

The Influence of KH. Hasyim Asy'ari's Moderate Political Thought on Efforts to Counter the Radicalism Movement in Indonesia

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Abstract

The roots of radicalism among Muslims are often associated with religious beliefs. However, radicalism can arise from various factors, including economic, political, and social. This study focuses on the discussion of the influence of KH. Hasyim Asy'ari's moderate political thinking on efforts to overcome radicalism movements in Indonesia, namely focusing more on the moderate political side and efforts to overcome radicalism. This study aims to analyze the contribution and influence of KH. Hasyim Asy'ari's moderate political thinking in efforts to overcome radicalism. The method used in this study is descriptive qualitative. The research in this article uses a library research method or also known as the library research study method, namely a strategy for collecting information through the introduction of relevant theories and literature. KH. Hasyim Asy'ari emphasized four principles in society to prevent radicalism: tawasuth and i'tidal (moderate and fair attitudes), tasamuh (tolerance), tawazun (balance), and amar ma'ruf nahi munkar (encouraging goodness and preventing harm). This study contributes a conceptual framework that Islamic moderation based on the pesantren tradition can be an effective instrument in deradicalization. The thoughts of KH. Hasyim Asy'ari not only represent the legacy of classical Islamic knowledge, but also show the adaptive capacity of Islam in facing modern socio-political dynamics. Thus, the moderate political thoughts of KH. Hasyim Asy'ari are relevant as references in developing sustainable educational strategies and ideological policies in the context of Indonesia and the wider Islamic world.

Keywords: Radicalism; Moderate; KH. Hasyim Asy'ari

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Introduction

Indonesia is a multicultural country or country with various ethnicities, races, religions and cultures. Currently, Indonesia has 38 provinces with a total of 17,001 islands connected from various straits and seas. But lately, the State of Indonesia has been very weak in terms of tolerance. The differences in various ethnicities, races, religions and cultures that exist actually cause a new problem, namely division. Actually, it is from these differences that make the State of Indonesia more diverse. After the reforms, marked by the opening of the doors of democratization, it has become a fertile ground for the development of radical Islamic groups. The roots of radicalism among Muslims are often associated with religious beliefs. However, radicalism can arise from a variety of factors, including economic, political, and social. The complexity of these origins is further complicated by the fact that they are often mixed with acts of violence (Jalwis, 2021).

Acts of terror, which often cost lives, appear to be the main means by which radical ideological extremists communicate their understanding in an effort to achieve change. There are still many places where radical ideological propaganda can be seen, including mosques, community organizations, universities, and even the government (Helmy, 2018). The negative effects produced by radicalism include several things, such as: it can cause death, create instability in society, cause economic losses, and even muddy the unity of the nation.

Islamic radicalism in Indonesia stems from a number of diverse factors, including internal problems and global political dynamics. Internally, Muslims are often victims of various

tragedies, such as the murder of religious leaders and conflicts in the Poso and Ambon areas in 1998-1999. In the international arena, the ambiguous political policies of the United States (US) and its allies played an important role in reinforcing radicalism, especially after the September 11, 2001 tragedy at the World Trade Center. The U.S. and its allies blamed Muslims for the incident, likening militant Islamic movements to terrorism, and waging counter-terrorism operations involving many Islamist groups in a number of countries, including Indonesia. Radicalism, which was initially only ideological in nature, developed into a conflict-generating movement when their aspirations to implement Islamic fundamentalism were hindered by other political forces (Afadlal et al., 2005).

In the realm of Indonesian politics, the issue of Islamic radicalism is increasingly creeping because the number of its supporters continues to grow. Radical movements have a variety of goals. From simply implementing Islamic sharia law without establishing an "Islamic state" to formally establishing an "Islamic caliphate" or "Indonesian Islamic state". Various radical groups exist in Indonesia, ranging from moral movements such as the Indonesian Mujahiddin Council and Hizb ut-Tahrir Indonesia to more militant groups such as Laskar Jihad, the Islamic Defenders Front (FPI), and the Islamic Youth Front of Surakarta (FPIS) (Azami, 2018).

