



NU AND NATIONALISM: A Study of KH. Achmad Shiddiq's Trilogy of *Ukhuwah* as an Effort to Nurture Nationalism Spirit of Indonesian Muslims

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ABSTRACT

This article examines how the principles of Nahdlatul Ulama are related to the spirit of nationalism by analyzing the concept of the *ukhuwah* trilogy that was initiated by KH. Ahmad Siddiq, Jember. The *ukhuwah* trilogy consists of *ukhuwah* islamiyyah (to establish brotherhood with fellow Muslims), *ukhuwah* wathaniyyah (to establish brotherhood with fellow citizens), and *ukhuwah* basyariyyah (to establish brotherhood on the basis of fellow humans). The research method used in this research was qualitative descriptive analysis by utilizing primary and secondary literature sources. The analytical knife in this article borrowed Alvin L. Bertrand's role theory, where the role of Kiai Achmad Shiddiq was so great in instilling brotherhood, nationalism or the spirit of nationalism in Indonesia without discriminating against culture, ethnicity, race, language, and even religion. The results of this study shows that the trilogy concept of *ukhuwah* is in accordance with Islamic principles, but is also important to be presented to the public in order to improve the quality of harmonious religion while instilling nationalism towards Indonesian Muslims. The prime goal is the common good. The benefit of this research is that it serves as an additional sub-material for academia (lecturers, students), religious leaders, and even the general public to further explore the excellent thoughts of an NU figure named KH. Ahmad Siddiq.

ABSTRAK

Artikel ini mengkaji tentang bagaimana prinsip Nahdlatul Ulama terkait semangat nasionalisme dengan menganalisis konsep trilogi *ukhuwah* yang dicetuskan oleh KH. Achmad Shiddiq, Jember. Trilogi *ukhuwah* terdiri dari *ukhuwah* islamiyyah (menjalin persaudaraan dengan sesama pemeluk Islam), *ukhuwah* wathaniyyah (menjalin persaudaraan dengan sesama anak bangsa), serta *ukhuwah* basyariyyah (menjalin persaudaraan atas dasar sesama manusia). Metode yang digunakan dalam penelitian ini adalah kualitatif analisis deskriptif dengan memanfaatkan sumber literatur primer dan sekunder. Pisau analisis dalam artikel ini meminjam teori peran Alvin L. Bertrand, di mana peran Kiai Achmad Shiddiq begitu besar dalam menanamkan sikap persaudaraan, nasionalisme atau spirit kebangsaan di Indonesia tanpa membeda-bedakan budaya, suku, ras, bahasa, bahkan agama. Hasil penelitian ini yaitu konsep trilogi *ukhuwah* selain sesuai dengan prinsip Islam, namun juga penting untuk dimunculkan ke muka publik dalam rangka meningkatkan kualitas beragama yang harmonis sekaligus menanamkan sikap nasionalisme terhadap muslim Indonesia. Tujuan besarnya bermuara pada kemaslahatan bersama. Manfaat penelitian ini adalah sebagai tambahan sub materi bahan ajar dan belajar bagi para akademisi (dosen, mahasiswa), agamawan, bahkan masyarakat umum, untuk lebih lanjut menggali pemikiran KH. Achmad Shiddiq.

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Introduction

Indonesia is synonymous with diversity and a pluralistic society. Academic terms such as multicultural, multiethnic, and even multireligious are often discussed to understand differences in Indonesia.¹ This is something that needs to be acknowledged that differences are inevitable. In Islam, the recognition of differences is mentioned in QS. Al-Hujarat [49]: 13,² where the essence of the verse is that Allah SWT created different people (male and female, nationalities and tribes) so that they know each other.³ From here, it is not incorrect to regard the difference as a gift and a feature of human nature.⁴ A positive value from these differences gives birth to diversity: language, ethnicity, mindset, and even religious expression.⁵ Even followers of the same religion certainly have their own perspectives or interpretation of their understanding. Therefore, the difference in the literal or implied meaning of Al-Hujarat: 13 above means that one should not judge or even hate anyone who is different because in principle it promotes affection and knowing one another.

In practice, however, understanding differences, especially in religion, is not easy. As the track record of religious practices in Indonesia, there have been several conflicts between religions or certain internal religions. The peak of fanaticism towards certain sects, lack of understanding of the nature of differences, and lack of understanding of nationalism, both on a small and large scale, can trigger tension (conflict).⁶ For example, the religious conflict in Singkil, Aceh, which involved Islam and Christianity,⁷ the religious conflict in Bogor in 2000 regarding the development of GKI Yasmin,⁸ the religious and ethnic conflict in Poso 1992,⁹ the internal conflict between Shia Muslims and Sunnis in Madura, East Java,¹⁰ even in 2022 there was a

¹ Hanim Jazimah Puji Astuti, "Islam Nusantara: Sebuah Argumentasi Beragama dalam Bingkai Kultural", *Interdisciplinary Journal of Communication*, Vol. 2, No. 1 (June 2017), 28.

² QS. Al-Hujarat [49]: 13.

³ Mirhan AM, "Refleksi Penciptaan Manusia Berbangsa-Bangsa dan Bersuku-Suku (Telaah Surah Al-Hujurat Ayat 13)", *Jurnal Studi Insania*, Vol. 3, No. 1 (2015).

⁴ M. Quraish Shihab, *Washatiah, Wawasan Islam Tentang Moderasi Beragama*, (Ciputat: Lentera Hati, 2020), 121.

⁵ Dewa Agung Gede Agung, "Keragaman Keberagaman (Sebuah Kodrati Kehidupan Berbangsa dan Bernegara Berdasarkan Pancasila)", *Jurnal Sejarah, Budaya dan Pengajarannya*, Vol. 11. No. 2 (2017), 152.

⁶ Ratu Vina Rohmatika, Kiki Muhamad Hakiki, "Fanatisme Beragama Yes, Ekstremisme Beragama No", *Al-Adyan: Jurnal Studi Agama-Agama*, Vol. 13, No. 1 (2018), 12.

