

The Use of “Islam Wasathiyyah” at Muhammadiyah University of Surabaya to Create a World Peace

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Abstract

The clash of contemporary thoughts in both Islam and other religions often creates various tensions. The emergence of religious radicalism, religious fundamentalism, religious liberalism, has contributed significantly to the emergence of acts of violence, and at its highest point showed the result in the destruction of the system of life in this world. Religious radicalism and religious fundamentalism have occurred in various parts of the world, all of religion for Jewish, Christian and Islamic. Especially about Islam, there is often misunderstanding about Islam, both among "westerners" and some non-Muslims in "the east". This misunderstanding is caused by several factors, among others, in the first, lack of understanding of Islamic teachings. In the second that was the consequences of a form of conspiracy against the teachings of Islam. It is undeniable that when upholding Islam on earth this is a tremendous challenge, both from the internal of this people and external. External forces in disrupting the validity of Islamic teachings are very intense, which Allah has described in a simple manner in the Qur'an, "Jews and Christians were not willing (happy) for you until you follow their religion. This research attempts to analyze the religious reality that occurs among Muslims, especially in Indonesia. *Islam Wasathiyyah* was an inspirational new tag for the growth of a moderate, polite and peaceful understanding of Islam. In the Muhammadiyah perspective, *Islam Wasathiyyah* was understood as "Progressive Islam". This study took a case study at Muhammadiyah University of Surabaya, namely: How about the application of *Islam Wasathiyyah* at Muhammadiyah University of Surabaya to realize a world peace? The result, it could be explained that *Islam Wasathiyyah* or Islamic moderation, in the perspective of Muhammadiyah is called Islamic moderation (Progressive Islam) that was the right alternative solution to be socialized to the people and nation of Indonesia, and even become the basic capital for achieving Peace of the World.

Keywords: Islam Wasathiyyah, Muhammadiyah, World peace, Moslem, Radicalism.

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A. Introduction

Frequently there is a misunderstanding about Islam, both in the "west" and in some non-Muslims in the "east". This misunderstanding is caused by several factors, among others, First, lack of understanding of Islamic teachings. Second, the consequences form of conspiracy against the teachings of Islam. It is undeniable that when upholding Islam on earth this is a tremendous challenge, both from the internal of this people and external. External forces in disrupting the validity of Islamic teachings are very intense, which Allah has described in a simple manner in the Qur'an, "Jews and Christians will not be willing happy to you until you follow their religion".¹

This condition seems to be welcomed by the behavior of Muslims themselves who have imitation, as the Prophet Muhammad indicated that Muslims will someday "burden" (*taqlid*) to other people step by step, one by one until they enter the monitor lizards of Muslims. Their conspiracy towards the people relates to several teachings in the Islamic religion, such as the issue of *Jihad*, inheritance problems, polygamy problems, traditional root issues of culture, human rights, women's freedom, education and others they are doing propaganda. The result makes Muslims themselves in a confusion of understanding.

Misunderstanding of Islam will have consequences, including the emergence of Islamic radicalism movements,² the emergence of Islamic fundamentalist movements.³ In addition, it can also show the result in the emergence of antipathy towards Islam and Muslims. In turn, this can threaten peace and destroy the interaction between people, all are locally, nationally and globally.

To avoid misunderstanding Islam and to understand Islam well, things that need to be considered include:

- a. Study Islam from its original source, the Qur'an which contains the revelations of Allah and Hadith which contain the *sunnah* of the Prophet Muhammad. By studying Islam with these two sources, it will minimize the misunderstanding of Islam itself.
- b. Islam is not studied partially but integrally, meaning that Islam is not studied in bits and pieces, but in its entirety and combined in a unified whole.

¹Look at QS al-Baqarah, ayat 120.

²Look at, Ali Syu'aibi, Dr. Meluruskan Radikalisme Islam, PustakaAzhari, 2004, page, 189-191.

³ IBID, page, 166-167.

