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Moderate Da'wah in Hasyim Asy'ari's Thought and Its Relevance to Religious Moderation in Indonesia

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Abstract

Objective: This study aims to analyze the concept of moderate da'wah in the thought of Hasyim Asy'ari and examine its relevance to strengthening religious moderation in contemporary Indonesia. This study departs from the problem of increasing religious polarization, radicalism, and social fragmentation that demands an inclusive and contextual formulation of the da'wah paradigm. **Theoretical framework:** The theoretical framework of this research combines Islamic moderation theory (wasathiyyah), transformative da'wah theory, and a sociological approach to religion to read the construction of Hasyim Asy'ari's thought in the socio-political context of colonial to post-independence. **Literature review:** A literature review shows that the study of Hasyim Asy'ari tends to be historical-biographical and normative, with an emphasis on his role in the establishment of Nahdlatul Ulama. However, there is still limited research that systematically constructs the concept of moderate da'wah within the theoretical framework of modern religious moderation. Therefore, this research fills the academic gap by conducting a conceptual reinterpretation of his da'wah ideas. **Methods:** The method used is a qualitative research based on library research with a content analysis approach to the main works of Hasyim Ash'ari, such as Adab al-'Alim wa al-Muta'allim and Risalah Ahl al-Sunnah wa al-Jama'ah, as well as relevant secondary documents and literature. The analysis was carried out descriptively-analytically and contextually to identify the principles of moderation in his thinking. **Results:** The results of the study show that the concept of moderate da'wah of Hasyim Asy'ari is based on the principles of tawassuth (middle way), tasamuh (tolerance), tawazun (balance), and i'tidal (justice). Da'wah is positioned as an instrument to maintain social harmony, strengthen ukhuwah, and maintain the tradition of Ahl al-Sunnah wa al-Jama'ah without closing the space for dialogue with national reality. Its relevance to religious moderation in Indonesia

can be seen in its contribution to building an adaptive, constitutional, and local wisdom-based religious paradigm. **Implications:** The implications of this study confirm that Hasyim Asy'ari's thinking can be used as a theoretical foundation in formulating moderate da'wah strategies in the digital era and global pluralism. **Novelty:** The novelty of this research lies in the systematic construction of the concept of moderate da'wah by Hasyim Asy'ari from the perspective of contemporary religious moderation theory, thereby enriching the discourse of Islamic studies and strengthening the academic base of religious moderation in Indonesia.

Keywords: moderate da'wah, hasyim asy'ari, religious moderation, wasathiyyah, nahdlatul ulama.

INTRODUCTION

In recent decades, the discourse on religious moderation has become one of the central issues in Islamic discourse in Indonesia. The increasing polarization of identity, the strengthening of religious exclusivism, and the massive flow of digital information that often produces hate speech and claims of a single truth, demand a formulation of a da'wah paradigm that is more inclusive, dialogical, and oriented towards the common good [1]. In the midst of this context, the concept of moderate da'wah is not only understood as a strategy for religious communication, but also as an ethical and epistemological foundation in building a harmonious religious life in a pluralistic society [2].

Indonesia, as a country with the largest Muslim population in the world, has a unique historical experience in managing religious, cultural, and ethnic diversity. The archipelago's Islamic tradition grows through a relatively peaceful and adaptive acculturation process to local wisdom. In this historical trajectory, the role of scholars has become very central in shaping the religious pattern of the community [3]. One of the important figures who has made a great contribution to the construction of moderate religion in Indonesia is Hasyim Asy'ari. As the founder of Nahdlatul Ulama, Hasyim Asy'ari is not only known as a hadith scholar and pesantren educator, but also as an architect of Islamic thought that emphasizes the balance between texts, traditions, and social realities [4].

Hasyim Asy'ari's thought was born in a colonial socio-political context that was fraught with external pressures and internal dynamics of Muslims. In this situation, he formulated a da'wah pattern that was rooted in the principles of Ahl al-Sunnah wa al-Jama'ah, but remained open to national realities and social changes [5]. Da'wah is not positioned as a confrontational instrument, but as a means of moral education, strengthening ukhuwah, and maintaining social harmony. Principles such as tawassuth (middle way), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) become the normative foundation in building relationships between religion and society [6].

