

INFLUENCE OF AL-ASY'ARI THEOLOGICAL METHODOLOGY AND ITS IMPLEMENTATION FOR THE DEVELOPMENT OF MODERATE POLITICAL THOUGHT IN INDONESIA

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Abstract

Islam adorns the life of the nation and state without introducing the usual things. This Scientific Study is intended to examine in depth and comprehensively the embryonics of moderate political thought in the effectiveness of Islamic Theology, the influence of synthesis in the methodology of Asy'ari (moderate) with the ideas of Wahid's political thought containing moderate-realistic as expressed in the ideas rejecting islam is only used as an alternative ideology for a country. Therefore, making Islam or any religion an ideology will lead to secretarial-based discentration. That is the underlying values of democracy and liberalism regarding universal values. Gusdur offered Pancasila as a strategic means for the application of Islamic social ethics which contains Inclusive, Pluralist, tolerant, just in equality between religious believers then can coexist with adherents of non-Islamic religions, Wahid then offered the principles of democratic government that guarantee the fulfillment of human rights. There is a connection between the synthesis methodology represented by the al Asy'ariyah school and the moderate political thinking of life in Indonesia. The moderate aspect of Asy'ari's thought mediates between the rational Muktaزيلah and the salafist Salafists and Hanabillah (both of which are at the extreme) in terms of "Kalamullah" e.g. Asy'ari chooses that the Kalamullah there is a *nafsi* and also a *lafzi*, in terms of human deeds Asy'ari puts forward the middle option between Jabariyah and Muktaزيلah, in the case that the perpetrator for the great sin of Asy'ari prioritizes the path of the great sin of Asy'ari gives priority to the path of the great sins of Asy'ari gives priority to the path of the great sins of Asy'ari gives priority to the path of the great sins of Asy'ari prioritizes the path of the great sins of Asy'ari middle between the Murji'ah school and the Muktaزيلah.

In implementing it is not as specific as muktaزيلah and still holds firm to the naql text, and is not leterical in negating aql in its application. The influence of the Assy'ari school method becomes a theoretical framework on the balance between the text and the context in the methodology of Wahid's moderate political thought, namely freedom because it is the result of a combination of realistic understandings that are ultimately more historical than theological, and require a principled understanding of Islam, not an integralistic understanding.

Keywords : Asy'ari Methodology, Moderate Politics, Gusdur

A. Introduction

Al Asy'ari, Abu al-Hasan Ali Ibn Ismail Ibn Isaac Salim Ibn Ismail Ibn Abdillah Ibn Musa Ibn Bilal Ibn Bardah Ibn Abi Musa al asy'ari (260-324 H) was born in Basrah 260 H / 87 AD and died in Baghdad 324 H / 935 AD. Was a prominent scholar, theologian and builder of

the wake or who led the birth of the theological school of al asy'ariah. He had a nasab relationship with a friend of the Prophet SAW, namely Abu Musa al asy'ari. He is known as an Islamic cleric and theologian. He was originally a supporter and disciple of Abu Ali al-Jubbai. One of the leaders of the muktazilah and for about 40 years he adhered to the muktazilah school until finally asy'ari left the school, after which asy'ari asserted that he was a supporter and at the same time a follower of Ahmad Ibn Hanbal a salafist who he called "¹*Ahl al-Haqq wal-sunnah*" the true faction and a supporter of the sunnah. One of asy'ari's books that elaborates on theology is "*Kitab Al-Ibanah an Usul al-Diniyah*", the other is "*kitab al-Luma and Maqalat al-Islamiyin wa ikhtilaf al-Musallin*" by referencing these books it has been expressed that asy'ari is categorized into Islamic theologians who have a wide influence in other Arab worlds in Central East but also in other Islamic worlds, including Indonesia in Southeast Asia, especially among Muslim communities who named himself a follower of "*ahl al-sunnah wa al-jamaah*" although it is clear in a distorted manner that asy'ari understands *ahl al-sunnah wa al-jamaah* but still needs to be understood *mainstream* or the pattern of his theology and methodology and its influence and implementation for the development of moderate political thought in Indonesia.

