also opportunities that can be exploited, such as education and the strength of moderate Islamic organizations. By following the example and principles taught by KH.



Ahmad Dahlan, Indonesia can strengthen religious and national moderation for the sake of creating a more harmonious and inclusive life. Thus, the religious and national moderation taught by KH. Ahmad Dahlan is not only relevant but also an urgent need to maintain the integrity of Indonesia as a diverse country. His thinking offers a constructive approach to building an inclusive, peaceful, and civilized society.

### Bibliography

- [1] Z. A. Putri *et al.*, “Pengaruh Persepsi Kegunaan , Persepsi Kemudahan, dan Persepsi Keamanan terhadap Minat Penggunaan BRI Mobile (Studi pada Masyarakat di Kota Malang),” *e – J. Ris. Manaj.*, vol. 12, no. 02, pp. 1–18, 2023.
- [2] Azyumardi Azra dan Hamid Fahmy Zarkasyi, *On Islamic Civilization, Menyalakan Kembali Lentera Peradaban Islam yang Sempat Padam*. Semarang: Unnisula Press, 2010.
- [3] MHD Abror, “MODERASI BERAGAMA DALAM BINGKAI TOLERANSI,” *Rusydiah J. Pemikir. Islam*, vol. 1, no. 2, 2020, doi: <https://doi.org/10.35961/rsd.v1i2.174>.
- [4] Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta, 2014.
- [5] K. Khoiriyah, “PENDIDIKAN ANTI-RADIKALISME DAN STRATEGI MENGHADAPINYA (IKHTIAR MENYUSUTKAN GERAKAN RADIKALISME DI INDONESIA),” *Tarbiyatuna Kaji. Pendidik. Islam*, vol. 3, no. 2, 2019, doi: 10.29062/tarbiyatuna.v3i2.263.
- [6] Rosid H, “Intoleransi, Radikalisme dan Terorisme di Lamongan,” *J. Polientier*, vol. 2, no. 1, p. 1, 2017.
- [7] F. Akhmad, “Implementasi Pendidikan Karakter dalam Konsep Pendidikan Muhammadiyah,” *Al-Misbah (Jurnal Islam. Stud.)*, vol. 8, no. 2, pp. 79–85, 2020, doi: 10.26555/almisbah.v8i2.1991.
- [8] I. Setiawan, “Pembelajaran Al-Islam dan Kemuhammadiyah yang Menggembirakan (Dengan Pendekatan Integrasi-Interkoneksi),” *Semin. Nas. Al-Islam dan Kemuhammadiyah*, pp. 123–135, 2001.