⁷ Mallia Hartani, "Analisis Konflik Antar Umat Beragama di Aceh Singkil", *Jurnal Kolaborasi Resolusi Konflik*, Vol 2, No. 2 (2020), 93-99.

⁸ Budi Crismanto Sirait, "Ancaman Diskriminasi Minoritas dan Hilangnya Multikulturalisme di Indonesia: Studi Kasus Penutupan GKI Yasmin Bogor", *Politika: Jurnal Ilmu Politik*, Vol 10, No. 1 (2019), 28-39.

⁹ Igneus Alganih, "Konflik Poso (Kajian Historis Tahun 1998-2001)", *Jurnal Criksetra*, Vol. 5, No. 10 (2016), 166-173.

¹⁰ Rachma Ida, Laurentius Dyson, "Konflik Sunni-Syiah dan Dampaknya Terhadap Komunikasi Intra-Religius pada Komunitas di Sampang-Madura", *Jurnal Masyarakat, Kebudayaan, dan Politik*, Vol. 28, No. 1 (2015), 33-39.



conflict regarding the refusal to build a church in Cilegon, Banten.¹¹ The track record of the phenomena of religious conflict is a record of the negative civilization of religious communities in Indonesia, despite the fact that Pancasila is basically the national ideology.

The axis of conflict that frequently poses a threat to religious communities in Indonesia is the attempt to split Muslims, which is marked by the existence of extremist, radical, conservative, exclusive groups and legalizing violence in the name of religion (God's command).¹² Why are there conflicts that can lead to tension, especially in the field of religion? Of course, this cannot be separated from the lack of understanding of the nature of religion, especially in Muslim society. Therefore, it is necessary to have a strategy and outreach about religious harmony and nationalism regardless of any differences, especially in the field of religion.

One of the solutions in overcoming conflicts and instilling an attitude of nationalism in terms of Islamic values is to revive the thoughts of the Nahdlatul Ulama figure KH. Achmad Shiddiq (Jember, East Java). The term popularized by Kiai Shiddiq is the *ukhuwah* trilogy which consists of *ukhuwah islamiyyah* (brotherhood among Muslims), *ukhuwah wathaniyyah* (brotherhood among fellow citizens), and *ukhuwah basyariyyah* (brotherhood among fellow humans).¹³ The concept of this trilogy is well-suited to being raised and socialized to various groups, not just among Nahdliyin, but also among Muslims in general. By adopting the ideas of Kiai Shiddiq as one of the Nahdliyin figures, it is hoped that this will become a common guideline for peaceful religion with strong nationalism.

Since Kiai Hasyim Asy'ari founded NU, the principle of nationalism has been upheld by gaining independence through the role of Kiai. Therefore, to revive the spirit of nationalism through Islamic values and the role of NU figures like KH Achmad Shiddiq in the *ukhuwah* trilogy, this thought was promoted in public.¹⁴ This concept of thought is essential to be further studied since it incorporates elements of humanity, brotherhood, and of course, nationalism, which should continue to be socialized. Therefore, the role of Kiai NU in carrying out *ijtihad* in caring for nationalism and harmony between nations and religions is important to be raised in

¹¹ M. Iqbal, "Warga Cilegon Tolak Pendirian Gereja, Ungkit SK Bupati Tahun 1975", <https://news.detik.com/berita/d-6279957/warga-cilegon-tolak-pendirian-gereja-ungkit-sk-bupati-tahun-1975>

¹² M. Zaki Mubarak, "Dari NII ke ISIS: Transformasi Ideologi dan Gerakan dalam Islam Radikal di Indonesia Kontemporer". *Episteme*. Vol. 10, No. 1. June 2015.

¹³ Muhammad Faiz, "Legasi KH. Achmad Shiddiq Bagi Umat Islam, Negara dan Bangsa Indonesia" from book *Visi Kebangsaan Kiai Haji Achmad Shiddiq dalam Paradigma Keilmuan UIN KHAS Jember*, 10.

¹⁴ See Encyclopedia of Nakhoda Nahdliyin by Solahudin (2017).



academia or the public. The "role" itself by Alvin L. Betran in the book Soeleman B. Taneko is explained as "a pattern of behavior that is expected to originate from a person who is holding a certain position and status".¹⁵

The interesting research questions to be studied include, a). What is the concept of the NU-style *ukhuwah* trilogy? and b). How is the implementation of KH. Achmad Shiddiq's *ukhuwah* trilogy concept in efforts to maintain the spirit of nationalism in Indonesia? This research is beneficial to the general public, academia (students, lecturers), and government institutions as knowledge treasurers on the urgency of understanding the *ukhuwah* trilogy and its benefits for future generations of the nation.

Qualitative research methods were used to dissect this article. By analyzing how the concept or term of the *ukhuwah* trilogy popularized by KH. Achmad Shiddiq and how it impacts efforts to maintain the spirit of nationalism and inter-religious unity in Indonesia will later make a major contribution to the nation. As is the case today, conflicts often spread in various parts of Indonesia, both between religious communities and among Muslims themselves due to differences in opinion. Therefore, the concept of the *ukhuwah* trilogy, especially *wathaniyah* (union of fellow citizens), is worth studying further as a foundation for understanding the state. Thus, Alvin L. Betran's role theory was employed to analyze this article. Role theory is a dialogue between various theories, disciplines, and orientations. The word "role" is derived from theatrical performances in which the actor must portray a certain character and behavior.¹⁶

The qualitative method by Saryono and Anggraeni is a research approach that is used to describe, explain, find, and even investigate the features or quality of the influence of social life that cannot be described, measured, and explained using a quantitative approach.¹⁷ Moreover, qualitative is dynamic, adjusting to the development of increasingly different events. The phenomenological technique is frequently utilized in investigating a phenomenon, always keeping its natural nature in mind.¹⁸ Similarly, Kirk and Miller's assertion that qualitative is defined as a tradition that occurs within the ambit of social science, is basic in nature and is

¹⁵ Soeleman B. Taneko, *Sosiologi Menyelami Fenomena di Masyarakat*, (Bandung: Setia Purna Inves, 1986), 220.

¹⁶ Janu Murdiyatomoko, *Sosiologi Memahami dan Mengkaji Masyarakat*, (Bandung: Grafindo Media Pratama, 2007), 25.

