

**ARCHIPELAGO ISLAM AND PROGRESSING ISLAM
AS A PROTOTYPE OF RELIGIOUS MODERATION
IN INDONESIA ANALYSIS STUDY AT PCNU AND PDM CITY OF
SEMARANG**

Muhammad Ikhsannudin, Poetri Leharia Pakpahan
Universitas Islam Negeri Sunan Kalijaga Yogyakarta
E-mail: ihsanukhsafi@gmail.com

ABSTRAK

Penelitian ini mengkaji pemahaman moderasi sebagai sikap beragama yang *Rahmatan Lil Alamin*, keislaman yang mewujudkan perdamaian serta kasih sayang terhadap alam dan semua manusia. Dengan ini sangat diperlukan ketika ekstremisme secara terbuka menampakkan wajahnya dengan dalih kepentingan agama. Semua pihak berlomba-lomba mengambil alih diskursus moderasi beragama tetapi tindakannya yang masih sepihak dan cenderung ekstrem atau liberal. Pembahasan penelitian menggunakan metode kualitatif, sedangkan dalam pengambilan data melalui wawancara, observasi, dan dokumentasi serta studi pustaka. Berdasarkan teori Miles and Huberman menyebutkan aktivitas analisis data kualitatif dilakukan dengan interaktif dan berlangsung terus-menerus sampai tuntas. Berikut prosedur analisis data penelitian, pengumpulan data direduksi dengan sesuai pembahasan, dan dijelaskan dengan narasi obyektif sesuai permasalahannya. Kridibilitas data diambil dari hasil *trianggulasi* metode dan sumber. Menunjukkan dari sudut pandang moderasi Islam nusantara NU dan Islam berkemajuan Muhammadiyah di Semarang, diantaranya sikap saling mempunyai tujuan dalam bermoderasi yang sesuai dengan nilai kebangsaan di Indonesia meskipun jalan pemikiran dan implementasinya berbeda, keduanya mampu mengaktualisasikan keislamannya dengan penerapan nilai substansi ajaran Islam bukan formalitas Islam yang menjadi simbol agama.

Kata kunci: Moderasi Beragama, Islam Nusantara, Islam Berkemajuan

ABSTRACT

This study examines the understanding of moderation as a religious attitude that is Rahmatan Lil Alamin, Islam that embodies peace and compassion for nature and all humans. With this it is very necessary when extremism is openly faced under the pretext of religious interests. All parties are competing to take over the discourse of religious moderation but their actions are still one-sided and tend to be extreme or liberal. The research discussion uses qualitative methods, while in collecting data through interviews, observations, and documentation as well as literature studies. Based on the theory of Miles and Huberman, qualitative data analysis activities are carried out interactively and continue until they are completed. The following is the procedure for analyzing research data, reducing data collection according to the discussion, and explaining with an objective narrative according to the problem. Credibility data were taken from the results of triangulation of methods and sources. the direction from the point of view of moderation of the Islamic archipelago of NU and progressive Islam of

Muhammadiyah in Semarang, among others, the attitude of having a mutual goal in moderation in accordance with national values in Indonesia even though the way of thinking and implementation is different, both are able to actualize their Islam by applying the values of Islamic substance, not Islamic formalities which become a religious symbol.

Keywords: Religious Moderation, Archipelago Islam, Progressive Islam

INTRODUCTION

The development of extreme ideologies under the pretext of religious interests, but behaves outside of religious values. So that moderation is needed in the course of religion so that there are no conflicts between religions, groups, ethnicities and races. According to Zainal Arifin, religious teachings contain peace for all mankind, the difference is sunatullah (Zainal Arifin, 2020). Moderate religion prioritizes tolerance, mutual respect, and tolerance (Naqqiyah, 2019). The concept of religious moderation is not ignoring religious teachings or eliminating the rightful truth, but prioritizing the universal truth of Islamic law, and building openness to accept pluralism (Akhmadi, 2019).