The radicalization of religious movements is a development of fundamentalism, which is growing in response to real threats coming from outside. Primordial sentiments, which include a sense of solidarity and group unity, can turn into radicalism and militarism when faced with the politicization of differences or treatment that is

considered unfair by other groups. Fanaticism that initially did not hinder interreligious tolerance can shift into radicalism when these differences become politicized (Afadlal et al., 2005).

Some evidence shows the dangers of radicalism and intolerance with a religious background: A survey conducted by the Center for the Study of Islam and Society (PPIM) UIN Jakarta in 2017 showed that among students and teachers, 37.71% still view that jihad is an anti-Muslim movement, while 17.70% of teachers and lecturers approve of this action (Nisa et al., 2018). At the same time, religious intolerance is the root cause of violent acts that can escalate into terrorism. Research conducted by the Institute for Islamic and Peace Studies LaKIP Jabodetabek from 2010 to 2011 on the topic of radicalism among PAI students and teachers in Greater Jakarta almost 50% agreed with radical actions: 25% of students and 21% of educators considered Pancasila unimportant; 84.8% of students and 76.2% of educators support the enforcement of Islamic Sharia law; and 52.3% of students and 14.2% confirmed the attack (Nisa et al., 2018).

One of the studies that looks at the possibility of socio-religious intolerance and radicalism among Muslims in Indonesia is a survey conducted by the Wahid Institute. A total of 1,520 people from 34 different provinces participated in this survey. Respondents are Muslims who are married or at least 17 years old. Of the 1,520 people who participated in the survey, which used a random sampling method and ran from March 30 to April 9, 2006, 59.9 percent identified that they belonged to a hated group. Some examples of hated groups include communists, people of Chinese descent and

non-Muslim religions. Even if members of the group they hate hold public office in Indonesia, 92.2% of the group still disagrees. Up to 82.4% of people said they would never allow members of such hated groups to live in their neighborhood (Nisa et al., 2018).

Hate speech spreads rapidly through social media and contributes significantly to the rise of extremism and intolerance. Although the level of radicalism and intolerance is increasing, terrorist attacks have not increased in Indonesia. Based on historical records, the holy month of Ramadan is often the target of terrorist attacks. Some examples of events documented in order are as follows: on July 5, 2016, a suicide bomber attacked the Solo Police Headquarters, ahead of Ramadan; on 23 May 2017, a bomb exploded in Kampung Melayu; on May 13, 2018, a church in Surabaya was targeted by an explosion; the next day, the Surabaya Police Headquarters was bombed; two days later, the Riau Police Headquarters was attacked; and finally on June 3, 2019, the Kartasura Police Post in Central Java was bombed (Ayu, 2018).

From the form of the series of radicalism problems above, it is necessary to prevent it by applying a moderate attitude and a strong sense of love for the homeland, so that all forms of radicalism do not occur again. A great Ulama figure who upholds a moderate attitude is KH. Hasyim Ash'ari, which is characterized by a deep love for his country, openness to new ideas, and appreciation for traditional knowledge. Sikap moderatisme KH. Hasyim Ash'ari and his tolerance of diversity encouraged the next Islamic scholars and leaders to take the middle path. His ideas are still very relevant in Indonesia, considering that

Indonesia is a diverse and diverse country (Farida, 2020).

Moderate thinking is currently needed in maintaining the integrity of the Nation and State. The challenges and obstacles in the integrity of the nation are Radical thinking that some terrorism, anarchism and liberalism in Indonesia must be a concern. Therefore, an in-depth scientific study is needed on the moderate and nationalistic thinking of KH. Hasyim Asyari, especially the study of more embodiment in local exhalation (dismantling thoughts). Thus, it is hoped that it can pay attention to the life of the nation and the state.

Several previous studies related to the radicalism movement in Indonesia have been conducted by Ilham Kurniawan on the interpretation of radicalism movements in Indonesia. The result of this study is that forms of radicalism in Indonesia are found, namely the perpetrators DI, HTI, FPI, JAD, ISIS, and so on. Anti-radicalism education is carried out by the family, the community, the solution to prevent it (Kurniawan, 2020).

Furthermore, the research conducted by Iwan Satriawan, Muhammad Nur Islami, and Tanto Lailam is related to the prevention of radicalism movements by prioritizing a culture of community-based constitutional awareness and the ideology of Pancasila. This research aims to train individuals and organizations in combating radicalism by prioritizing awareness of the constitution and ideology of Pancasila (Satriawan et al., 2019).