- c. Islam is learned from works and literature written by those who have studied and understood Islam properly and correctly. It is linked to various fundamental issues faced by humans in society and seen in their relations and relevance to political, economic, social, cultural issues throughout history. humans, especially the history of Islam.
- d. Understanding Islam with the help of science that has developed until now.
- e. Do not equate between "Islam" with "Muslims", especially with the state of Islam at some time in a place.
- f. Study Islam with methods that are in harmony with religion and religious teachings.¹

In this latest development, many religious ideas have emerged, especially in the colorful religion of Islam, both radical and liberal. Islamic radicalism movements emerged in various regions with the spirit of *jihad* to uphold Islam without compromise. Opening dialogue with non-Muslims is taboo. Finally the meaning of *jihad* is very narrow, namely "war against the enemy" and not "*jihad* against the enemy". The word "fight" indicates the absence of a dialogue door. Those who are against the enemy, lose or win, live or die. While the word "face" indicates an effort to find various alternative solutions.

If the presence of Islam is referred to as "*Rahmatan Lil Alamin*", then the consequence is that the religion always spreads peace, brotherhood, not hate each other. Even the presence of Islam should always benefit not only fellow Muslims but also fellow human beings, across tribes, across nations across religions, and across regions. The problem is how to bring such noble Islam to humanity in this world?

In a lot of literature, the authors find a "colored" middle way of understanding Islam. The color of this middle road is intended to bring together two opposing extremes so that it is expected to be an alternative for efforts to restore the true image of Islam, namely straight Islam and bring mercy to all nature. The middle road between the right extreme and the extreme left. The middle ground between radicals and liberals. The road between secularism and fundamentalism. The middle way between life orientations is just looking for world happiness, with a life orientation that only seeks happiness hereafter.

B. Methodology

The type of this research is qualitative research, used two triangulation those are data source and technique or methodology of data collection. The technique of data collection is observation, interview, and documentation. Further, the technique of data analysis used in this research is qualitative descriptive with analysis interactive model include: data collection, data reduction, data presentation, and conclusion. Thus, the result of this research has described the application of "Islam Wasathiyah" in the University of Muhammadiyah Surabaya in order to make world peace.

C. Finding and Discussion

1. Islam Wasathiyah in Muhammadiyah Perspective

Muhammadiyah is an Islamic organization in Indonesia, founded by K.H. Ahmad Dahlan in Yogyakarta on 8th Dzul Hijjah in 1330 Hijriyah, coinciding with November 12, 1912 AD. Muhammadiyah is the organization of the Islamic missionary movement, *Amar makruf nahi munkar and tajdid, beraqidah islam*, and is based on the Qur'an and al-Sunnah.²

Faced with the dynamics of domestic and international thinking that are not conducive, a discourse within Muhammadiyah is developed about the basic features and characteristics of these organizations. First of all, Muhammadiyah is clearly a follower of the *Ahlu-Sunnah wal Jama'ah* with an understanding and praxis of *ummatanwasathan or Islam wasathiyah*. Although not too commonly discussed among Muhammadiyah leaders and activists themselves, it is clear that Muhammadiyah adheres to the understanding and practice of *Islam wasathiyah*.

Islam Wasathiyah which became mainstream in Indonesia is often also referred to as 'Islam Nusantara'. However it describes clearly, Muhammadiyah is reluctant to use this term because in reality "*Islam Nusantara*" is more associated with NU (Nahdlatul Ulama). This phenomenon illustrates the continuing 'contestation' between Muhammadiyah and NU. The contestation in the question "*Islam Nusantara*" was related to the inherent distinction of the Islamic entity of the archipelago which was not fully in accordance with the paradigm and Islamic praxis of Muhammadiyah. The Islamic Distinctions of the Archipelago did have more affinity with NU than with Muhammadiyah.³

However, it is important to note, "Contestation" and "competition between Muhammadiyah and NU, especially in the understanding and practice of Islam, are actually increasingly limited mainly due to the

¹Hasmirah Tamrin, dalam <http://maaaaaateriii.blogspot.com> downloaded on 21 of februari 2019.

² PP Muhammadiyah, AD dan ART Muhammadiyah, the result of Muktamar Muhammadiyahin 45 of Malang Jawa timur, 2005, Bab I pasal2, dan Bab II pasal 4.

³Azyumardi Azra, Prof. Dr., Dinamika Muhammadiyah Kontemporer, Wacana islam berkemajuan .Makalah bahan ceramah Kajian Ramadhan PP Muhammadiyah, di Yogyakarta, 12 Juni 2017 M., hal1.

occurrence of 'religious convergence'. This development, since the 1980s, resulted in 'exchanges' and 'meetings' between different understandings and practices of Islam which previously strongly colored the relationship between Muhammadiyah and NU. Nowadays, 'contestation' is more related to the question of reckoning and rukyah or political positions in the government, cabinet ministers, director generals or directors in certain ministries.