In the discussion of the concept of moderation, the author uses a literature review; First, by Ahmad Saefudin, Al Fatihah, Islamic Moderation Through Education Character of Aswaja An-Nahdliyyah,

the study of religious moderation based on motives, factual conditions and interactions in the educational environment, with Tawassuth, Tasamuh, Tawazun and Itidal attitudes (Saefudin, Ahmad, 2020). Second, Amrul Almu'tasim, reflecting on NU and Muhammadiyah in realizing the moderate values of Islam in Indonesia, the results of the study show moderate attitudes towards society through the values of faith, worship, and morals. (Almu'tasim, 2019). Third, Ahmad Hafidz Lubis, Indonesian Islam, Nusantara Islam and Progressive Islam, have ideas in carrying out Islam that are packaged creatively in progress and friendliness in culture as an anti-radicalism effort (Lubis, 2018).

This research is to find out how the implementation of religious moderation by the largest Islamic organizations in Indonesia, namely NU and Muhammadiyah through the approach of Nusantara Islam and

progressive Islam in carrying out religion in accordance with Indonesian values. The research study was conducted at PCNU and PDM Semarang City as the recipient city of *Harmoni Aword*, the city with the highest religious harmony in Indonesia.

The research discussion uses qualitative methods, while in collecting data through interviews, observations, and documentation as well as literature studies. Based on the theory of Miles and Huberman, qualitative data analysis activities are carried out interactively and continue until they are completed (Arikunto, 2010). The following is the procedure for analyzing research data, data collection is reduced according to the discussion, and explained in an objective narrative according to the problem. The credibility of the data is taken from the results of triangulation of methods and sources.

DISCUSSION

Religious moderation, an attitude of balance, exclusively, and inclusively. The basis for moderation is the balance of reason and

revelation, physical and spiritual, rights and obligations, individual interests and benefits, necessity and voluntary work, as well as religious texts and *ijtihad* scholars. Moderation combines religious texts, constitutions, local wisdom, as well as consensus and mutual agreement (RI, 2019).

Moderation is called *wasyatiyyah*, being proportional, fair and balanced, according to their respective places and proportions, as the embodiment of harmony, peace and harmony, unity of differences in *manhaj*, and religious beliefs. The balance of Islamic values and *muamalah* between religion and harmony, the world and heaven, society and the state, as well as traditional and modern (Sumarni, 2018). The relationship between *wasatiyyah* and Islamic values is expected to strengthen ethnic relations. (Roslily Ramlee, Sharifah Raihan Syed Mohd Zain, 2019) How to measure moderation, generally requires a process of change from radical to moderate, moving away from exclusively harmful practices in action.

Wasyathiyyah Islam Nusantara Nahdlatul Ulama, the middle attitude between hasyawiyah and mu'tazilah, balances the role of reason and syara', unlike hasyawiyah who uses syara' and releases reason from understanding syara' (textualist), and Mu'tazilah prioritizes reason over syara'. (Center, 2012). As explained, Ulil Albab Saichun: NU in taking Islamic law, based on the attitude of washatiyah-middle way and justice lilmaslahatil mursalah, legal sources from the Qur'an and al-hadith are referred to from the yellow book (Salafunas sholihin) which is accompanied by the Prophet Muhammad. Al-qur'an and hadith are understood from various aspects of science, nahwu shorof, balaghoh, mantik, and batsul masail with ijma' and qiyas (Saichun, 2021).

Washatiyah, NU are characterized by Tawassuth and Itidal a balance of middle and fair attitude, avoiding tatharruf attitudes. Tasammuhiyah, tolerant of differences. Tawazunniyah Balanced in harmonizing life and religion. Amar ma'ruf nahi munkar bilhikmah with morals (M, 2006). Rofiul

Khafidz explained, someone who is moderate/wasatiyah will not easily berate, hate, disbelieve, and be intolerant of those who are different from himself. (Rofi", 2021). NU's Wasyatiyah is rooted in a balance between text and reason (ijtihad ulama), understood contextually, and morals and compassion as its actions.