It is known that middle-ground (moderate) thinking and methodology are very influential in the Islamic world. Asy'ari has contributed to designing and formulating Islamic science, especially in the field of Islamic theology. Moreover, it is associated with the influence of his thought and theological methodology that the thought and methodology developed by al asy'ari is very influential not only in the land of Basrah, Baghdad, and other Arab worlds in the Middle East, but also in other Islamic worlds, including Indonesia in Southeast Asia. For Indonesia, this can be proven by statements from observers of Islamic theology in Indonesia, such as the statement of Masyhur Amin who stated that the thinking and methodology of the middle way (moderate) asy'ari is strongly intelligent among Indonesian Muslims, as evidenced by the teaching of the books "*Ummul Baraaahin, Aqidatu 'Awaam, Sanusiah, Kifaayatul 'Awaam*", and "*Asy Samarkhandiah*", written by the scholars of asy'ariah.²

It is known that at the time of al asy'ari life the researchers divided the theological traditions in the Islamic world into two *mainstream* or patterns; rational school (muktazilah) and textualist / literalist (salafist), then where is the location or position of asy'ari. Rational theology (muktazilah) kah or textualist/ literalist (Salafiah) ?

Based on what is stated above so the question is what does al asy'ari think about the rational method (muktazilah) and the textualist/literalist (Salafiah) method?. As outlined does asy'ari use rational methods as the methods impingled by the muktazilah school or does asy'ari implement textualist/literalist methods as implementedn Salafiah schools? or can it be found that theological thinking and methodology of asy'ari are not rational or textualist/literalist (Salafist) methodologies but are a mixture of the two ? and how do they affect and implement their thinking and methodology asy'ari for the development of moderate political thought in Indonesia.

¹ Regarding this genealogy of al-Asy'ary, refer to Ibn 'Asakir Abu al-Qasim Ali ibn al-Hasan ibn Hibatullah al-Dimashqi, Tabyin Kadzb al-Muftari fi ma Nusiba ila al-Imam Abi al-Hasan al-Asy'ari, (Bayrut: Dar al-Kitab al-'Arabi. 1979), p. 34.

²Masyhur Amin, "*Dinamika Islam (History of Transformation and Awakening)*", Yogyakarta, LKPSM, 1995, P. 5.

Through a philosophical approach in analyzing the thought and methodology of al asy'ari theology, it can be expected that the details of the philosophy can be found, then it is possible that this thought can become an alternative theoretical study in the midst of Islamic political thought that developed in Indonesia.

Research on theological thought and methodology of al asy'ari is a literature research (*Research library*) and the main data are works written by asy'ari namely: 1) al-Ibanah, 2) al-Luma, and supported by other data sources.

In this study, the analytical instruments used were hermeneutics with the following methodical elements; 1) The Method of Historical continuity, in this case the thought and methodology of asy'ari theology is analyzed according to the historical framework to show the continuity and new relevancy of al asy'ari theological thought and methodology in the dynamics from the past to the present and future; 2) Comparative Method, this method is intended to compare the thinking and methodology of asy'ari theology with other thoughts and methodologies; 3) Description Method, this method is intended to elaborate the *mainstream* or pattern of asy'ari thinking and methodology based on the data that has been collected so that there is a possibility of relevance to national problems in the contemporary era, *khintestinenya* in Indonesia.

To obtain valid analysis results again, heuristic analysis instruments are also used. The goal is to find new breakthroughs, new ideas and ideas philosophically from the thought and methodology of Islamic theology al asy'ari thus can be used as a solution to problems for the current context. Furthermore, followed by the next steps, critical reflection is carried out to obtain a systematic, integral, and holistic understanding, of asy'ari theological thinking and methodology. The implications of determining this research method are intended to be able to achieve systematic, directed and maximum results.

B. Islamic Theological Thought and Methodology of al asy'ari

If we trace and trace the history of theological thought in Islam in the period of asy'ari life can be informed that at that time there were two *mainstream* or patterns; rational school (Muktazilah) and textualist / literalist (Salafiah) (Pen). According to observers, muktazilah is the oldest and largest school of theology in Islam, and its birth was guided by Wasil Bin Atha' (80-130 H) and friends. Zurkani Jahja said, muktazilah is the designer of the real Islamic theology in Islam, the theology built in systematic thinking about Islamic aqidah has been started and compiled by muktazilah figures in the form of apologies or defenses. As a self-defense against other religions and beliefs from outside Islam, or from the Islamic community itself that does not agree with them. Muktazilah was seen and regarded as a *champion* defender of Islamic aqidah for several centuries.³

According to Abudinata, muktazilah is a school that has a theological understanding or school that relies heavily on the power of reason. They argue that reason has a strong power and *gives liberally* to the texts of revelation and hadith. Therefore was born liberal thinking.