Although various studies have discussed the biography and historical role of Hasyim Asy'ari, most of the research is still descriptive and has not systematically constructed the concept of moderate da'wah within the theoretical framework of contemporary religious moderation [7]. In fact, efforts to reinterpret the thinking of classical and modern figures are important to answer the challenges of the times, especially in the face of religion-based radicalism and the crisis of religious authority in the digital era. Thus, there is an academic need to re-read Hasyim Asy'ari's thought critically and contextually, not just as a historical legacy, but as a source of conceptual inspiration relevant to contemporary problems [8].

This research departs from the assumption that the concept of moderate da'wah in the thought of Hasyim Asy'ari has strategic significance in strengthening religious moderation in Indonesia. By examining his works and ideas analytically, this study seeks to identify the conceptual structure of the moderate da'wah he constructed, as well as assess its relevance in the contemporary Indonesian socio-religious context [9]. Through this approach, it is hoped that this research can make a theoretical contribution to the development of da'wah studies

and religious moderation, as well as enrich the intellectual treasures of Islam Nusantara in the global academic arena [10].

LITERATURE REVIEW

The study of Hasyim Asy'ari's thought has developed quite widely in the study of Indonesian Islam, especially in the context of socio-religious history and the development of pesantren traditions. Most studies place Hasyim Ash'ari as a central figure in the formation of traditional religious authorities rooted in the Ahl al-Sunnah wa al-Jama'ah school [11]. The focus of the study generally revolves around the intellectual biography, the network of scholarly sanad, his role in the struggle for independence, and his contribution to establishing Nahdlatul Ulama as a representation of traditional Islam in Indonesia. The literature provides a strong historical foundation, but it often does not systematically elaborate on the conceptual dimension of moderate da'wah in his thought [12].

In the realm of da'wah studies, several studies emphasize that the da'wah model of pesantren developed by Hasyim Asy'ari is educational in nature and based on classical scientific transmission. Da'wah is understood as a process of character building through the strengthening of manners, the authority of sanad, and the internalization of moral values [13]. Works such as *Adab al-'Alim wa al-Muta'allim* are often analyzed from the perspective of Islamic educational ethics, with an emphasis on the teacher-student relationship and the formation of religious habitus. However, the reading of these works is rarely explicitly associated with contemporary religious moderation theory, so there has been no integration between educational ethics and the moderate da'wah paradigm in response to social plurality [14].



Figure 1. Flag of Nahdlatul Ulama

On the other hand, the literature on religious moderation in Indonesia has grown rapidly in the last two decades, especially in responding to the issue of radicalism and intolerance. Religious moderation is generally defined through the concept of wasathiyah, which emphasizes balance (tawazun), tolerance (tasamuh), justice (i'tidal), and national commitment [15]. These studies make extensive use of sociological approaches to religion, public policy studies, and discourse analysis to explain how religious moderation is promoted through educational institutions, community organizations, and state policies. However, some literature is still normative and lacks traceability of the genealogical roots of the concept of moderation in the treasure trove of thought of Nusantara scholars [16].

Some recent research has begun to link religious moderation with the Islamic traditions of the archipelago and the intellectual heritage of Islamic boarding school scholars. In this context, Hasyim Ash'ari is often referred to as a representation of traditional Islam that is tolerant and adaptive to the local culture. However, such mentions are often affirmative without an in-depth textual analysis of his works. In fact, to build a strong academic

argument, it is necessary to have a conceptual reconstruction based on content analysis of primary texts written directly by Hasyim Asy'ari [17].

Table 1. List of Literature Review

Author / Study Focus	Main Themes	Key Findings	Relevance to Research
Biography Study of Hasyim Asy'ari	History and social role	Emphasizing the role in the struggle and education of Islamic boarding schools	Provide a historical basis for the figures.
Study of the Organization of Nahdlatul Ulama	Institutionalization of tradition	NU as a representation of moderate traditional Islam	Showing the institutional context of da'wah
Study of <i>Adab al-'Alim wa al-Muta'allim</i>	Islamic educational ethics	Emphasis on adab and the transmission of sanad	Ethical policy of moderate da'wah
Indonesian Religious Moderation Study	Wasathiyah and public policy	Moderation as a strategy to ward off radicalism	Contemporary context of research
Transformative Da'wah Study	Social da'wah	Da'wah as social change	Theoretical framework of analysis
Islamic Studies of the Archipelago	Traditions and localities	Islam is culturally accommodating	Tasamuh dimension booster
An Analysis of Digital Radicalism	Religious polarization	Social media accelerates extremism	The urgency of moderate da'wah
Sociology of Religion Studies	Religion and social cohesion	Religion as a social glue	The social relevance of the figure's thoughts

In addition, there is a tendency in the study of Islamic figures in Indonesia to stop at historical descriptions without engaging in a theoretical dialogue with a global conceptual framework, such as transformative da'wah theory, social hermeneutics, or moderation theory in comparative religious studies [18]. This limitation often causes the study of figures to gain less resonance in international academic forums. Therefore, an approach is needed that not only describes the ideas of Hasyim Ash'ari but also constructs them in a broader scholarly conversation [19].