Washatiyah

Muhammadiyah with the Progressive Islam movement, was built by KH. Ahmad Dahlan, as an attitude of commitment to the relationship of tolerance (Almu'tasim, 2019). Agus Siswanto explained, Someone who is used to understanding the theories used by opponents will be relatively moderate. (Siswanto, 2021). Muhammadiyah is in the middle between the notion of "Islamism" from the understanding of fundamentalism which only emphasizes absolute Islamic law. The Islamic modernism movement prioritizes the relationship between aspects of Islamic structure and substance, from the realm of understanding qath'iy (text) and dhanniy (rationality) (Syafii Maarif and Haedar Nasir, 2010). According to Harno Washatiyah,

Muhammadiyah takes the middle path from the harsh with the liberal, implementing Islamic teachings in a balanced and firm manner, not always harsh and not always liberal, following substantive, if Islamic teachings are implemented with a persistently harsh attitude it will create contradictions or clashes. with human cultural values (Harno, 2021).

Determination of Muhammadiyah law through the Tarjih Council with the main principle of taking istidlal law, namely the Qur'an and hadith, in ijtihaad and istinbath based on illah which is not explained in the Qur'an, as long as it is not in the field of ta'abudi, and qiyas. Second, it does not bind to one school of thought, but uses the opinion of the madhhab as consideration (Asjmuni Abdurrahman, 2012). Muhammadiyah's religious moderation is based on an understanding of the purification of the Qur'an and Sunnah, which is supported by various literatures from an objective scholar in the purification of Hasan Al-Bana, Muhammad Abdul Wahab, but does not make Muhammadiyah adhere to

one of them but is referred to and studied with social conditions in Indonesia.

Islamic Archipelago NU

Islam Nusantara was declared because of the emergence of anti-local wisdom Islamic groups. Islam in the archipelago is based on sharia, toriqat, and nature (PW, 2018). Guided by the rules of ushulul fiqh al-muhafadhotu 'ala qodimis sholih wal akhdzu bil Jadidil Ashlah "maintaining good old traditions and taking new, better ones" (Harits, 2006).

According to Gus Mus, the structure of Islam Nusantara is the arrangement of idhofah, with the designation of places in the archipelago. explained by Teuku Kemal Fasya, Islam with the mention of the archipelago is more of an indication of the characteristics of Islam that exist in the archipelago adapting to local wisdom. (Mustofa, 2015). Imam Murshid explained. Islam Nusantara is an association for ahlussunah waljamaah in Indonesia which is spread by walisongo through Indonesian culture, it does not require to follow Arabic culture

which is widely claimed to be Islamic law (Mursyid, 2021).

NU, which is characterized by Nusantara Islam, consists of three pillars, first, fikrah, non-textualist and liberal tawasuth thinking patterns. Second, harakah, the jam'iyah movement is based on al-akhdzhi bi al-jadid al ashlah, taking the good from the cultural traditions of local wisdom and being able to innovate. Three, amaliyyah, actions that emphasize thinking based on the science of fiqh and ushul fiqh taken from the Qur'an and sunnah, customs or traditions of 'urf are not muzzled as long as they do not conflict with Islamic teachings (PW, 2018).

Fikrah annahdliyah is divided into five parts, namely, fikrah Tawashutiyah with a moderate, balanced and fair mindset, not textual and excessive, fikrah tasamuhiyah, able to establish tolerant relationships between differences, beliefs, opinions, and cultures. Fikrah islahiyyah, as a reform movement that is not static, develops and makes improvements, Tathawuriyyah fikrah, is dynamic towards problems in a contextual way, without coercion. fikrah

manhajiyah, methodological law taking, according to the predetermined manhaj (Center, 2012). Islam Nusantara teaches each other to live together with differences in furu'iyah, culture and customs of each.