³ HM Zurkani Jahja, Al-Ghazali Theology, (Yogyakarta, Pusataka Pelajar, 1996), p. 30

Therefore, by borrowing the term of M. Masyhur Amin that theology is henceforth known as rational theology in Islam. They put reason in a high position in religious life.⁴

For the *muktazilah* that the position will be for man when revelation has not been passed down by God is to be seated as the primary source of knowledge or policy in two respects; The obligation to know God by reason and the obligation to carry out good deeds and forsake the bad according to reason. Adults who do not obey the provisions will be subjected to torture in the future. The high position of reason in this school of *muktazilah*, says Zurkani Jahja, has at least two important meanings: a) that man has great power with the intellect he possesses; b) that all human deeds eschatologically are not in vain at any time and at any time, says Zurkani Jahja both of these things encouraged the birth of the dominance of the birth of rational methods in the theology of *muktazilah*, especially in relation to God, nature, and man.⁵

Muktazilah, said Simuh (A professor of Islamic thinker UIN sunan kalijaga yogyakarta) tends to view and interpret the basics of the Islamic religion on the basis of the logic of reason by adopting an analysis of greek philosophy. This pattern of theology is colored by aristotle's logic which believes that human reason is perfectly enough to prove the existence of a God who is the creator of nature with the logic of reason with certainty, Simuh said, *muktazilah* categorically rejects the use of hadith when it is seen as contrary to rational argumentation. *Muktazilah* puts forward more rational arguments, very little returns the study of Islamic *aqidah* to the textual argumentation of the Qur'an and al Hadith although the rational method is very strong on the leaders of the *muktazilah* but as Islamic theologians, the leaders of the *muktazilah* also do not consider the texts of the Qur'an and al Hadith in formulating their thoughts. The texts of the Qur'an and al Hadith are fundamental references to theological foundations that are believed to be valid. It is only that, relevant to the rational method they hold dear, which strongly upholds reason, the relevant and accepted texts of the Qur'an and al Hadith, are made reinforcements of their thoughts, while those that are not appropriate, rationally disrespected or abandoned. This kind of thinking will give birth to a rational understanding of Islamic teachings and foster the development of a dynamic attitude of life. ⁶In man, and easily adapts to the development of science and technology.

Sharp criticism of the rational method of *muktazilah* came from Islamic scholars who named themselves "Salafism" supporters and followers of the salafist sect in the field of *aqidah*. The word Nurholish Madjid, the Arabic word "Salaf" literally means "the past". Usually he is faced with the word "Khalaf" whose literal meaning is "the back one". The word Ma'lul, in terminology, salaf means to have passed (⁷*Salafa*) or earlier. The word Ibrahim Madkour, terminologically, the word salaf is those who cling firmly or consequently to the Qur'an and al Sunnah prioritize naqli rather than aqli. Ibrahim Madkour said they were called ⁸*ahl al-sunnah wa al-pilgrims*, because they argued that their method of theological thought was original (al asl). From the Islamic teachings brought by the Prophet Muhammad SAW as followed by the main generation of Muslims, namely the companions of the prophet and tabiin, because this

⁴ Abudinata, Kalam Science, Philosophy and Sufism, (Jakarta, Grafindo, 1993), p. 6

⁵ HM Zurkani Jahja, Al-Ghazali Theology, (Yogyakarta, Pusataka Pelajar, 1996), p. 31

⁶ Simuh, *The Problem of the Basic Framework of Modern Culture in an Islamic Perspective*, (Yogyakarta, P2M, 1987), p. 191

⁷ Nurholish Madjid, Islamic Doctrine and Civilization: A Critical Study of the Problems of Faith, Humanity, and Modernity, (Jakarta, Paramadina, 1995), pp. 347-375

⁸ Ibrahim Madkour, *Fi al-Falsafah al-Islamiyyah : Manhaj wa Tabiqub al-Juz' al-Sani*, p. 36

salafist group wanted to return to the method of the previous scholars, namely the companions of the prophet and tabiin. Because this group also tries to cling to or consequently adhere to the Qur'an and al Sunnah of the Prophet which is a fundamental basis in Islam.⁹