¹⁷ Saryono, Mekar Dwi Anggraeni, *Metodologi Penelitian Kualitatif dan Kuantitatif dalam Bidang Kesehatan*, (Yogyakarta: Nuha Medika, 2013), 49.

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&K*, (Bandung: ALFABETA, September 2019), 2.



subject to human oversight.¹⁹ The effort used in the preparation of this article was library research, starting with the data collection process, followed by analysis, taken from literature relevant to this study,²⁰ of course, which focuses on how the *ukhuwah trilogy* popularized by KH. Achmad Shiddiq and how it impacts efforts to maintain the spirit of nationalism and unity in Indonesia.

Discussion

a). KH. Ahmad Shiddiq

KH. Achmad Shiddiq is one of many NU figures who have had an impact on Indonesia's socio-religious development. He was born on 10 Rajab 1344 H, or 24 January 1926, in Jember, East Java. That was not long before the founding of NU on 31 January 1926. Born to a big Kiai who had a strong influence on the founding of Nahdlatul Ulama apart from Kiai Kholil Bangkalan, he was KH. Muhammad Shiddiq, Jember, with his partner Nyai HJ. Zakiyah or Nyai Maryam. In some literature, it is said that Kiai Achmad was the 16th child of 25 siblings, born from the four wives of Kiai Muhammad. Some of his wives include Nyai Masmunah, Nyai Maryam or Zakiyah, Nyai Mardhiyah, and Nyai Siti Fatimah.²¹ Kiai Ahmad had nine siblings from Nyai Maryam, including Abdullah, Khadijah, Muhammad, and Ahmad Muhammad (died when he was small). While those who have grown into adults include: KH. Mahfudz Shiddiq (Muhammad Mahfudz) who was once the Chairman of PBNU, and KH. Abdul Halim (once chairman of East Java PWNU).²²

From an early age, Kiai Achmad Shiddiq was orphaned. Nyai Maryam died when she was in the middle of the ship going to Indonesia after performing the Hajj, when he was only two years old. Then, seven years later, Kiai Muhammad Shiddiq faced the Creator. As a forerunner to the birth of a great scholar, Kiai Ahmad was educated from an early age in an Islamic boarding school (pesantren) environment.²³ At first, he knew the basics of religious knowledge through his father, Kiai Muhammad Shiddiq. The significant impact on the personal and scientific

¹⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, April 2017), 4.

²⁰ Wahidmurni, "Pemaparan Metode Penelitian Kualitatif", Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Maulana Malik Ibrahim Malang, Juli 2017, 4

²¹ Hamid Ahmad, *KH. Achmad Qusyairi Bin Shiddiq*, (Pasuruan: Lembaga Informasi dan Studi Islam (L'Islam), Juni 2017).

²² M. Sholahudin, *Nahkoda Nahdliyyin, (Biografi Rois 'Aam Syuriyah & Ketua Umum Tanfidziyah Pengurus Besar Nahdlatul Ulama (PBNU) Sejak 1926 Hingga Sekarang)*, (Kediri: Zam Zam Pustaka, 2017), 98.

²³ Sholahudin, *Nahkoda Nahdliyyin*, 100.



development of young Kiai Ahmad was from Kiai Mahfudz Shiddiq as an older brother, who was the general chairman of the Nahdlatul Ulama Executive Board (PBNU) at that time. After finishing elementary school and learning the yellow book from Kiai Mahfudz, in the 1930s, the young Kiai Ahmad went to Tebuireng Jombang, which at that time was still chaired by Hadratusy Syaikh Hasyim Asy'ari.²⁴ Kiai Achmad Shiddiq was immediately transferred to fourth grade since he is smarter than the average child his age. That time also coincided with the renewal era of the Tebuireng pesantren by KH. Wahid Hasyim.²⁵

From Kiai Wahid Hasyim's upbringing, Kiai Achmad was taught how to type and make concepts. This ultimately led to the trust of Kiai Achmad to become the personal secretary of Kiai Wahid Hasyim when he was the Minister of Religion of the Republic of Indonesia. Tebuireng also witnessed the friendship between Kiai Achmad Shiddiq and KH. Abdul Muchit Muzadi (KH. Hasyim Muzadi's older brother). In his biography, Kiai Achmad Shiddiq married Nyai Hj. Sholihah bint KH. Abdul Mujib. After having five descendants, Nyai Sholihah died. Then Kiai Achmad married the third younger sister of his first wife, namely Nyai Nihayah to raise their sons and daughters, and then this wife gave birth to several more children.²⁶

Kiai Achmad's closeness to NU has been ingrained since childhood. Kiai Achmad's opportunities to participate in the Nahdlatul Ulama religious organization were inspired by both Kiai Mahfudz and the Tebuireng Islamic boarding school. Starting as an administrator in the NU Jember Branch, he managed to become chairman of the East Java PWNU Region.²⁷ He was elected to the DPR in 1955 (the first general election) but opted to resign because he disagreed with Soekarno's principles, namely desiring to unite the three components of political power that had such a large influence (nationalism, religion, communism). He returned to serve in the DPR and even the DPR RI for the NU party from 1971 to 1977.²⁸

After that period, he was no longer involved in politics, and chose to serve NU and developed the boarding schools. As a cleric and once a politician, and well aware of how it was when NU was in the line of politics in Indonesia, Kiai Achmad had a strong desire to return NU

²⁴ Budi, "Biografi KH. Ahmad Shiddiq", <https://www.laduni.id/post/read/58568/biografi-kh-ahmad-shiddiq>, accessed on 1 October 2022.

²⁵ Sholahudin, *Nahkoda Nahdliyyin*, 101.

²⁶ Sholahudin, *Nahkoda Nahdliyyin*, 103-104.

²⁷ Ali Sudrun, "Biografi Lengkap KH. Achmad Shiddiq, Ulama Karismatik Jember", <https://wongjember.com/biografi-achmad-shiddiq/>, accessed on 1 October 2022.