Progressive Islam Muhammadiyah

Progressive Islamic ideology is transformed from Al-Ma'un's letter, carrying out Islamic da'wah based on tajdid efforts and religious actualization in society and nationality (Roviki, 2021). The Pillars of Progressive Islam consist, first, of Iman (Tawhid), the main pillar supporting Islam in the essence of the cultural movement and civilization. Second, science and technology is understood as a relative truth, to advance culture, Third, good deeds with the pleasure of Allah. Fourth, morality (morals), the formation of civilization is built on morality and opens oneself to the acceptance of diversity (Setiawan, 2019). Danusiri explained that Muhammadiyah, with its progressive movement, is always encouraging in the practice of religion. the purification movement of progressive Islamic teachings, unlike

the purification of salafi-wahabi teachings of Islam which tends to invite setbacks, religion develops side by side between religious knowledge and science (Danusiri, 2021).

Progressive Islam Muhammadiyah as an Islamic movement that always prioritizes scientific disciplines that collaborate with modern science. An understanding that is open to intellectual scholarship seeks to open the horizons of Islamic thought to foster inclusive and tolerant Islamic thought.

Shaping Islam in Indonesia

Approaches to Ukuwah Islamiyah, Ukuwah Insaniyah, and Ukuwah Basyariyah. Or it is mentioned with the trilogy of tolerance as carrying out Islamic ukuwah in Indonesia. namely based on the character of tolerance both between religions or different religions and with their country.

Interfaith Tolerance

Among sects/schools, understandings/schools in Islam, differences between religious leaders always uphold respect and tolerance for the opinions that each believe in

(Ibnu Rusaydi, 2018). The tolerance that was built by NU was the establishment of good relations between religious and religious beliefs, explained the PCNU secretary, establishing relationships between religious believers guided by Ukhuwah Islamiyah, and Ukhuwah Wathaniyah, among the relationships tolerated by NU, which are aligned with the Islamic creed of Ahlussunnah waljama'ah, and have a national perspective. (Murshid, 2021).

Syamsul Maarif Mansyuri explained, as the Prophet Muhammad SAW said about the emergence of Islamic groups into 73, these differences are always aware of and care for the beliefs of each group without criticizing, slandering, or blaming those who disagree (Mansuri, 2022). Nahdlatul Ulama is tolerant with people of the same religion as Islam, more on the attitude of nationalism and rejects groups that want a change in the ideology of the state. Meanwhile, Muhammadiyah's religious tolerance among Muslims of the same faith as explained by Danusiri, is based on ukhuwah Islamiyah on the similarity

of the Islamic creed, which is free from the teachings of superstition, bid'ah, kurofat and shirk, but there is no element of coercion to follow or accept the opinion of Muhammadiyah. and does not justify disbelief, nor does it heresy against other groups with different views (Danusiri, 2021) Tolerance Between People of Different Religions.

Religious attitude as exemplified by the Prophet. explained in the Qur'an, QS. Al-Baqarah [2]: 256, QS. Yunus [10]: 99, QS. Al-Mumtahanah [20]: 8, and QS. Al-Ma'idah [5]: 8, has the content to always give respect to mankind despite different beliefs, and the necessity to be fair to all mankind (Suryana, 2011). NU and Muhammadiyah tolerance follows the language of *lita'arofu* QS Al-hujarat verse 13. *lita'arofu* NU by believing that diversity is *sunatullah*, establishing a relationship of tolerance based on *ukhuwah insaniyah*, on human rights, and *ukhuwah wathaniyah* to build national unity free from premodial and sectarian principles certain religion. the goal of tolerance in establishing relationships with non-

Muslims in the aspect of building brotherly harmony (Said Romadhon, 2020). KH Hanif Ismail explained, NU establishes tolerance with adherents of other religions in human relations or *muamalah*, saying Merry Christmas with non-Muslims as communication between humans. As an attitude to convey *da'wah bil wisdom*, establish togetherness, communicate and help each other (Ismail, 2021). Explained Rahul. NU in non-Muslim relations, among others, as a humanitarian relationship between the people of Indonesia, as well as a commitment to the nation and state. (Rahul, 2021). In terms of tolerance, NU is actively mingling with non-Muslims directly as *da'wah*.