Zurkani jahja, quoting Hamad Abu-Zahra, asserts that salafism was only formulated in the 4th century A.D., without showing who the builders were, abu Zahra said that salafism originated from the Hanbaliah, followers of Ahmad Ibn Hanbal (D. 241 H/ 855 AD). Zurkani Jahja said, that salafism was built comprehensively by Ibn Taimiyyah (D. 729 H/ 1328 AD).¹⁰

Based on the above, it can be seen that from the methodological aspect the salafist school is *deametrally* opposed to the muktazilah school. If the latter puts forward more rational methods, then the rogue must submit under *the supriority of* reason. Thus the school of salafism implements a textual method that requires aqli to submit under *the supriority of* naqli. This kind of thinking, simuh said, gave birth to a fundamentalist understanding of Islamic teachings. In the context of Indonesia, the supporters and adherents of this fundamentalism theology are young people and students who form exclusive groups (*Usroh*) under the leadership of "imams" or amirs.¹¹

Sebagai dijelaskan diatas bahwa terdapat dua *mainstream* atau corak; aliran rasional (Muktazilah) dan tekstualis/ literalis (Salafiah) maka dimana posisi al asy'ari. The muktazilah school will give birth to a rational understanding of Islamic teachings and foster the development of a dynamic attitude of life in humans, and easily adjust to the development of science and technology. If the theology is textualist/literalist (Salafist) it will give birth to a fundamentalist understanding in Islamic teachings, in addition to bringing Islam into *jumud* and backwardness. Al asy'ari turned out not to be a rationalist (muktazilah) and not a textualist/literalist (Salafist). In the methodology of asy'ari theological thought is not in line with the methodology used by the muktazilah school nor is it a textualist/literalist method as the methodology used by the salafist school.

HM Zurkani Jahja said the methodology of the school constructed and guided by al asy'ari is another of the textualist/literalist methods used by the Salafist school although both claim the class as *the ahl al-sunnah wa al-jamaah* group in their theology.¹²

Zurkani Jahja said that the method implemented by Asy'ari is unique, other than the method of the two streams as described. Asy'ari compromised between the two schools of salafists and muktazilah, so that he implemented naqli and aqli in a joint and balanced manner, implemented naqli firmly and consequently but not as strictly as textualist/literalist (Salafiah), and implemented aqli in formulating his theological thoughts, but not to the maximum and radically rationalist muktazilah who seated aqli above naqli (texts of revelation and Hadith), but al asy'ari is principled that naqli occupies the top position compared to aqli and aqli only as a helper to naqli. In other words, for al asy'ari nali as information and aqli is used as confirmation, in contrast to muktazilah which seats the position of aqli as information while naqli is seated as confirmation.

⁹ Ibrahim Madkour, *Fi al-Falsafah al-Islamiyyah : Manhaj wa Tabiqub al-Juz' al-Sani*, p. 36

¹⁰ HM Zurkani Jahja, *Al-Ghazali Theology*, (Yogyakarta, Pusataka Pelajar, 1996), p. 35

¹¹ Azyumardi Azra, *Theological Context in Indonesia*, (Jakarta, Paramadina, 1999), p. 53

¹² HM Zurkani Jahja, *Al Ghazali Theology*, (Yogyakarta, Student Library, 1996), p.41

In implementing the asy'ari methodology is very careful and proportionate. Citing jalal musa, Zurkani Jahja argued that asy'ari implements naqli and aqli in certain scopes such as the problems of ghaib nature and the afterlife falling within the scope of the naqli environment and the problem of the attributes of God including the aqli area and also the naqli. Furthermore, Zurkani Jahja argued that asy'ari tried to keep ¹³aqli and naqli implemented within a predetermined scope. However, often al asy'ari implements ¹⁴naqli more put forward, because there are many verses or hadiths that are aqidah problems in Islam, and often he implements aqli to support naqli. As quoted by Zurkani Jahja, Abu Zahra argued that in defending his opinion asy'ari implemented textual and rational postulates. It implements objects of trust with textual arguments, examples; doomsday, the nature of God, hell, heaven, and so on.¹⁵

The methodology of al asy'ari theological thought as explained can be said to be a synthesis between the rational method of muktazilah and the textualist/ literalist (Salafist), then this methodology of asy'ari can be called the middle or moderate method. It is thus clear that the methodology constructed and guided by al asy'ari is a middle ground method between the rational method (muktazilah) which is often called the left ekstrem in Islamic thought and the textualist/literalist (Salafist) as people call the right ekstrem in Islamic thought, and also this asy'ari method can be said to be a moderate method.