²⁸ Sholahudin, *Nahkoda Nahdliyyin*, 105.



to its proper wheels as a religious organization. Then the NU's *khittah* 1926 was known, which was agreed upon at the 27th Congress, at the Salafiyah Syaifi'iyah Islamic Boarding School, Sukorejo, Situbondo, East Java.²⁹ From Kiai Achmad's struggle to restore NU's *khittah*, he later became Rais Aam PBNU after the congress accompanying Gus Dur as General Chairperson of PBNU. The duet with Gus Dur became the pinnacle of the national-level NU leadership, lasting two periods, at the 28th congress, both of them were re-elected to the same position.³⁰

Apart from being active in NU, Kiai Achmad Shiddiq was also active in several other organizations, such as the Indonesian Islamic Youth Movement (GPII), Jember Government Executive Board, Religion Department (now the Ministry of Religion), Head of East Java Religion Department, member of the National Education Advisory Board (1989-1991), and the Supreme Advisory Council (DPA) of the Republic of Indonesia. Kiai Achmad Shiddiq's ideas were summarized in several writings, both papers and books or books he had authored. One of his ideas that is essential to know is reconciling Pancasila and Islam, where in the New Order there were pros and cons when organizations were required to be based on Pancasila. From here the NU's *khittah* was born and accepted Pancasila as its principle.³¹

Some of his writings are: First, the book *Pedoman Berfikir Nahdlatul Ulama* (1969). Second, *Khittah Nahdliyyin*, which was written five years before the 27th NU congress was held, published in 1979. Third, the book *Islam, Pancasila, dan Ukhwah Islamiyah* (1985). Fourth, the book which contains a collection of papers, entitled *Pemikiran KH. Achmad Shiddiq* (1992). Fifth, a book of *Dzikr al-Ghafilin li man Ahabb an Yukhsyar ma' al-Auliya' wa al-Shalihin*, a collection of dhikr that comes from the formulation of three scholars, namely KH. Abdul Hamid Pasuruan (1915-1982), KH. Hamim Jazuli (Gus Miek) (1940-1993), and KH. Achmad Shiddiq.³² Sixth, the book of *Al-Aurad fi al-Ma'had al-Islami al-Shiddiqi*. Due to the age factor, Kiai Achmad was often hospitalized. On 7 Rajab 1411 or 23 January 1991, KH. Achmad Shiddiq breathed his last at the RSU. Dr Soetomo, Surabaya.³³

²⁹ Muhammad Khaerul Hadi, "Kembali ke Khittah 1926 dan Upaya Penyelesaian Masalah-Masalah Nahdlatul Ulama Pasca Mukhtamar ke-27 di Situbondo (1984-1999)", (Skripsi—Fakultas Adab dan Ilmu Budaya, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2018).

³⁰ Sholahudin, *Nahkoda Nahdliyyin*, 105-106.

³¹ Sholahudin, *Nahkoda Nahdliyyin*, 11

³² Muhammad Syaifudin Zuhri, "Suluk Jalan Terabas Gus Miek Untuk Meraih Kebahagiaan: Studi Terhadap Jamaah Dzikrul Ghofilin Gayungan Surabaya", (Skripsi—Fakultas Ushuluddin dan Filsafat, UIN Sunan Ampel Surabaya, 2019), 56.

³³ Sholahudin, *Nahkoda Nahdliyyin*, 11.



b). Typology of Indonesian Islam

Before delving more into Kiai Shiddiq's thoughts on the *ukhuwah* trilogy, it is critical to understand the typology of Islam in Indonesia, as we all need to realize that there are various ways of religion and ideology. From this difference, it is hoped that the concept of the *ukhuwah* trilogy can be accepted by various groups (groups, organizations, Muslim communities) in Indonesia. It is essential to further understand the characteristics or typology of Islam in Indonesia which ultimately gave birth to several types of Islamic religious organizations like NU, Muhammadiyah, and other groups.

Religious identity is often influenced by geographical, cultural, and regional conditions. As is the case in Indonesia, one religious typology (Islam) is full of its own characteristics, which is nicknamed Islam Nusantara, a product of the acculturation of religion and culture. The existence of this marriage theory (melting pot) produces religious characteristics that are different from the types of Islam that exist in Europe, the Middle East, Asia Pacific, Russia, and other parts of the world. Muhajir in defining Islam Nusantara as, "Islam Nusantara is Islamic understanding and religious practices created from local cultural-reality dialectics and shari'a texts in the archipelago (Indonesia)." Then Bizawie also attempts to define something similar as follows, "Indonesian-specific Islam is Nusantara Islam, in which it combines culture, customs, local traditions, and theological values." This combination produces certain unique characteristics which are often called local wisdom.³⁴

In contrast to other regions, Islam Nusantara (IN) is often attached to the appreciation of locality.³⁵ Another definition is also often mentioned that the IN style emphasizes the methodology of its ideological movement (da'wah) which is friendly to culture. Basically, IN's da'wah principle remains in the corridor of the universality of Islamic teachings, but as one of its distinguishing features, it strives to interact with culture so that it is easily accepted by local residents. The rapid development of the Islamic population occurred in the Walisanga era, with

³⁴ Lestari, "Islam Nusantara Corak Spiritualitas Pribumi", *Jurnal Elkatirre: Jurnal Ilmu Pendidikan dan Sosial*, Vol. 1, No. 2 (April-Oktober 2019), 30.