Then the research conducted by Ahmad Fuad Fanani, is related to youth radicalism groups. This trend was reinforced by a study that analyzed data from fifty schools in four regions (Pandeglang, Cianjur, Yogyakarta, and

Solo) and concluded that radicalism is understood in public secondary schools. The study found that schools welcome the transmission of all types of knowledge. The absence of restrictions in schools allows religious extremist groups to use schools as a platform to spread their ideology and build support among students (Fanani, 2013).

In contrast to the three studies above, this research focuses on the influence of moderate political thought of KH. Hasyim Asy'ari is against efforts to counter radicalism movements in Indonesia, namely focusing more on the moderate political side and efforts to counter radicalism. This research aims to analyze the contribution and influence of moderate political thought of KH. Hasyim Asy'ari in an effort to counter radicalism.

Research Methods

The method used in this study is qualitative descriptive. Qualitative descriptive research is used to describe and analyze the nature or characteristics of a phenomenon, situation, or object. The main goal is to understand and explain the phenomenon being studied in detail, using narrative descriptions, quotations, and text analysis to illustrate the essence of the research subject (Fauzi et al., 2022).

The research in this article uses the literature research method or also known as *the library research study method*, which is a strategy of collecting information through the introduction of relevant theories and literature (Rahmadi, 2011). To obtain an adequate theoretical foundation in answering research problems, researchers need data collected from various literature sources, such as books, previous scientific journals.

The Rise of Radicalism in Indonesia

The term Radicalism comes from the Latin "radix" meaning "root", "basic", or "bottom"; it can also mean "all-out" or, more specifically, a movement that wants social and political change or renewal accompanied by violence or extremism (KBBI, 2023). Similar to religious extremism, sometimes called fundamentalism, it is also present in political discourse, referring to the firm and unequivocal attitude that certain beliefs about truth, often derived from sacred texts, are an obligation for individuals of faith to apply in their lives and direct their activities in accordance with those beliefs. This sometimes justifies the use of the term militant, which generally refers to a very persistent attempt to fundamentally change the existing political or social order by using violence and a very strong spirit (AR, 2021).

The religious radicalism of the hardline Islamic movement has its roots in the past. The radicalism movement has emerged since the time of Indonesia's independence and is even often considered the beginning of the hardline Islamic movement of the reform era. Darul Islam/Indonesian Islamic Army (DI/TII) and the Indonesian Islamic State (NII) are two groups that emerged in the 1950s (especially in 1949). Darul Islam, also known as NII, was originally headquartered in Makassar, Aceh, and West Java. All members of this movement have the same goal: to make sharia a legal framework for the Indonesian government. The assassination of the leaders of the DI movement in the early 1960s ended the movement, but that did not mean that similar movements in Indonesia were extinct. There was a resurgence of extreme Islamic groups in the 1970s and 1980s, with names such as Ali Imron, Warsidi's

Talangsari case, and Warman's Terror in Lampung, all of which sought to establish an Islamic state (Online, 2016).

According to Horace Kallen, radicalization can be identified through three patterns of behavior. Initially, radicalization usually develops as a reaction to the current situation, and it manifests itself in a variety of ways, including the rejection and evaluation of the assumptions, ideas, institutions, and values that are believed to be responsible for the rejected situation. Second, radicalization encompasses more than just a rejection of the status quo, and also includes efforts to build a new order. This shows that radicalization is accompanied by its own agenda or strategy. Third, radicals strongly believe in the goals they are fighting for, which is often accompanied by a rejection of the truth embraced by other systems that they want to replace (Prasetiawati, 2017).

With these conditions, there are similarities among Islamic groups such as KISDI, Laskar Jihad, Majelis Mujahidin, HTI and FPI. Initially, they carried out a totalitarian struggle for Islam, arguing that democracy should not be recognized as a national political system and instead prioritized Islamic law as the law of the state and Islam as the basis of the state. Furthermore, by looking back at religious practices, they refer to the orientation of the past (salafy). Third, they hate the West and everything related to civilization. The fourth point is that they oppose the wave of Islamic liberalism among Muslims in Indonesia. Therefore, these Islamic organizations are classified as radical Islam (Zada, 2002).