C. Influence and Implementation on Moderate Political Thought in Indonesia

It is known that middle-ground (moderate) thinking and methodology are very influential in the Islamic world. Asy'ari has contributed to designing and formulating Islamic science, especially in the field of Islamic theology. Moreover, it is associated with the influence of his thought and theological methodology that the thought and methodology developed by al asy'ari is very influential not only in the land of Basrah, Baghdad, and other Arab worlds in the Middle East, but also in other Islamic worlds, including Indonesia in Southeast Asia. For Indonesia, this can be proven by statements from observers of Islamic theology in Indonesia, such as the statement of Masyhur Amin who stated that the thinking and methodology of the middle way (moderate) asy'ari is strongly intelligent among Indonesian Muslims, as evidenced by the teaching of the books "*Ummul Baraaahin, Aqidatu 'Awaam, Sanusiah, Kifaayatul 'Awaam, and Asy Samarkhandiah*", written by the scholars of asy'ariah. In addition, Azyumardi Azra argued that al-Asy'ari's thinking and methodology were growing and became well established in Indonesia when scholars studying in the Middle East were suspended in Mak¹⁶kah and Medina, returning to Indonesia. They were supposed to have studied and followed the school of thought and methodology of Islamic theology developed by al-asy'ari, which they then developed through the books they wrote in various parts of Indonesia, or through other methods that they could take advantage of.¹⁷

Before the discussion about its Influence and Implementation for the development of moderation thinking in Indonesia continued, it was considered necessary to insert a little information about moderation. This will clarify its influence and implementation itself.

¹³ HM Zurkani Jahja, *Al Ghazali Theology*, (Yogyakarta, Student Library, 1996), p. 42

¹⁴ HM Zurkani Jahja, *Al Ghazali Theology*, (Yogyakarta, Student Library, 1996), p. 42

¹⁵ Muhammad Abu Zahra, *Ibn Taimiyah, dar al fikr al arabi*, (Egypt, TT), p. 189

¹⁶ Masyhur Amin, "*Dinamika Islam (History of Transformation and Awakening)*", Yogyakarta, LKPSM, 1995, P. 5.

¹⁷ Azyumardi Azra, *Theological Context in Indonesia*, (Jakarta, Paramadina, 1999), p. 45

The deductive perspective, the word moderation means middle-middle, neither leaning towards the right nor the left. The word moderation is derived from the Latin *Moderatio*, meaning se-dang-an (not excessive and not lacking). In the 1988 edition of the Great Dictionary of Indonesian it is said that moderation means : 1) Reduction of violence; 2) Avoidance of ecstria. If "the person thinks moderately", the sentence implies that the person has a non-extreme, natural and mediocre behavior. Thalhalul Jhoir quoting Moriam-Webster argues that the word moderation means to stay away from extreme behaviors and words.¹⁸

The word moderate, when associated with the word Islam becomes the word "Islamic moderation" or "Moderate Islam" and this is a translation of the word *Wyasathiyah* al-Islamiyah. The word ¹⁹*Wasata* was originally associated with the words *Tawazun*, *I'tidal*, *Ta'adul*, or *al-Istiqomah*, which means balanced, moderate to take a middle position, not extreme left or extreme right. Al-Zahaily argues that moderation implies balance in beliefs, orders, attitudes, morality and muamalah.²⁰

Based on the above presentation and description, it can be understood that "Islamic moderation" or "Moderate Islam" is an Islamic religious behavior that takes the path of tengah between the two extreme right and extreme left religious understandings. Not only that, moderate has the meaning of a balance between belief and tolerance. In its application we place certain beliefs while still having a balanced tolerance for other beliefs. Moderate Islam is defined as something that is natural, scientific and ready to be applied in life and certainly has not been entered into regarding non-religious interests.²¹

The ideas of moderate political thought Abdurrahman Wahid (Gusdur) expressed on the ideas of rejecting islam are only used as alternative ideologies for a country. Therefore, making Islam or any religion an ideology will lead to secretarial-based discentration. That is the underlying values of democracy and liberalism regarding universal values.²²

Gus Dur gave a political view by offering Pancasila. According to him, the body of Pancasila contains views that can accommodate or compromise theocracy and secularization. "Pancasila is placed by Muslims as a constitutional foundation in the life of the nation and state, while Islam is an aqidah in the lives of Muslims. Constitutional ideology is not contested with religion, does not become its successor and is not treated as a religion. Thus, no law or regulation will be enforced that is contrary to religious teachings".²³

We know, in Pancasila there have been problems that have become a discussion that is spritual and worldly in nature. In the first aspect, it is very clear that the first precept is very eschatologically nuanced which says the ideology for divinity. This statement directly 'hits' the political ideology of secularism. While there is a second aspect, in the following precepts, it is very thick with worldly nuances such as about justice, welfare, and equality towards mankind.