³⁵ Saiful Mustofa, "Meneguhkan Islam Nusantara Untuk Islam Berkemajuan: Melacak Akar Epistemologis dan Historis Islam (di) Nusantara", *Episteme*, Vol. 10, No. 2 (December 2015), 409.



all its intelligence marrying religion and culture, one of which was like preaching through gamelan music and wayang at that time.³⁶

Therefore, it can be emphasized that IN is a model of thought, practice, and understanding of Islamic values wrapped in local culture and traditions, in this case, the focus is on Indonesia.³⁷ From a theological point of view, Nahdlatul Ulama (NU)-style of IN adheres to Asy'ariyah teachings, from a *mazhab* perspective adheres to Imam Syafi'i (majority), and regarding Sufism relies on Al-Ghazali. Not limited to the characteristics of the teachings alone, IN also covers the study and scope of tradition, education, and politics. Thus, it can be clearly seen that Nusantara-style Islam is manifested in the body of Nahdlatul Ulama, even though on the other hand there is also Muhammadiyah. Likewise other religious organizations with different typologies in Indonesia, including HTI, Salafi, Wahhabism, FPI, NII, JAD, which tend to have a different understanding of IN.³⁸ In fact, they often commit immoral acts in the name of religious orders.³⁹

Departing from the acculturation of culture and religion, IN tends to promote a moderate, friendly, inclusive, open, peace-loving attitude, and can even provide solutions/resolve problems in the area of the state and religion in the contemporary era.⁴⁰ In the contemporary context, or more practically, it can be described as dynamic, flexible, and adaptable throughout time. Therefore, IN does not only have the status of being accepted by the local community but also provides a colorful pattern of local culture (in Indonesia) in realizing its accommodative nature, which is known as *rahmatan lil 'alamin*.⁴¹

³⁶ Ibrizatul Ulya, "Islamisasi Masyarakat Nusantara: Historisitas Awal Islam (Abad VII - XV M) dan Peran Wali Songo di Nusantara", *Historiography: Journal of Indonesian History and Education*, Vol 2, No. 3 (2022), 450.

³⁷ Irham, "Bentuk Islam Faktual: Karakter dan Tipologi Islam Indonesia", *el-Harakah*, Vol. 18, No. 2 (2016), 204.

³⁸ Zainun Wafiqatun Niam, "Konsep Islam Washatiah Sebagai Wujud Islam Rahmatan Lil'alamin: Peran NU dan Muhammadiyah dalam Mewujudkan Islam damai di Indonesia", *Palita: Journal of Social-Religion Research*, Vol. 4, No. 2 (2019), 97.

³⁹ Agoes Moh. Moefad, "Komunikasi Sosial Pelaku Amoral Terhadap Makna Agama", *Jurnal Ilmu Komunikasi*, Vol. 1, No. 1 (2011), 90.

⁴⁰ A. Rafiq Zainul Mun'im, "Islam Puritan vs Islam Moderat (Menapak Gagasan Khaled Abou el-Fadl dalam The Great Theft: Wrestling Islam From Extremists)", *At-Turaz: Jurnal Studi Keislaman*, vol. 5, no. 2, July-December, 2018, 232.

⁴¹ Ngatawi Al-Zastrouw, "Mengenal Sepintas Islam Nusantara", *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Vol. 1, No. 1 (2017), 1-18.



The above Qur'anic text fragment really brings to light the characteristics of Islam Nusantara as a teaching that conforms to the principle of compassion for everyone.⁴² The jargon that is often inflamed is: Islam is friendly, not angry; Islam is polite and guiding; Islam is firm, not harsh; Islam loves peace, not conflict. The inherent ideological and philosophical foundations called moderate (*al-washat*/in the middle) are the basic foundations.⁴³ Then when faced with the largest number of Muslims in the world and with the ideology of contextualist understanding of religion, Indonesian-style Islam becomes a barometer in terms of peace. Likewise, in an effort to counterbalance or undermine extreme Islamic ideology or movements which are often *takfiri*, exclusive, and intensify violence in the name of religious orders, it is certain that IN has homework.⁴⁴

Another mission of the NU and Muhammadiyah-style Islamic da'wah movement is to maintain the balance of religion as well as the state of the two Islamic groups, namely liberalism and fundamentalism. So, it is important to know that IN does not only seek to protect Muslims solely from the threat of extremist groups but also applies to non-Muslims so that from here, it provides a sense of calm and peace.⁴⁵ Even with the basic concepts of *rahmatan lil 'alamin* and moderation (*washatiyyah*), IN has a firm stance against anyone trying to undermine the foundations of the nation and religious ideology, such as extremist groups, radicalists, terrorists, and violence in any form.⁴⁶

c). The Urgency of the NU-style *Ukhuwah* Trilogy in Caring for the Spirit of Nationalism

Akhun is the root of the word *ukhuwah* which means friend or brother. From here, *ukhuwah* can be defined as an attitude that leads to a sense of unity, brotherhood, and is carried out in social life (*muamalah*), whether it is done by individuals to groups, or groups to other groups.⁴⁷ The literal meaning of *ukhuwah* is harmony, brotherhood, solidarity, and unity by a

⁴² Choirul Anwar, "Islam dan Kebhinekaan di Indonesia: Peran Agama dalam Merawat Kebhinekaan", *Zawiyah: Jurnal Pemikiran Islam*, Vol. 4, No. 2 (2018), 4.

⁴³ Dudung Abdul Rohman, "Tipologi Pergerakan Dakwah Islam di Indonesia", *Tatar Pasundan: Jurnal Diklat Keagamaan*, Vol. XII, Vol. 32 (January-April 2018), 51-52.

⁴⁴ Masdar Hilmy, "Quo-Vadis Islam Moderat Indonesia?: Menimbang Kembali Moderatisme Nahdlatul Ulama dan Muhammadiyah", *Miqot: Jurnal Ilmu-Ilmu Keislaman*, Vol. XXXVI, No.2 (2012), 264.

⁴⁵ Mujamil Qomar, "Islam Nusantara: Sebuah Alternatif Model Pemikiran, Pemahaman, dan Pengamalan Islam", *el-Harakah*, Vol. 17, No. 2 (2015), 205.

⁴⁶ *Ibid.*, 211.