In addition, in political issues and matters, Muhammadiyah and NU converge as Islamic-based civil society. Muhammadiyah as a Civil Society in the last decade has tended to be more critical of the government,¹ and to a lesser extent also to the government that is currently running.² Avoiding the terms '*Islam wasathiyah*' and '*Islam Nusantara*', Muhammadiyah conversely popularized the terms and paradigms 'Progressive Islam', which in English can be called 'moderate Islam'. This term is rarely heard even in Muhammadiyah circles. He was only reintroduced, after a long period of time hidden, with the publication of *Islam Berkemajuan* book: Kiai Ahmad Dahlan in Kiai Syuja's Personal Record (2009). This term began to be used in the Muhammadiyah Conference in Yogyakarta (2010) to affirm the character of Muhammadiyah.

Is 'moderate Islam'? Najib Burhani³ revealed that Kiai Ahmad Dahlan often emphasized the importance of 'moderate'; 'If you want to be a *kiai*, then become an advanced *Kiai*. Furthermore, the meaning of moderate is close to 'always thinking ahead, visionary, always one step ahead (a step ahead) of the current conditions. In the official Muhammadiyah literature, Indonesia is moderate in the meaningful reconstruction of national life (2014) stated, the meaning of moderate humans is "people who always follow the teachings of religion and are in line with the will of the times".

Dr. Haedar Nashir, M.Sc., general chairman of the Muhammadiyah Central Leadership,⁴ in his general lecture at Monash University, February 16, 2018, explained in length about "progressive Islam" which he said was the face of Islam "*Wasathiyah*" and was the face of Islam in Indonesia even in the world. Next, the author quotes the main points of the affirmation of Haedar Nashir:

It is often widely publicized that moderate Indonesian Islam is the face of future Islam. It is projected that moderate Islam is illuminating the path to a great Islamic future "as a phenomenon" "The New Face of Islam".⁵ In this context Islamization is not merely a means of doctrinal acceptance of teachings but at the same time sacrifice for accommodation towards changes and demands of the times in the normal process of acculturation without losing the essence and principles of the teachings.

In the context of the complex contemporary life, it is truly important and relevant to the presence of a moderate Indonesian Islam. Indonesian Muslims, the majority of whom must appear as moderate people, are not as large as the number. What's the meaning of being large in quantity but losing in the quality. Does it mean moderate Islam if left behind and hands be down? Large and moderate Indonesian Muslims must be a superior great group and hands above. That is the relevance of the presence of Islam and Muslims advancing in Indonesia.

2. Islamic moderation (Progressive Islam)

In the perspective of Muhammadiyah, that Islam is a religion that contains the values of moderate to build a major civilization and to be a blessing to the universe, here is what is called "*Moderate Islam*" (Din al-Hadlrah). Prophet Muhammad with the Muslims for 23 years has made Yasrib the countryside to be al-Madinah al Munawwarah, a bright and bright city of civilization. After that, for about five to six centuries Islam became a developed civilization on the world stage.

Islam teaches men to "*Iqra*"⁶, ie love of literacy, become perpetrators of change and vision in the future⁷. Islam teaches the above hands (*yad al-'ulya*) and not below (*yad al-sufla*). Islam forms a Muslim human being or historian (*syuhada 'ala al-nas*), besides being a moderate (*ummattan wasatha*) in life.⁸ Muslims are supposed to be the best in the world or the *khayra ummah*,⁹ to be a blessing to the universe¹⁰.

Moderate in the Islamic view is the ultimate virtue, which creates the excellence of outward and spiritual life. Moderate in Islamic views are multi-faceted in both religious lives and in all dimensions of life, which creates a major civilization as a form of alternative civilization that is superior in appearance and spirituality. The Islamic *da'wah* as an attempt to realize Islam in life is projected as a way of transformation towards the creation of moderate, kindness, justice, prosperity, and benefit of humanity without distinction of race, ethnicity, class, religion, and barriers other social.

¹ The meaning to president of Susilo Bambang Yudoyono and vice president of Boediono.

² The meaning to president of Jokowi and vice president of Jusuf Kalla.

³ Najib Burhani, Ph.D. Muhammadiyah Berkemajuan, Pergeserandari Puritanisme ke Kosmopolitanisme. PT. Mizan Pustaka, Bandung, 2016, page, 60.