Based on the literature review, it can be identified that there is a research gap, namely the absence of a study that comprehensively reconstructs the concept of moderate da'wah in Hasyim Asy'ari's thought by integrating the textual analysis of his works and the theoretical framework of contemporary religious moderation [20]. This research seeks to fill this gap by offering a critical and contextual reading of his thoughts, so as to enrich the academic discourse on moderate da'wah and contribute to strengthening religious moderation in Indonesia [21].

METHODOLOGY

This research uses a qualitative approach with a type of library research that focuses on the analysis of moderate da'wah thought in the ideas of Hasyim Asy'ari and its relevance to religious moderation in Indonesia. The qualitative approach was chosen because this study aims to understand the construction of ideas, values, and concepts that are interpretive and contextual, so that they cannot be measured quantitatively [22]. Literature research allows researchers to conduct an in-depth exploration of the primary works of figures, secondary

literature, and relevant academic documents to systematically reconstruct moderate da'wah thought [23].

The data sources in this study are divided into two categories, namely primary data sources and secondary data sources. Primary data were obtained from the main works of Hasyim Asy'ari, who represented scientific ideas, da'wah ethics, and religious views, such as *Adab al-'Alim wa al-Muta'allim*, *Treatise Ahl al-Sunnah wa al-Jama'ah*, as well as several religious treatises related to the tradition of Islamic boarding schools and the strengthening of Islamic values [24]. These works were chosen because they contain normative and conceptual principles related to the practice of da'wah and the formation of the religious character of the community. Meanwhile, secondary data were obtained from books, journal articles, dissertations, and previous research that discussed Hasyim Asy'ari's thought, religious moderation, da'wah theory, and sociological studies of religion that are relevant to the focus of the research [25].



Figure 2. Photo of the Founder of Nahdlatul Ulama

The data collection technique is carried out through literature documentation, which is the process of collecting and selecting library sources based on relevance, academic credibility, and relevance to the research theme. This process involves searching classical and contemporary literature, both in Arabic, Indonesian, and English, to gain a comprehensive perspective. The data that has been collected is then classified based on conceptual themes, such as the principle of moderation, the da'wah model, religious and community relations, and the socio-historical context of the figures' thoughts [26].

The data analysis in this study uses a content analysis approach with a descriptive-analytical method. Content analysis is carried out by systematically examining the text to identify concepts, values, and arguments related to moderate da'wah in the thought of Hasyim Asy'ari [27]. The analysis stages include data reduction, conceptual categorization, interpretation of meaning, and contextualization of figures' thoughts in contemporary Indonesian socio-religious reality. In addition, this study also uses a historical-intellectual approach to understand the social, cultural, and political backgrounds that influence the construction of the figures' thoughts, so that the analysis is not only textual, but also contextual [28].

To maintain the validity and reliability of the data, this study applied the source triangulation technique by comparing various relevant primary and secondary literature. The researcher also uses a hermeneutic approach to comprehensively understand the text by considering the historical context of the writing of the work, the author's goals, and the relevance of meaning in the current situation [29].

Through this method, this study seeks to produce an in-depth conceptual reconstruction of moderate da'wah in the thought of Hasyim Asy'ari, as well as provide a critical analysis of its

relevance in strengthening religious moderation in Indonesia. This methodological approach is expected to be able to make a systematic and scientifically accountable academic contribution in the study of Islamic figures and thought [30].

RESULTS AND DISCUSSION

Based on an in-depth analysis of the main works of Hasyim Asy'ari, this study finds that the concept of moderate da'wah in his thinking is not formulated terminologically in the language of "religious moderation" as it is popular today, but is built substantively through a consistent theological, methodological, and ethical foundation [31]. His moderation in da'wah was born from the epistemological framework of Ahl al-Sunnah wa al-Jama'ah, which emphasizes the balance between text and ratio, between tradition and social reality, as well as between firmness of principle and flexibility of attitude. Thus, moderation is not a form of compromise on teaching, but rather a method of maintaining the purity of teachings while ensuring their sustainability in a dynamic social context [32].