⁴⁷ Mohammad Hosnan, dkk, "Implementasi Pendidikan Islam", 307.



person or group in a social community or individual within the scope of social interaction.⁴⁸ Quraish Shihab in his book titled “*Membumikan Al-Qur’an Fungsi dan Peranan Wahyu dalam Kehidupan Bermasyarakat*” (Grounding the Qur'an: the Function and Role of Revelation in Community Life), states that *ukhuwah* is basically harmony and equality in many ways. Therefore, the existence of equality in heredity has an impact on equality, brotherhood, and character. That is, the more they have in common, the stronger the bonds of brotherhood in their hearts. From this point, a dominant common goal will be formed in the direction of true brotherhood, in other words, being able to feel whatever their siblings feel, including sorrow or joy.⁴⁹

Furthermore, Quraish Shihab stated that, aside from the fact that humans are social beings, the major aspect of forming brotherhood is that they feel comfortable and peaceful while they are together.⁵⁰ When social relations are not harmonious, it is very unlikely that peace will be achieved in social interaction, and vice versa. Islam basically regulates all human affairs, including economic issues, mutual advice, mutual cooperation, helping each other, loving, assisting, and mutually creating good relations within a nation.⁵¹ If viewed from the perspective of one of the Nadhlatul Ulama figures, KH. M. Munchit Muzadi (KH. Hasyim Muzadi's older brother), three types of relationships have a major influence on life: a) relationships because of the similarity of belief (religion), b) relationships because of the similarity of homeland, c) relationships as social beings.

Talking about NU, it is impossible not to know Hadratus Shaykh KH. Hasyim Asy'ari (the first caretaker of PP Tebuireng, Jombang) as its founder in 1926. The same goes for the ideas of its leaders who made a major contribution to the state, nation, and religion. The struggle against the invaders with a high sense of nationalism and seen as a jihad to defend the motherland became the axis of victory instilled by former NU figures towards the santri community.⁵² So as time goes by, the challenges faced by NU are also dynamic, one of which is the problem of nationality and nationalism.⁵³ The formula of the NU figures who are seeking a

⁴⁸ H. M. As'ad Thoha, *Pendidikan Aswaja dalam ke-NU-an*, (Sidoarjo: Al-Maktabah, 2007), 30.

⁴⁹ Quraish Shihab, *Membumikan Al-Qur’an*, (Bandung: Mizan Publishing, 2009), 357-358.

⁵⁰ *Ibid.*, 491.

⁵¹ Moch. Tohet, Havivatus Shalihah, “Implementasi Trilogi Santri dalam Menumbuhkan Kesadaran Berbangsa dan Bernegara Santri Pondok Pesantren Nurul Jadid Paiton Probolinggo”, Vol. IX, No. 2 (2020), 58.

⁵² H. Hartono Margono, “KH. Hasyim Asy'ari dan Nahdlatul Ulama: Perkembangan Awal dan Kontemporer”, *Media Akademika*, Vol. 26, No. 3 (2011), 336.

⁵³ Matori Abdul Djilil, *Dari NU untuk Kebangkitan Bangsa*, (Jakarta: Gramedia, 1999).



point of harmony between the spirit of nationalism and the issue of brotherhood in the eyes of Islamic teachings is one of the many thoughts of the NU kiai in responding to the problems of the ummah. KH. Achmad Shiddiq is one of the major thinkers whose distinctive ideas should be revisited.

The main estuary of Islamic teachings is the creation of good relations with anyone (*rahmatan lil 'alamin*), even the peak of religion is the creation of harmony, brotherhood, and mutual respect. In the Islamic teachings embodied in Islam, harmony and brotherhood which is popular among Muslims are known as *ukhuwah Islamiyah*, which is limited to Muslims only. NU as an Islamic organization in Indonesia through the thoughts of influential figures KH. Achmad Shiddiq seeks to maintain unity, brotherhood, religious harmony, full of love, and adheres to the principle of living together, then coined/popularized the term *ukhuwah* trilogy.

It is more practical to interpret the KH. Achmad Shiddiq's *ukhuwah* trilogy with Islam was sent down to teach the importance of maintaining brotherhood to all mankind, be it the same religion, the same homeland, even fellow creatures (humans), or to unite Muslims, nationality/nationalism, and pluralism.⁵⁴ The most striking thing about the *ukhuwah* trilogy by Kiai Achmad is the concept of *wathaniyyah*, which is based on the similarity of homeland and nation. That is, tied in the ropes of nationalism without discriminating against culture, customs, language, race, skin color, ethnicity, religion, and other different things.

One of the thoughts of Kiai Achmad Shiddiq among his many works and creations is the popularity of the concept of the *ukhuwah* trilogy which contains the principle of unity among Muslims, among nations, and on the basis of fellow human beings. Likewise, it illustrates that Kiai Shiddiq has a high intellectual side and can provide solutions to the phenomena that occurred in his era. Another example of Kiai Shiddiq's idea is the effort to return NU to the 1926 basic principles, which was initiated at the 27th NU Congress at the Salafiyah Syafi'iyah Islamic Boarding School, Situdondo. At that time the situation was so complicated, the relationship between PPP and NU worsened with the collapse of Islamic parties by the New Order regime. It seems clear that Kiai Shiddiq's open and critical mind was able to provide a

⁵⁴ Ayu Sutarto, *Menjadi NU, Menjadi Indonesia* (Jember: Kelompok Peduli Budaya dan Wisata Daerah Jawa Timur, 2008), 101-102.



solution, that the nature of Nahdlatul Ulama's personality was not intended as a political party with all its interests.⁵⁵

Historically, the introduction of the *ukhuwah* trilogy began when the 28th NU Congress was held in Krapyak, Yogyakarta, in 1989. At that time, KH. Achmad Shiddiq put forward a neat idea about tri-*ukhuwah* or three kinds of brotherhood to respond to diversity in Indonesia. Kiai Shiddiq considers this to be relevant if actualized in Indonesia, not only for Muslims, but for all citizens of a plural state. The *ukhuwah* trilogy includes: Muslim brotherhood (*ukhuwah Islamiyah*), nation-wide brotherhood (*ukhuwah wathaniyyah*), and brotherhood as creatures of God (humans) (*ukhuwah basyariyyah*).⁵⁶ Actually, there are four kinds of *ukhuwah* initiated by Kiai Shiddiq, namely the brotherhood of fellow NU members (*ukhuwah nahdliyyah*) but not popularized in Kiai Shiddiq's thought in general.⁵⁷

In more detail about the basis for the concept of *ukhuwah Islamiyah* based on the contents of the Qur'an and Al-Sunnah, the *atsar* of *Sahaba*, and the *aqwal* of *Ulama*. As in QS. al-Hujarat: 10.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "Surely the believers are brothers, so make peace between your two brothers (who are in dispute) and fear Allah so that you will receive mercy."⁵⁸