¹⁸ Thalhalul Jhoir, *Ahwan Fani, Islam in contemporary readings*, (Yogyakarta, Pustaka Pelajar, 2009), p. 468

¹⁹ Abdul Rauf Muhammad Amin, *Principles and Phenomena of Islamic Moderation in the Islamic Legal Tradition*. In the journal, *Al-qalam*, Volume 20 of the December kusus issue, 2014, p. 24

²⁰ Abdul Rauf Muhammad Amin, *Principles and Phenomena of Islamic Moderation in the Islamic Legal Tradition*. In the journal, *Al-qalam*, Volume 20 of the December kusus issue, 2014, p. 24

²¹ M.Z Abdad. Analysis and Mapping of Moderate Jurisprudence thinking in the Middle East and Its Relation to Formalist Islamic Movements. *Essence. Ushuluddin Journal of Science*, 12 (1), 2016, p. 39

²² Abdurrahman Wahid, *Prisma Pemikiran Gusdur* (Yogyakarta: PT Likis Printing Cemerlang, cet 2, 2010. H.101

²³ Abdurrahman Wahid, *Islam, Ideology and National Ethos*, in *Universalism and the Cosmopolitanism of Islamic Civilization*, Arifin Junaidi, Nardi (ed.), Limited Edition, 1991, p., 19

This view on this second aspect has also directly rejected the ideology of theocracy. Thus, the offer put forward by Gus Dur above is in a middle position between the two (moderate).

Therefore, after offering Pancasila as a strategic means for the application of Islamic social ethics, Gus Dur then offered the principles of democratic governance that guarantee the fulfillment of human rights. The principle of democracy includes the equality of the position of citizens before the law which signifies the existence of legal sovereignty. Popular sovereignty in a one-man-one-voice-based parliamentary system, the existence of a national law that accommodates the particulars of Islamic law, guarantees of civil and political liberties, a balance of power between the executive, legislature and judiciary, guarantees of religious freedom including local non-official religious beliefs, and even guarantees of scientific activities so that such activities are not intervened by power

This moderate-realistic thinking was driven by Gus Dur because he realized that the socio-political context of Indonesia had given birth to a nation-state. This context refers to the decolonialization that eventually gave birth to modern statehood. This happened because the spirit of resistance to Dutch colonialism was nationalism, not purely Islamic understanding. That is, although the driver of independence is also an Islamic movement, all movements, religions, and ethnicities have agreed to live in a nation. The context of modern nationality that gave birth to this form of nation-state is what According to Wahid became the reality of statehood in Indonesia, so that Muslims could not force the establishment of an Islamic-based state. This realistic thinking is ultimately more historical than theological, and requires a principled understanding of Islam, not an integralistic understanding. Abdurrahman Wahid (Gusdur) is not just a fighter for pluralism but a hero of pluralism in Indonesia built in a plural democratic order. The idea of moderation offered by Abdurrahman Wahid (Gusdur) is not just in the state of discourse or concept, but becomes a socio-political praxis.

Abdurrahman Wahid (Gusdur) He implemented his moderate political views , namely restoring the political rights of minority citizens such as Chinese descent. He treated the group as citizens who had rights commensurate with the law. Moderation initiated by Abdurrahman Wahid (Gusdur) which is expressed in the concept of inclusive Islam and pluralism is an important part in efforts to create the Indonesian state to live in harmony and peace in its naturalness.