In *Treatise Ahl al-Sunnah wa al-Jama'ah*, Hasyim Asy'ari's commitment to the orthodoxy of the faith and the importance of following the madhhab as a mechanism to maintain the stability of religious understanding. However, the commitment is not directed at exclusivism, but at the prevention of the disintegration of the ummah due to uncontrollable claims of truth [33]. He rejects the attitude of ghuluw (excess) in religion while avoiding relativism that can obscure the normative boundaries of sharia. This is where the moderate character of his da'wah lies: maintaining a balance between the conservation of tradition and adaptation to change [34].

The ethical dimension of his moderate da'wah is increasingly visible in *Adab al-'Alim wa al-Muta'allim* [35]. This work emphasizes that the transmission of knowledge must be accompanied by the formation of manners and morals. Da'wah is not enough to be conveyed through rhetoric, but must be realized through example. Teacher-student relationships are built on the basis of respect, politeness, and moral responsibility [36]. These findings show that moderation in Hasyim Asy'ari's perspective is rooted in character formation, not just in ideological positions. Harsh and confrontational da'wah is considered to have the potential to damage social harmony, while da'wah based on morals serves to strengthen the solidarity and cohesion of the people [37].

In addition to theological and ethical aspects, this study also finds a strong socio-political dimension in the construction of Hasyim Asy'ari's da'wah. In the context of colonialism and the struggle for independence, religion is positioned as a source of moral energy to defend justice and maintain the dignity of the nation. Through the establishment of Nahdlatul Ulama, he built an institution that not only maintains the scientific tradition of Islamic boarding schools but also becomes a social mediator in a pluralistic society [38]. The principles of tawassuth, tasamuh, tawazun, and i'tidal are translated into religious practices that are accommodating to local culture and in line with national commitments. Nationalism is not seen as contrary to religion, but rather as a form of collective responsibility to maintain the common good [39].

In the context of contemporary Indonesia marked by identity polarization and digital disruption, Hasyim Asy'ari's moderate da'wah paradigm shows significant relevance [40]. The da'wah model based on scientific sanad, moral formation, and methodological balance can be an alternative to the phenomenon of instant religious authority on social media, which often produces simplistic and provocative discourses [41]. Religious moderation that is currently promoted in public policy actually has genealogical roots in the intellectual tradition of Nusantara scholars such as Hasyim Asy'ari [42].



Figure 3. Hasyim Asy'ari, Organizational Movement of the Nahdlatul Ulama Period, and Indonesian Politics

Theoretically, the results of this study confirm that moderate da'wah in Hasyim Asy'ari's thought can be understood as a transformative da'wah based on tradition, namely da'wah that maintains the continuity of turats while being responsive to social dynamics [43]. This approach shows that tradition is not an obstacle to modernity, but rather a source of value that allows for the creation of an inclusive and just religious diversity [44]. Thus, Hasyim Asy'ari's thought not only has historical significance, but also offers a strong conceptual foundation for strengthening religious moderation in Indonesia today [45].

Analysis

The research theme of moderate da'wah in the thought of Hasyim Asy'ari and its relevance to religious moderation in Indonesia reflects a significant and timely intellectual inquiry situated at the intersection of Islamic studies, sociology of religion, and contemporary socio-political discourse. At its core, this theme addresses the urgent need to reinterpret classical Islamic thought in order to respond to modern challenges such as radicalism, polarization, and the fragmentation of religious authority in the digital age.

One of the central analytical strengths of this research theme lies in its effort to bridge the gap between historical intellectual heritage and contemporary theoretical frameworks. The thought of Hasyim Asy'ari, deeply rooted in the tradition of Ahl al-Sunnah wa al-Jama'ah, is not merely treated as a static legacy but is recontextualized as a dynamic source of ethical and methodological guidance. By focusing on principles such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), the study positions moderate da'wah as a holistic paradigm that integrates theology, ethics, and social engagement. This conceptualization elevates da'wah from a purely communicative activity to a transformative social practice.