Local, national, and international events all played a role in triggering the radicalism movement in Indonesia. The project of

modernization of the Islamic world is running slowly or unsuccessfully. Therefore, many Muslims face intellectual, social, and theological challenges as they try to embrace modernity in Islamic territory (Utomo & Ibrahim, 2023). The impact is the marginalization of Muslims in various fields, including economic, social, educational, and political. Suspicions, accusations, and beliefs that Muslims are hampered by western conspiracies. Mosques and other houses of worship also play a role in the spread of radicalism. Based on a survey conducted by P3M NU (Persaturi Pesantren and Community Development Nahdlatul Ulama) and reported to BIN, out of 100 mosques located near various government agencies and state-owned enterprises, 41 of them are influenced by extremist ideologies or radical ideologies (Dauff & Widhiyaastuti, 2018).

Radical Terror Attacks in Indonesia

Tragedies such as the bombing of the Astana Anyar Police Station in the city of Bandung highlight the existence of radicalism in Indonesia, as well as other troubling examples of terrorism, anarchism, and liberalism. This kind of behavior cannot be tolerated because it involves the use of violence that can result in the loss of life. On December 7, 2022, a terrorist named Agus Sujatno tried to attack officers who were present at the Astana Anyar Police Station during the morning apple. Afterwards, he used the bomb to attack and tragically caused the death of two people from a bomb attack explosion.

Attacks involving suicide bombers cannot be tolerated due to the extreme nature of their actions. The terrorist attack in Bandung was "strongly condemned" by Jaleswari P., Deputy V

of the Presidential Staff Office. The perpetrator and a police officer were both killed in the incident. On the other hand, eight law enforcement officers were injured. (Beeran, 2022). In Lampung Province, the police have also arrested 2 perpetrators of terrorism, after investigating 3 suspects reappeared. Three people were detained on suspicion of terrorist activities, according to the National Police. They allegedly intended to attack the offices of the House of Representatives of the Republic of Indonesia and the House of Representatives. In addition to several suspects, a search at the Faculty of Social and Political Sciences also resulted in the seizure of a number of explosives and bombs that were ready to be detonated.

Berikut adalah data skor indeks terorisme di Negara kawasan Asia Pasifik tahun 2023.

Letak Gambar

Indonesia ranked third among the Asia-Pacific countries most affected by terrorism in 2023, according to the Institute for Economics and Peace's (IEP) Global Terrorism Index (GTI) report. Indonesia's total score is 5,502 points. Ranked twenty-fourth in the world, Indonesia is still in the same position the previous year. The IEP reported that there were seven terrorist attacks in Indonesia in 2022, with 25 fatalities—the lowest number since 2014. There was a 56% decrease in terrorist attacks in Indonesia compared to the previous year, according to the IEP again. However, when compared to the same time last year, the death toll has quadrupled. "Attacks in Indonesia currently have a higher mortality rate, with an average of 3.6 deaths per attack, compared to 1.5 deaths per attack in 2021," the IEP said in the GTI 2023 report.

Among the Asia-Pacific countries most affected by terrorism, Myanmar ranks first with an index score of 7,977. With 6,328 points on the terrorism index, the Philippines is in second place. An increase of one point for eight Asia-Pacific countries and a one-point decrease for the other three countries are predicted by the IEP for the terrorism index in 2022. The impact of terrorism in the Asia-Pacific region has declined for four consecutive years as the consequences have declined.

The Influence of Kh. Hasyim Asy'ari's Moderate Political Thought in Overcoming Radicalism

KH. Hasyim Asy'ari is a scholar as well as a writer who has produced many works. His works are written in Arabic and cover various topics in hadith, Sufism, and fiqh. His writings continue to be used as study materials in various Islamic boarding schools to this day. Among them: *At-Tibyan in Nahi'an Muqatha'atil Arham wal Aqarib wal Akhawan* discusses the prohibition of breaking family and friendship relationships. *Adabul 'Alim wal Muta'alim* delves into the ethics of students and teachers in learning and the urgency of knowledge. *Al-Risalah Al-Al-Jami'ah* covers various topics, including death, the day of resurrection, sunnah, and bid'ah, *Al-Qanun al-Asasi li Jam'iyah Nahdlatul Ulama* which explains the main principles of the organization of Nahdlatul Ulama; and *Al-Mawa'iz*, which calls on Muslims to gather and do good deeds. Regarding Sufism there is *Al-Durar Al-Muntathirah fit Tis' 'Asharah* (The Pearl of Nineteen Problems), and about Ahlussunah Wal Jama'ah (Notes on Theology) there is *Al-Risala At-Tauhidyyah*, as well as the

Hadith *al-Mawt wa Ashrah al-Sa'ah* which discusses death and the Day of Judgment.