The verse clearly and emphatically emphasizes maintaining good relations with fellow Muslims because of their status as brothers. That is why hostility and hatred among fellow Muslims are prohibited in Islam. We can also look at the book *Al Muqaddimah Al Qanun Asasi Li Jami'iyah Nahdlatul Ulama* by Hadratus Syaikh KH. Hasyim Asy'ari that in the *Muqaddimah* the work contains a verse about brotherhood in faith. Thus, it has an explicit or implied message about how important the principle of brotherhood is in organization, especially among NU members, with brothers and sisters of the same faith, and in society.⁵⁹ Likewise, Kiai Hasyim

⁵⁵ Achmad Siddiq, "*al-Fikrah al-Nahdliyyah: Pedoman Berpikir Nahdlatul Ulama*", Forum Silaturahmi sarjana NU Jawa Timur, Surabaya, (1992), 4.

⁵⁶ Bibit Suprpto, "Ensiklopedi Ulama Nusantara".

⁵⁷ Ahmad Imaduddin al-Bantani, *Al-Fikrah al-Nahdhyillah: Fi Ushul wa Furu' Ahli Al-Sunnati wa Al-Jama'ah*, 209-210

⁵⁸ QS.S. Al-Hujarat: 10.

⁵⁹ Muchamad Choirun Nizar, "Pemikiran KH. Hasyim Asy'ari tentang Persatuan", *Endogami: Jurnal Ilmiah Kajian Antropologi*, (2017), 66.



Asy'ari also included the verse QS: Ali Imran: 13, as another foundation to emphasize how important it is to hold fast to the religion of Allah SWT.⁶⁰

Not only limited to concepts and ideas, but the principle of brotherhood was also implemented by Kiai Achmad in everyday life, both towards fellow clerics, students, guardians of students, and the Muslim community in general. In fact, the principle of *ukhuwah* Islamiyyah also colored the progress of Kiai Achmad Shiddiq in his political and social spheres, as was the case when he served as Rais Am of the Nahdlatul Ulama Executive Board (PBNU) even when he was a member of parliament.⁶¹ Kiai Achmad Shiddiq's struggle in formulating this *ukhuwah* was when he sought common ground between the Indonesian people's desire to make Islam the basis for their organization and Soeharto's policies as President who wanted all organizations to be based on Pancasila. With intelligence, Kiai Achmad Shiddiq compiled rational narratives and arguments in representing the values contained in Pancasila as the foundation of the organization in which there is harmony with the core teachings of Islam. With the grace and guidance of Allah SWT, the Indonesian Muslim community was finally aware and willing to accept Pancasila as the basic guideline in the organization and saved Indonesia from fighting between brothers.

The second is *ukhuwah wathaniyyah* which means brotherhood on the basis of one country and one nation. Looking at the context of Indonesian society which is diverse, plural, and has various characteristics of the population in every corner of the country, it is necessary to realize that this is a necessity. KH. Achmad Shiddiq also realized that there must be ties to this diversity, among them is brotherhood on the basis of fellow Indonesians. As in history, unity will achieve the ideals of the nation, namely independence.⁶² Likewise, if people within a nation unite without discriminating against race, ethnicity, religion, then the common goals of the state will be achieved, even the stability of the social life of the community is maintained in a comfortable, peaceful, and progressive way. Thus, the role of cultivating nationalism attitudes together

⁶⁰ QS. Ali Imran: 13.

⁶¹ Rendy Homzi Romadhon, "Peranan KH. Ahmad Shiddiq dalam Organisasi Nahdlatul Ulama Tahun 1979-1991", (Skripsi—Fakultas Keguruan dan Ilmu Pendidikan, Universitas Jember, 2012), 48.

⁶² Kuri Andene, "Rekontekstualisasi Moderatisme Islam dan Ide Kebangsaan KH. Achmad Shiddiq dalam Perspektif Hermenautika Jorge Gracia", (Skripsi—Universitas Islam Negeri Sunan Ampel, Surabaya), 2020.



strengthens the concept of *wathaniyyah*, especially fortifying extremist and radical Islamic groups.⁶³

Third, *ukhuwah basyariyyah* is brotherhood on the basis of fellow creatures of God (humans). In this context, humans are truly brothers and sisters and originate from the descendants of Adam. Likewise, how humans are placed as social beings to dialogue in achieving harmony. In line with the *atsar* of the Sahaba of the Prophet Ali bin Abi Talib whose words are well-known and relevant to this context, namely: "He who is not your brother in faith is your brother in humanity". The essence of the text is the importance of establishing brotherhood with fellow human beings. The general understanding is that within the scope of society, they are only said to be brothers if they are born from the same womb and share the same faith. Then at best, this definition in the context of state/nationality is based on being born in the same land. However, the term brothers on the basis of fellow human beings covers a wider range and is not limited because of the same faith and homeland, but more than that.⁶⁴ Especially in responding to current technological developments, maintaining brotherly relations with people from all over the world through social media is a shared obligation. Therefore, when looking at a problem in a particular country, regardless of ethnicity, religion, race, culture and even territoriality, it will be our collective homework as human beings who have equal obligations and rights.⁶⁵

Likewise, supported by KH. Said Aqil Siraj (Chairman of PBNU 2010-2020) in a statement as follows, "He who is not your brother in your religion is your brother in your country. He who is not your brother in religion and nationality is your brother in humanity".⁶⁶ Therefore, the human hierarchy occupies the highest position in a brotherhood. So there needs to be awareness of how important it is to absorb the meaning of brothers and sisters in carrying out social life in this country. From the three *ukhuwah* trilogies above, it is represented in an excerpt from one verse of the Qur'an surah al-Hujarat: 13, which means: "O mankind, indeed We have created you from a male and a female, then We made you nations and tribes so that you may

⁶³ Durrotul Wardah Ulfiyyah, Agus Satmoko Adi, "Pembentukan Sikap Nasionalisme Sebagai Upaya Menangkal Paham Radikal Pada Anggota PKPT IPNU-IPPNU UNESA", *Jurnal Kajian Moral dan Kewarganegaraan*, Vol. 6, No. 3 (2018), 1161.