Another important dimension of the research theme is its emphasis on the genealogical roots of religious moderation in Indonesia. Rather than viewing moderation as a modern or externally imposed concept, the study argues that it is deeply embedded in the intellectual and institutional traditions of Indonesian Islam, particularly through organizations such as Nahdlatul Ulama. This perspective challenges dominant narratives that often separate tradition from modernity, demonstrating instead that local Islamic traditions have long embodied values compatible with pluralism, inclusivity, and national cohesion. In doing so, the research contributes to the broader discourse of Islam Nusantara and its relevance in global Islamic thought.

The theme also engages critically with the socio-political context in which Hasyim Asy'ari's ideas emerged and continue to operate. His da'wah model, developed during the colonial and early independence periods, is interpreted as a strategic response to both external pressures and internal diversity within the Muslim community. By framing da'wah as a means of maintaining social harmony and strengthening ukhuwah (brotherhood), the study highlights its role in nation-building and conflict prevention. This historical grounding enhances the credibility of the argument that moderate da'wah is not only theologically sound but also socially functional.

In the contemporary context, the research theme gains further relevance by addressing the challenges posed by digital media and the democratization of religious authority. The rise of unverified religious narratives, often disseminated through social platforms, has contributed to the spread of extremism and intolerance. In this regard, the study's focus on sanad-based knowledge, ethical communication, and character formation offers a compelling alternative framework for digital da'wah. It suggests that the integration of traditional scholarly authority with modern communication strategies is essential for sustaining religious moderation in the digital era.

Finally, the novelty of this research theme lies in its systematic conceptual reconstruction. By integrating textual analysis of primary works with contemporary theories of religious moderation and transformative da'wah, the study moves beyond descriptive scholarship toward a more analytical and theoretical contribution. This approach not only enriches academic discourse but also provides practical implications for policymakers, educators, and religious leaders seeking to promote a balanced and inclusive religious life. Overall, the research theme demonstrates strong academic relevance, conceptual depth, and contextual sensitivity, making it a valuable contribution to both national and international discussions on Islam, moderation, and social harmony.

CONCLUSION

Based on the results of the research, it can be concluded that the concept of moderate da'wah in the thought of Hasyim Ash'ari is a theological and methodological construction rooted in the manhaj of Ahl al-Sunnah wa al-Jama'ah by emphasizing the balance between the maintenance of tradition and the response to social reality. Moderation in his perspective is not understood as a compromising attitude towards the principles of faith, but as a method of religiosity that maintains the stability of the ummah through tawassuth (middle way), tasamuh (tolerance), tawazun (balance), and i'tidal (justice). Da'wah is positioned as a process of moral education and social transformation that is oriented towards the formation of morals, strengthening ukhuwah, and maintaining community harmony. Hasyim Asy'ari's thinking shows that the tradition of pesantren and the authority of scientific sanad have an important role in building a moderate religious pattern that is firmly rooted in local culture. Through his contribution in establishing Nahdlatul Ulama, these values of moderation were institutionalized in socio-religious practices that were accommodating to plurality and in line with national commitment. This emphasizes that nationalism and religiosity are not two entities that contradict each other, but can run in harmony within the framework of mutual benefit. In the context of contemporary Indonesia facing the challenges of radicalism, identity polarization, and digital disruption, Hasyim Asy'ari's moderate da'wah paradigm remains relevant and strategic. The adab-based da'wah approach, methodological balance, and social responsibility offer an alternative to the confrontational and exclusive da'wah model. Thus, this study confirms that Hasyim Asy'ari's intellectual heritage not only has historical value but also conceptual significance in strengthening religious moderation in Indonesia. The reconstruction of his thinking enriches the treasures of da'wah studies and opens up a space for dialogue

between the intellectual tradition of Islam of the archipelago and the discourse of religious moderation in a global context.

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Author Contribution

Rafi Jauhari Robbani conceptualized the research framework, conducted the primary literature analysis, and drafted the manuscript. Hafidz Maula Ashofa contributed to refining the theoretical framework, supervising the research process, and critically reviewing and editing the manuscript for intellectual content. Both authors collaboratively discussed the findings, contributed to the interpretation of results, and approved the final version of the manuscript. Each author takes full responsibility for the accuracy, integrity, and originality of the research presented in this article.

Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this research. This study was conducted independently without any financial support or sponsorship that could influence the outcomes or interpretation of the findings. The authors affirm that the research was carried out objectively and transparently, adhering to academic integrity and ethical standards. Any affiliations or institutional relationships have not affected the content, analysis, or conclusions presented in this manuscript.

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