Muhammadiyah in the context of tolerance with non-Muslims was built based on the views of Buya Syafii Maarif, referring to the language of *lita'arofu*, QS Al-Hujurat verse 13, which means getting to know each other to learn together, and cooperate, exchange civilizations, and for *fastabikul khairat*, (spreading virtue). (Romadhan, 2019). According to Buya Hamka, religious tolerance

with people of other religions is limited to muamalah issues, not to be confused with issues of other religious beliefs. (Dalimunthe, 2019). In relations with non-Muslims, Muhammadiyah prioritizes muamalah relations, in the economy, health and education, and respects the beliefs it holds. but not to be directly involved or present in religious events (Danusiri, 2021).

The relationship between the tolerance attitude of Nahdlatul Ulama and Muhammadiyah on muamalah actions, NU plays an active and flexible role in preaching with non-Muslims so that it gains more followers, while Muhammadiyah is passive tolerance with the argument of *lakum dinukum waliyadin*, admits and believes in each other's religion without disturbing each other and always respect each other, and cooperate with each other in terms of muamalah.

Religious Relations with State Government.

The relationship between religion and the state adopts a dynamic-dialectical symbiotic typology system, the harmony of

religious goals and the goals of the state go hand in hand. (Dahlan, 2014). According to Oliver Roy, the civil society movements that played a role in the birth of the nation were NU and Muhammadiyah (Habibie, 2019). Pancasila according to Nahdaltul Ulama is in line with Islamic values of responsibility and obedience to Allah SWT (Marjani, 2012). Hanif Ismail explained; The relationship between NU and the State must always exist in maintaining the course of religion and the state, admonishing *ma'ruf nahi munkar* through the state and constitutional system. (Ismail, 2021).

Muhammadiyah agreed on Pancasila as the principle of the state, *darul ahdi wal-syahadah* (state of agreement and testimony). the principle of Pancasila as the basis of monotheism and the state of agreement is a form of the existence of unity. (Hidayat, 2016). Danusiri explained that practicing Pancasila as the nation's ideology was mutually agreed not to try to replace Pancasila with an Islamic caliphate. Changing Pancasila is tantamount to breaking the agreement. (Danusiri, 2021).

The establishment of good communication relations between religious communities and government officials is intended to align the government's vision and mission with religious values. The politics of NU and Muhammadiyah are high politics. realizing the role of the organization in national, populist political insight with ethics and morals (Fathoni, 2018). The high approach of national and ummah politics as an opposition to the government to maintain justice and welfare and social harmony.

CONCLUSION

Based on the discussion on the application of Nusantara Islam and progressive Islam to become the mainstay of religion in the city of Semarang, through cultural acculturation for Nusantara Islam, it is an effort to counter transnational radicalism, by cultivating the spirit of people who love the culture of their homeland, a spirit of patriotism will emerge that forms religious and nationalists. Meanwhile, Progressive Islam with the scope of proselytizing the welfare of the community, both in terms of economy, education and health, is expected to become a

means for citizens to embrace Islam and make Islamic progress thinking as a tool to improve the welfare of Muslims, so it is not easy to be influenced by the ideologies of other groups.

Meanwhile, in carrying out Islam in Indonesia, NU and Muhammadiyah follow what has been agreed as a state ideology, and always practice tolerance among multicultural citizens. As a religious struggle for the state and the people, namely through national politics to improve the welfare and justice of the community.

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