In general, the impact and role of KH. Hasyim Asy'ari in Indonesia is divided into two fields, namely the Islamic Side and the National Side. In Islam, this includes in its efforts to maintain the purity of Islam. On the other hand, if we talk about the national side, we are talking about his actions and views towards the Indonesian nation.

KH. Hasyim Asy'ari is very committed to promoting unity among Muslims. Despite his differences of opinion, he has consistently been in the middle, fighting to contain and resolve conflicts in a peaceful manner. The fact that some sects or groups like to blame others is another thing that he thinks is inappropriate. In connection with this, KH. Hasyim emphasized that Muslims wherever they are, remain united in the Islamic brotherhood (Fakturmen & Arif, 2020). Then in the context of the radicalism movement, KH. Hasyim Asy'ari really did not want that to happen because the movement was part of violence.

For the second time, Kiai Hasyim is the founder of Nahdlatul Ulama (NU), the largest socio-religious organization in Indonesia that is still standing today. Since its establishment until now, NU has been known for its moderate religious beliefs based on Ahlussunah wal Jamaah since its inception. The threat of radicalism, extremism, and national terrorism was successfully fought by Kiai Hasyim through NU. However, Kiai Hasyim never considered Indonesia to be incompatible with Islam. Many people have emulated him as an example of how to fight for public education, how to make Islam a positive force, and how to build a tolerant, moderate, and just society through the

ideology of Ahlussunnah wal Jamaah (Misrawi, 2013).

Kiai Hasyim emphasized the importance of applying the four principles of society to avoid radical thinking that can endanger the safety of the nation. First, *tawasuth* and *itidal*, are middle and moderate attitudes in living a life that rejects extremism and encourages justice. Second, *tasamuh* is an attitude of tolerance for differences of views in religion, society, and culture. Third, *Tawazun*, is the balance of all aspects in life. Fourth, *amar ma'ruf nahy munkar*, is getting used to doing good and staying away from things that damage the principles of life (Farida, 2020).

In addition, he appealed to us to respect the norms and values of Islamic traditions, to put the needs of others ahead of our own, to be sincere in serving and fighting, to appreciate the knowledge and wisdom of scholars, and to be flexible enough to accept changes when changes occur. In addition, Kiai Hasyim emphasized the importance of unity, brotherhood, and love, as well as promoting good morals, honesty, and loyalty to religion, nation, and the State (Farida, 2020).

From this explanation, it can be seen that Kiai Hasyim's religious and nationalistic thinking is basically based on a moderate attitude. Using verses from the Quran and hadith of the Prophet PBUH, Kiai Hasyim emphasized the values of tolerance, brotherhood, and unity. This approach to religion that is more moderate is what Kiai Hasyim wants to carry out with these three principles, especially in democratic and pluralistic countries. Therefore, moderation is paramount. Therefore, this path of moderation is the most effective way to overcome divisions

between the ummah and the path to peace so that violent acts such as terrorism and radicalism that can threaten the safety of the nation do not occur.

Radicalism is one of the serious challenges in the life of the nation and religion in Indonesia. In facing these challenges, Islamic boarding schools have a strategic role as religious education institutions that have long been rooted in society. One form of his contribution is through the internalization of moderate values that come from KH's thought. Hasyim Asy'ari. The moderate understanding that he initiated not only emphasized tolerance and balance in religion, but also became an important foundation in fortifying the younger generation from the influence of radical ideologies. This thinking has been systematically integrated into the curriculum and educational culture in many Islamic boarding schools in Indonesia, making it an effective instrument in tackling the spread of radicalism.

In this study, the researcher explained the influence of moderate political thought of KH. Hasyim Asy'ari on efforts to counter radical ideology in several Islamic boarding schools in Indonesia.