⁴ Haedar Nashir, Ketua PP Muhammadiyah, periode 2015-2020, the result of muktamar Muhammadiyah 47 of Makassar, Sulawesi selatan.

⁵ TIME: 23/9/1996.

⁶ Look at QS al-Alaq, ayat 1-5.

⁷ Look at QS Al-Ra' du, ayat 11. Dan al-Hasyr, ayat 18.

⁸ Look at QS al-Baqarah ayat 143.

⁹ Look at QS Ali Imron ayat 110.

¹⁰ Look at QS al-Anbiya' ayat 107.

Advancing Islam sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the primacy of life dynamically for all humanity. Islam upholds the glory of men and women without discrimination. Islam which emphasizes the mission of anti-terrorism, anti-violence, anti-oppression, anti-backwardness, and anti-all forms of destruction on the face of the earth such as corruption, abuse of power, crimes against humanity, exploitation of nature, and various life-threatening disasters. Islam which positively gave birth to the primacy that overlaps the plurality of ethnic groups, races, groups and cultures of mankind on earth.

Muhammadiyah is committed to continually developing a moderate Islamic view and mission as the spirit of its early birth in 1912. The advancing Islamic view introduced by the founder of Muhammadiyah has given rise to the ideology of moderate, widely known as the ideology of Islamic reformism and modernism, whose enlightenment gave birth to enlightenment. Enlightenment (*tanwir*) as a manifestation of moderate Islam is the way of Islam that liberates, empowers, and promotes life from all forms of backwardness, oppression, chaos, and injustice to human life.

With the view of Islam advancing and disseminating enlightenment, Muhammadiyah not only succeeded in affirming and enriching the meaning of the teachings of aqeedah, worship, and morals of the Muslims, but at the same time carrying out reforms in *mu'amalatdunyawiyah* which led to the development of the will of Islamic teachings. Advancing Islamic understanding reinforces the perspective of *tajdid* which implies the purification and development (dynamism) of the Muhammadiyah movement, all of which originates from the movement back to the Qur'an and the Sunnah (al-ruju 'ila al-Quran wa al-Sunnah) to face the times. Including the lives of Indonesian Muslims entering the 21st century.

In Muhammadiyah, that Muslims anywhere including Indonesian Islam are unlikely to appear as Islam *rahmatanlil-'alamin* if they are left behind and do not moderate. Islam *rahmatanlil-'alamin* must be moderate. Moderate Islam wants to realize the lives of enlightened human beings through social transformation that is emancipatory, humanized, liberated and transcendent.¹ The *da'wah* and *tajdid* for Muhammadiyah are a way of change to realize Islam as a religion for the advancement of human life throughout the ages. Moderate Islam in Indonesia cannot be a highly competitive force and can affect national life and universal humanity in the 21st century if he is weak and not advanced.

Moderate Islam in the latest dynamics in Indonesia will face various understandings and complex life realities. The process of globalization, the development of science and technology, geopolitical changes, social change, and modernization of the 21st century will have an influence on the character of any religious community and anywhere, including Muslims. However in dealing with various Islamic ideals; both those who tend to be radical and conservative and liberal and secular. In this context, Indonesian Islam must be of a moderate and advance view.

3. The Role of the Muhammadiyah University of Surabaya in Applying Islam Wasathiyah to the Academic Community.

Religious understanding in Muhammadiyah always through in-depth research related to the validity of arguments or arguments used. Then the socialization is through various charitable businesses owned by Muhammadiyah, such as schools established by Muhammadiyah, orphanages, hospitals, prayer rooms and mosques as centers of *da'wah* activities.

The Muhammadiyah University of Surabaya is one of Muhammadiyah's universities, of which there are 173 in Indonesia. Muhammadiyah Higher Education has an important role in spreading Islamic religious values as understood by Muhammadiyah. Religious understanding in Muhammadiyah always uses the benchmarks of the formulation of "Muhammadiyah ideology" which is stated among others in "Muhammadiyah Personality", the Muhammadiyah AD Muqaddimah, Matan Muhammadiyah's Beliefs and Life Ideas, and Muhammadiyah citizens' Islamic Life guidelines.