⁶⁴ Ahmad Zainuri, *Merajut Keharmonisan dalam Bingkai Kemajemukan Agama di Indonesia*, (Surabaya: Kakanan Media, 2020), 25.

⁶⁵ Umi Hasanah, "Toleransi dalam Kehidupan Sosial Beragama", *Wahana Islamika: Jurnal Studi Keislaman*, Vol. 3, No. 1 (2017), 78.

⁶⁶ Munawwir, "Pemikiran Humanisme Said Aqil Siraj", (Skrripsi—Fakultas Ushuluddin, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2019).



know one another. Verily, the noblest of you in the sight of Allah is the one who is the most pious. Verily, Allah is All-Knowing, All-Aware”.⁶⁷

Nonetheless, Kiai Achmad Shiddiq's concept did not do well in the socialization process. It has been shown that certain parties reject this concept because they are perceived to be pro-non-Muslim existence and even to lower the quality of *ukhuwah* among Muslims. Satire was regularly hurled toward Kiai Shiddiq. However, these oppositions and allegations have been disproved over time, demonstrating that the Indonesian state must be a plural country with a shared awareness in order to care for it.⁶⁸ This is also accompanied by the awareness of Muslims that Islam itself, in the core values of its teachings, teaches the principle of brotherhood whose degree is so noble and glorious to cultivate together.⁶⁹

The three *ukhuwah* are closely related to the state and nation. This was stated by Kacung Marijan in writing an introduction to Zainul Milah Bizawie's book entitled “*Laskar Ulama' Santri dan Resolusi Jihad*”, that the scholars at the NU Congress in Banjarmasin (1936) emphasized that there must be strong synergy in fellow Muslim brotherhood (*ukhuwah islamiyyah*) and brotherhood in the homeland (*wathaniyah*). Religious values based on pesantren culture are inherent in NU as citizens. These characteristics will later differentiate secular nationalists from Nahdlatul Ulama nationalism. The Islamic face of NU is an implementation of *rahmatan lil 'alamin*, which is nothing but love for peace and compassion for anyone. As well as *qoul* KH. Abdurrahman Wahid (Gus Dur) in the book *Fatwa dan Canda Gus Dur* written by KH. Maman Imanulhaq Faqieh, “let's implement human civilization with mutual love, mutual support, and understanding. Because brotherhood will strengthen the ties of Islamic brotherhood and national unity”.⁷⁰

Therefore, the *ukhuwah* trilogy initiated by Kiai Achmad Shiddiq has had a major influence on efforts to pass on the spirit of brotherhood as part of Islam, on the basis of fellow human beings. So, this is in line with Alvin L. Bertran's role theory that the community is expected to play a large role in solving problems from figures who have great influence, such as

⁶⁷ QS. Al-Hujurat: 13.

⁶⁸ Farizatur Rahim, “Pemahaman Ayat Kebangsaan Al-Qur'an Surah Al-Hujurat Ayat 13 (Menurut Pandangan Tokoh NU di Kabupaten Jember)”, (Skripsi—Fakultas Ushuluddin, Adab, dan Humaniora, Universitas Islam Negeri KH. Achmad Shiddiq Jember, 2022), 45.

⁶⁹ Nur Khalik Ridwan, *NU dan Kebangsaan*, (Yogyakarta AR- Ruzz), 173.

⁷⁰ Maman Imanulhaq Faqieh, *Fatwa dan Canda Gus Dur*, (Jakarta: Kompas Media Nusantara, 2010), 12.



when they have a position and hold a status like KH. Achmad Shiddiq.⁷¹ Apart from having a high and influential social position as a Kiai whose words and behavior are made a role model by his congregation, he also has the highest position in the Nahdlatul Ulama body as Rais Aam. Thus, the spark of the *ukhuwah* trilogy with a neat narrative structure was able to be rationally accepted by the Indonesian Muslim community, especially NU. There are several types of parts of the role that are relevant to be able to rely on Kiai Shiddiq in this regard. a) An actual role (enacted role), carried out by a person in earnest in carrying out their obligations, b) Prescribed role, the role expected by society towards figures in carrying out their mandated roles, c) Role models, the behavior of a person who is followed and emulated by the community, d) Scope or role set, namely the relationship between an individual and someone while carrying out their role obligations.

If the three points of brotherhood are firmly adhered to and implemented by Indonesian Muslims, then the aspirations of the nation and religion are very likely to be achieved. This is because NU itself has big aspirations to help solve the problems of the people and the state with wise ideas and decisions in responding to a problem. As well as efforts to maintain the national spirit of the Nahdliyyin generation continuously and be passed down, the spirit of love for the motherland and maintaining good relations with fellow Muslims and even across religions will be well realized. Of course, this is in line with the core teachings of Islam which emphasize the principles of compassion, mutual help, mutual love, tolerance, even far from the word violence which is summarized in the *sentence rahmatan lil 'alamin*.

Conclusion

The concept of the trilogy *ukhuwah* KH. Achmad Shiddiq is an extraordinary spark of thought from the Nahdlatul Ulama (NU) figure. In responding to diversity and various religious expressions that have an impact on the way of being a state, establishing *ukhuwah* or brotherhood among fellow Muslims, fellow citizens, and on the basis of fellow human beings will reach the pinnacle of success together. Nothing but the spirit of nationalism or a sense of nationality together without discriminating against ethnicity, race, language, culture, even the most

⁷¹ Soeleman B. Taneko, *Sosiologi Menyelami*.



sentimental beliefs (religion), in which Indonesia is known as a pluralistic country. Therefore, this spirit of brotherhood which is based on the core of Islamic teachings is the basic foundation in fostering a spirit of tolerance and love for the unity of the Indonesian nation. Not only applies to Muslims to apply and practice, the *ukhuwah* trilogy can also be applied by non-Muslims as a basic foundation for understanding the principle of unity-nationalism together. That way, all kinds of conflicts will not occur if you understand the basic principles of KH. Achmad Shiddiq's *ukhuwah* trilogy.

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