Al Hikmah Islamic Boarding School, which is located on Jalan Sultan Agung Gang Raden Saleh Raya No.23, Kedaton, Kec. The Al Hikmah Islamic Boarding School also offers language classes to help students understand the yellow book and Aswaja, which helps combat radicalism. To keep the idea of radicalism away in the pesantren environment, the curriculum of the yellow book at Al Hikmah is adjusted to the mission of the pesantren. Islamic boarding schools emphasize morality and monotheism, although there is no explicit course of

radicalism. Nationalism values are also taught to students through formal education (Kurnia, 2022).

In addition, the Al Hikmah Islamic Boarding School seeks to combat radicalism through the socialization of the teachings and principles of Nahdlatul Ulama. At the same time, they urged their students to follow the teachings of the Nahdlatul Ulama group and swear allegiance to it. In Indonesia, Nahdlatul Ulama is famous for its role in encouraging religious moderation. In addition, the caretaker of the Bandar Lampung Islamic Boarding School, Al Hikmah, introduced the concept of Aswaja to his students from an early age. To help students appreciate the richness of Indonesia's cultural diversity. The idea contains the principles of tawasuth (moderate), tawazun (neutral), ta'addud (balance) which means tolerant. Thus, Aswaja can be a framework or lens for Al Hikmah Islam students to view the world and also a means of critical thinking (Kurnia, 2022).

Next is the Annuqayah Madura Islamic Boarding School which is located in Guluk-Guluk Village, Guluk-Guluk District, Sumenep Regency. The influence of KH's moderate thinking. Hasyim Asy'ari is realized by the existence of several forms of "living Aswaja" practice that are the standard of his ideological doctrine. First, the integration of science from the MI to PT levels, both through formal systems and non-formal activities, shows the balance and simplicity of Aswaja. Second, as part of the routine of the students, practice and respect the traditions of Ahlussunnah wa al-Jama'ah, such as talqinan, tahlilan, maulidan, and grave pilgrimage, as well as ask for blessings from the elder kiai. Third, Wali Songo's gentle and wise da'wah style is followed, and da'wah is carried

out with wisdom and advice, without destructive behavior, in line with the teachings of the Qur'an, hadith, and ulama'.

Kiai of the Annuqayah Islamic Boarding School emphasizes religious tolerance when dealing with students of different faiths. Guests from all walks of life are welcome at Annuqayah, as are Mr. Toms in the 90s and Mr. John and Mrs. Margaret in 2005 and 2006, who were present there to assist in the development and research of the English language. All guests are treated with the utmost respect and provided with the same facilities. The development of the ideology of Ahlussunnah wa al-Jama'ah (living aswaja) at the Annuqayah Islamic Boarding School shows the accommodating attitude of the Islamic boarding school towards every development, both in the context of dichotomous science, the use of technology as a medium and learning facilities, and in the development of students' skills (Rofiq, 2019).

With this approach, the Ahlussunnah wa al-Jama'ah creed is manifested in a more tangible form in the approach of pesantren and its alumni in various aspects of life, not limited to the fields of education, culture, politics, and economics. Kiai and pesantren administrators can be role models for students and the community by sharing personal experiences and teachings in accordance with the principles of Ahlussunnah wa al-Jama'ah. The students' firm rejection of radical education and the rise of terrorism are shown by all forms of radicalism.

The establishment of the Annuqayah Alumni Association (IAA) in various regions in Indonesia is proof of firm action against radicalism. The kiai and caregivers of the Annuqayah Islamic Boarding School held a

religious scientific symposium and a classical literature study program for students as part of it. The above facts and phenomena provide strong evidence that the educational, socio-political, socio-economic, and cultural context in which Living Aswaja is run does not encourage the spread of radical ideologies so that it does not lead to acts of extremism and terrorism. This is because the ideology of Ahlussunnah wa al-Jama'ah, which is solid, adaptable, and in line with daily life, is manifested in every aspect of educational programs and lifestyles shown by the kiai in Islamic boarding schools (Rofiq, 2019).