Furthermore, the application of *Islam Wasathiyah* values or known "moderate Islam" is contained in "*Al-Islam and Kemuhammadiyah Education*" (*AIK Education*). The main reference for this *AIK Education* has been determined by the Muhammadiyah PP Diktilitbang, in the form of "*AIK Education Guidelines for Muhammadiyah Universities*"². The substance of this guidebook is quite positive because the *AIK* course has a deep and broad insight in line with the moderate views of Islam, and the basic character of Muhammadiyah as propaganda and *tajdid* movement that "crosses". With *AIK* with insight into advancing Muslims, it is hoped that *PTM* (Muhammadiyah Higher Education) graduates truly absorb the ideological principles and character of "Muhammadiyah Personality". In addition, it is hoped that they will become cadres with high knowledge, noble character, professional so that they become the generation of "the enlightenment".³

In the course of three decades, University of Muhammadiyah Surabaya carried and transformed Islamic values (*AIK*) to the Academics faculty, not only through the *AIK* curriculum that was applied in lectures for all

¹Look at QS Ali Imronayat 104, dan 110.

²Majelis Pendidikan Tinggi Pimpinan Pusat Muhammadiyah, Pedoman Pendidikan Al-Islam dan Kemuhammadiyah Perguruan Tinggi Muhammadiyah, Yogyakarta, 2013. Hal, 4.

³IBID, hal. 5

Muhammadiyah Surabaya students but also through religious guidance carried out on all lecturers and employees Muhammadiyah University of Surabaya.¹

The concept of Moderate Muslim, where be the next statement in Muhammadiyah with the same substance was popularized as “Moderate Islam”. Muhammadiyah in its 47th conference in 2015 brought the concept of “Moderate Islam” (Progressive Islam). Muslims are advancing based on the belief that the Islam that we adhere to is superior or moderate religion and unmatched superiority (*al-Islamu ya'lu wala' yu'laalaih*), but the behavior of the people does not always reflect the superiority and moderate of Islam. Islam is a religion of mercy for the universe (*rahmatan lil 'alamin*), but not all followers understand the dimensions and actualization in real life. Ideal Islam and factual Islam are not always directly proportional because Islam is indeed "hindered / hampered" by Muslims themselves (*al-Islamuma hjubun bil muslimin*).

The understanding of Islam as *Rahmatan li al-'alamin*, perhaps this is the key. The word Islam comes from the verb *aslama-yuslimu* which means to give up, submit, or obey (submission) with all my heart, sincere, and loyal. The word *aslama* has several derivations which give the character of Islamic teachings, namely: *salamah* (salvation), *taslim* (surrender), *salam* (peace, prosperity), *sullam* (titans / stairs) and *silm* means peace.

The theological implications of the meaning of Islam are, first, a Muslim must surrender (submit and submissively) totally to Allah as a maker of shari'ah (Muslims must obey, not commit immorality). Secondly, Muslims must have a good attitude and behave in peace, non-violent and corrupt in the land (the Muslim is peace-loving). Thirdly, the ideals and orientations of his life are intended to realize the wellbeing and inner prosperity, and the happiness of the hereafter. Fourthly, Muslims are required to step down (possessing the jihad's ethos) in order to create salvation, peace, glory, and happiness for all.

Islam, as affirmed in the Qur'an, is the religion of *rahmah* affection (love)². Islam is not only reserved for its followers but is reserved for all beings in the universe. *Rahmah* is a selfless love that is empowering. One is happy to see others successful and not suffer, not vice versa. So, the religion of *rahmah* is a religion that develops love without distinguishing religion embraced, ethnic or national origin and social class.

Allah has sent His Messenger as a mercy for all people so that they will take guidance or the Shari'ah of Allah. Man will not get his guidance, except the earnest seek of his mercy. “And those who strive for Our Will, We will guide them to Our Paths. And verily Allah is with those who do good thing”.³ As a real manifestation of the grace of Islam is that when Rasulullah preached in Thaif was stoned to blood, His angel said: “If you want me to bring this mountain to them, I will do it. “Then the Messenger of Allah (May peace be upon him) said:” O Allah, give guidance to them because they do not know. “Then *Rasulullah* said:” So it is true that Allah has named you *ra'ufurrahim*.