Methodologically, Gusdur's thinking takes a middle ground in looking at the contextual because rationally (thinking) no human being wants to be born a non-Muslim for example but rather positions his fellow human beings who have the right to life, thus Gusdur does not look like an orthodox salafist in understanding nash textually in Q. S Al Kafirun Verse 6:

لَكُمْ دِينُكُمْ وَلِي دِين

“Untukmu *agamamu*, dan untukkulah, *agamaku*.”(QS. Al Kafirun : 6)

The philosophical meaning contained in the concept of moderation is to try to suppress the attitude of hatred between religions with one another. Moderation entrusts the existence of an open attitude of tolerance and mutual respect to humans in a comprehensive manner. In the view of Abdurrahman Wahid (Gusdur), religion is a categorical inspirational force that creates

ethical forces. Religion must shape the moral ethics of society. Said Ab²⁴durrahman Wahid (Gusdur) the nature of Islam is peaceful and non-violent, religion teaches the concept of ethics.

Meanwhile, the teaching about relationships and associations between religious people is a relationship and association based on the view that every religion with its own idiom or syir'ah and minhaj tries to walk towards the truth then the adherents of the religion are expected to earnestly practice their religion well. Presumably this inclusive attitude must be understood very well, for the good of all of us. That every religious believer is expected to practice his religious teachings earnestly, from the point of view of Islam can be understood and a series of God's words about the Jews, Christians, and Muslims themselves. Then for the rest of the people, as exemplified by the 'scholars' and umara' of classical times, analogical reasoning can be applied.²⁵

D. Conclusion

1. It is known that al-asy'ari turned out to be different in methodology from the rational (Muktazilah), and Textualist/Literalist (Salafist) schools. It is not rational (muktazilah) nor is it textualist/literalist (salafist). The compromise of the two streams and can be said to be a synthesis between the two. Asy'ari compromised rationalism (muktazilah) and textualist/literalist (salafist). Asy'ari implements reason/ ratio although not seliberal rationalist (muktazilah) in its application and clings and consequently to the texts of revelation and hadith, although it is not serigit (rigid) textualist / literalist (salafist) in affirming reason / ratio and in implementing it this method of synthesis of al-Asy'ari which is also considered a middle or moderate method of the way. The formulation of this (moderate) middle way method should be presumed to be backgrounded by Asy'ari's statement which states that the rational method (muktazilah) will lead Islam to destruction and the textualist/literalist (salafist) method will bring Islam to jumud and backwardness. Other than those described have also brought the people to division. So said Asy'ari, for the benefit and unity of the unity of muslims, it is better if the two sects find solutions and compromises in one of the new streams which is a tenggan (moderate) path can restore the unity of the unity of Muslims. Therefore according to the author that Muslims, the largest people in number in quantity in this archipelago (Indonesia). Those who declare themselves who in aqidah follow the school of al-Asy'ariyah (*ahlusunnah wal-pilgrim*) which is the most popular in the Islamic world until now should be able to be inspired and grounded the values of moderation as initiated and grounded by the Imam (Asy'ari).
2. It is said that what is meant by "Islamic Moderation" or "moderate Islam" is an Islamic religious behavior that takes a middle (moderate) path between the two extreme right and extreme left religious pahans. The behavior is the result of a long struggle of understanding that occurred before. Among these moderate behaviors include: Inclusive, Pluralist, tolerant, fair in equality between religious believers and then can coexist with adherents of non-Islamic religions. Thus the methodology of Asy'ariyah

²⁴ Eko Setiawan, The Theological Concept of Gusdur Pluralism in Hacking Diversity in Indonesia, Jurnal As-Ketik. Volume 1. July 1, 2017,

²⁵ *Ibid*, H. 93

theology gives its own color to the contribution of the development of moderate political thought in Indonesia such as KH. Abdurrahman Wahid (Gus Dur). Methodologically, this figure's thinking takes a middle ground (moderate) in seeing the substance that this typology pattern of Gus Dur's moderate-realistic political thought is what Wahid moved because he was aware that the Indonesian socio-political context had given birth to the nation-state. KH. Abdurrahman Wahid also emphasized the use of methodology, legal theory, and legal rules. In order to make a synthesis, new ideas are born as an effort to answer actual problems. Traditional Sunni intellectual methodologies are elaborated on some level so as to allow a problem to be answered thoroughly without delving down reality under rigid religion. Spirit against resistance to Dutch colonialism is a nationalism (nationalism), not purely Islamic understanding. That is, although the driver of independence is also an Islamic movement, all movements, religions, and ethnicities have agreed to live in a nation. The context of modern nationality that gave birth to this form of nation-state is what According to Wahid became the reality of statehood in Indonesia, so that Muslims could not force the establishment of an Islamic-based state. This realistic thinking is ultimately more historical than theological, and requires a principled understanding of Islam, not an integralistic understanding.

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