Then the Tebu Ireng Islamic Boarding School located in Jombang Regency, East Java, of course, is inseparable from the teachings of anti-radicalism. This is evidenced by the formation of characters that are inherited directly by KH. Hasyim Asy'ari. In character development, the following principles are instilled: tasamuh, tolerance, responsibility, honesty, and hard work. Students, administrators, caregivers, teachers, dzurriyah, staff, employees, and every Tebuireng resident are taught these values. The efforts of the Tebuireng Islamic Boarding School to prevent the return of radicalism which has recently reappeared even among Islamic boarding schools around the world is certainly the cultivation of this principle.

Sincerity is the main value. Building students' character shows the importance of teaching the value of sincerity, which will easily carry out every task when they have a sense of sincerity. This sincerity also makes every activity, da'wah, or task given by the kiai and even by the state feel like they are worshipping.

The second value is honesty. It reflects a person's attitude and inner awareness that

results in honesty in behavior and actions. The key to who we are is actually seen when we speak or act with honesty. Whether in providing da'wah or in imparting knowledge, when we convey what we know without manipulation, the people around us will be able to see the traits of our character. By being upfront and honest with each other, we can gain the trust and respect of those around us, and vice versa.

The third value is hard work. Those who want to learn should pay attention to this because it is very important. When seeking knowledge, carefree or lazy attitude has no place. Pursuing knowledge is a lifelong pursuit for every student. They will gain knowledge through their efforts, which they can then use to help the community and counter the values taught by radical groups in our region by promoting a more accurate understanding of Islam.

Responsibility marks the fourth value. A student is someone who is fully responsible for his actions and property. Every student who wants to spread knowledge or preach should do so responsibly and in an orderly manner. If a student has a sense of responsibility, he or she will be more careful in teaching or communicating. On the other hand, this character of responsibility prioritizes respect for educators and their students by prohibiting students from rushing to issue fatwas without strong evidence.

The fifth value is tolerance or tasamuh. The prevalence of these values is especially important given the current rise in racist and terrorist acts. Everyone on campus, regardless of race, religion, gender, sexual orientation, or any other distinguishing factor, is expected to uphold this principle of brotherhood regardless

of what. Keeping this value in mind, it is hoped that in the future it will be better able to counter the attraction of extremist organizations that promote bigotry. Being a student means embracing diversity and respecting the diversity of races, ethnicities, and religions in the world. The late K.H. Abdurrahman Wahid or better known as Gus Dur was a symbol of tolerance and defender of humanity; he is a product of the Tebuireng Islamic Boarding School (Kesuma et al., 2023). His unyielding attitude towards humanity and respect for diversity is an example that should be imitated by students there (Izzudin, 2021).

Since Islam teaches *habl min Allah* (the relationship between man and Allah) and *habl min a Nass* (the relationship between people), it is important for students to learn to tolerate and respect each other. A peaceful and hospitable Islam can be easily achieved in this way. Along with the increasing popularity of radicalism in recent years, the Tebuireng Islamic Boarding School took the following steps to stop it. This problem prevention initiative is believed to be successful in maintaining the younger generation and students in Islamic boarding schools.

Conclusion

This research reveals that the moderate political thinking of KH. Hasyim Asy'ari has a significant influence in efforts to counter radicalism movements in Indonesia. Through teachings that emphasize the importance of balance between Islam and nationality, KH. Hasyim Asy'ari succeeded in formulating a form of Islam that is tolerant, contextual, and open to differences. This thought is concretely manifested in the Islamic boarding school

education system, which is the basis for the cadre of Muslims in Indonesia.

Islamic boarding schools, by making the values of MODERATISM KH. Hasyim Asy'ari as an ideological foundation has played an important role as a fortress of defense against the penetration of radical ideas. Pesantren-based education not only teaches Islamic science in depth, but also forms the character of students who love the homeland, uphold peace, and reject violence in the name of religion. This is a tangible form of the contribution of KH's thought. Hasyim Asy'ari in preventing the growth of religious extremism in the community.

Theoretically, this research contributes a conceptual framework that Islamic moderation based on pesantren traditions can be an effective instrument in deradicalization. KH's thoughts. Hasyim Asy'ari not only represents the classical scientific heritage of Islam, but also shows Islam's adaptive capacity in dealing with modern socio-political dynamics. Thus, the moderate political thinking of KH. Hasyim Asy'ari is relevant as a reference in the development of sustainable educational strategies and ideological policies in the context of Indonesia and the wider Islamic world.

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