As *rahmatan li al-'alamin*, the mercy of Islam contains the value of gentleness which requires doing good to the blessed. As a religion of mercy, Islam has and develops character and values; such as the value of reminding each other,⁴ caring and empowering each other physically and spiritually), compassion, not stubborn, and having a *syuro* tradition in solving various problems.⁵ *berjiwa 'izzah* / full of dignity.⁶ moderate religious beliefs and can set an example: not permissive and not rigid in carrying out Sharia.⁷ surrender and ready to be governed by Islam.⁸

4. Steps in Applying *Islam Wasathiyah* in UM Surabaya

There are some steps that are applied by Muhammadiyah University of Surabaya (UM Surabaya) for *Islam Wasathiyah* or in the terminology of Muhammadiyah known as “moderate Islam” as follows:

The steps were taken by the University of Muhammadiyah Surabaya (UM Surabaya) in applying Moderate Muslim values, or in the terminology of Muhammadiyah known as “Moderate Muslim”, there are:

- a. Compile the curriculum for Al-Islam and Kemuhammadiyah (AIK) courses by referring to the AIK Education Guidelines of Muhammadiyah Universities, which are published by the Muhammadiyah Central Board of Higher Education. The curriculum or syllabus is used as a guide for AIK courses and applies to all students in all faculties in UM Surabaya.
- b. AIK courses are given in 4 (four) levels, namely AIK-1 for first semester students, AIK-2 for second-semester students, AIK-3 for third-semester students, and AIK-4 for fourth-semester students.
- c. The distribution of the AIK curriculum material is: AIK-1 related to aqeedah. AIK-2 deals with worship, morality and muamalah. AIK-3 is related to Kemuhammadiyah, namely the introduction of Muhammadiyah organizations and their missionary role in the community. AIK-4 deals with Islam and

¹Coaching for all lecturers that is done in every Tuesday in the second week (every month), while Coaching for all staffs is done in every Tuesday in the fourth week (every month)

²Look at Al-Qur'an, Surat al-Anbiyaa' : 107.

³Look at Al-Qur'an surat al-Ankabut : 69.

⁴Look at al-Qur'an, surat Ali Imron : 104, dansurat Al-'Ashr : 1-3.

⁵Look at Al-Qur'an surat Ali Imron : 159, dan 191.

⁶Look at Al-Qur'an surat Al-Maidah : 54.

⁷Look at Al-Qur'an surat Al-Baqarah : 143, dansurat Al-Fatihah : 6-7.

⁸Look at Al-Qur'an surat Al-Baqarah : 128.

science and technology.

- d. In addition to *AIK* for students, Muhammadiyah University also implements *Islam wasathiyah* ideology socialization (moderate islam) in the “coaching” package for all lecturers and education staff (employees) in the UM Surabaya environment, and is “obligatory”.
- e. Guidance for lecturers, conducted once a month every Tuesday, the second week, at 1:00 p.m. until completion, while for fostering educational staff (employees) is carried out every fourth Tuesday, 13:00 to completion.
- f. To maintain sustainability and maintain the occurrence of *Islam wasathiyah* ideological distortion (moderate islam), the resource persons presented must be from Muhammadiyah structural leaders, both from PP Muhammadiyah, PW Muhammadiyah East Java, and from PD Muhammadiyah City of Surabaya.
- g. In addition, efforts are continuously made to establish a truly Islamic atmosphere of the campus atmosphere, but also tolerant, peaceful and safe and comfortable for the moderate and intellectual development of citizens or the academic community of UM Surabaya campus. To achieve this, a campus policy was made that all academic and non-academic activities are always Islamic in nature with wasathiyah character, or Muslims advancing.

5. Islam Wasathiyah as capital to realize World peace.

What has been determined by Muhammadiyah, actually has been socialized still in the community. This is understandable because, since the establishment of Muhammadiyah, K.H. Ahmad Dahlan is indeed a modern and advanced type of cleric, so the religious journey carried out by Muhammadiyah residents from time to time has become so popular in the community that it has even inspired various other Islamic organizations or organizations to do the same.

Indeed, what is carried out by Muhammadiyah in the form of “Moderate Muslims”, or more popularly called “Moderation of Islam”, and which specifically in Muhammadiyah is called “Moderate Islam”, has the potential to continue to expand in the community both nationally and globally. At the global level Muhammadiyah already has a structural network of organizations in the form of PCIM (Muhammadiyah Special Branch Manager) which stands in various countries in the world. Data currently¹ reaches around 30 countries with PCIM, including PCIM Malaysia, PCIM Australia, PCIM United States, PCIM South Korea, PCIM Makkah Saudi Arabia, PCIM Egypt, PCIM UK (London), and others.² In addition there are two countries in Asia that have established “Muhammadiyah” independently, by residents or Muslim communities in the country, so that they are not structurally related to Muhammadiyah in Indonesia, namely “Muhammadiyah Singapore” and “Muhammadiyah Thailand”.

This fact shows that *Islam Wasathiyah*, or moderate islam understood by Muhammadiyah has spread widely, and accepted by the world community. That means that *Islam Wasathiyah* has become the real capital for the formation of world peace, and this is something that is even possible is a necessity of history. In the future, it is not impossible that world peace will begin from “east”, one of which is Indonesia.

The Government of the Republic of Indonesia has appreciated the existence of *Islam Wasathiyah*, or known in the Indonesian people and nation as “moderation of Islam”, even the government has tried to conduct diplomacy about the moderation of Islam to all corners of the world. World peace is the dream of everyone everywhere. Peace is not just a matter of the absence of violence or an anti-violence situation. Furthermore, peace must contain an understanding of justice and moderate. World peace will not be achieved if the spread of disease, injustice, poverty and hopelessness is not minimized. Peace is not a matter of using non-violent creative methods for every form of violence, but should be able to create a balanced and harmonious situation, which is not one-sided for those who are strong but equally equal and balanced for all parties. So world peace is the absence of violence, inequality, the occurrence of conflicts between countries throughout the world.

Based on this and in the framework of creating a lasting, just and prosperous world peace the Indonesian Government takes a free and active foreign policy. Free, meaning that it is free to determine attitudes and views on international issues and is free from the bonds of giant world powers that are ideologically contradictory (East with Communist ideology and Western with Liberalism). Active, meaning that in foreign policy it is always actively fighting for the establishment of world peace. Actively fighting for freedom and independence. Actively fighting for world order. Actively participate in creating world social justice.

Manifestation of Indonesian politics that is free and active in the following example.

- a. Organizing the Asia-Africa Conference in 1955, which gave birth to the spirit and solidarity of the Asian-African countries which later gave birth to the Bandung Declaration.
- b. The activeness of Indonesia as one of the founding countries of the Non-Aligned Movement in 1961

¹Lihat data PCIM di PP Muhammadiyah. Saat ini PCIM sudah berdiri di 30 negara. Hal inimerupakan potensi yang sangat besar bagisialisasi “Islam Wasathiyah” secara global.

² Ada organisasi Muhammadiyah yang berdiri di luar negeri, atas kehendak rakyat Negara tersebut, sehingga mereka punya struktur organisasi sendiri, dan mempunyai Anggaran dasar dan Anggaran rumah tangga sendiri.

which tried to help the international community to ease the cold war tensions between the Western and Eastern Blocs.

- c. Indonesia is active in pioneering and developing organizations in the Southeast Asia region(ASEAN).
- d. Actively helped resolve conflicts in Cambodia, civil war in Bosnia, conflicts and conflicts between the Philippine government and the Moro Nation, etc.¹

D. Conclusion

From the explanation above, a conclusion can be formulated, as follows:

Islam Wasathiyah, a solution and a middle way between the two right and left extreme poles, as well as being an alternative to achieving future world peace. In the perspective of Muhammadiyah, *Islam Wasathiyah (Islam Tengahan)* are understood as "moderation of Islam", or which is specifically referred to as "Muslims advancing" namely moderate Islam and moderate character. This is in line with the Muhammadiyah hashtag as the *Tajdid* movement (renewal). Muhammadiyah University of Surabaya, one of 173 Muhammadiyah Universities in Indonesia, has a high commitment to guarding and applying *Islam Wasathiyah* (moderate Islam), both to the Academic Community, and to the wider community.

Indeed, what is carried out by Muhammadiyah in the form of "*Islam Wasathiyah*", or more popularly called "Moderation of Islam", and which specifically in Muhammadiyah is called "moderate islam", has the potential to continue to expand in the community both nationally and globally. At the global level Muhammadiyah already has a structural network of organizations in the form of PCIM (Muhammadiyah Special Branch Manager) which stands in various countries in the world. Data currently reaches around 30 countries with PCIM, including PCIM Malaysia, PCIM Australia, PCIM United States, PCIM South Korea, PCIM Makkah Saudi Arabia, PCIM Egypt, PCIM UK (London), and others.

Thus, *Islam Wasathiyah* (moderate islam), really is a solution that "fits" to knit *ukhuwah Islamiyyah*, and become the main capital for the achievement of world peace, *insyaa Allah*.

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