

# THE CONCEPTS OF UNITY IN ISLAM IN KH. WAHAB HASBULLAH'S THOUGHT

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**Abstract:** The concept of unity needs to be studied on the basis of Islamic pretexts, describing the unity of Muslims in order to organize the continuity of life. The purpose of this study is to offer the concept of unity according to KH. A Wahab chasbullah so as to provide an understanding of the reader in responding to divisions within the Muslim community, both on a national and international scale. This research took the form of library research , in which several articles were found in the media, especially the NU swara magazine, from 1920-1930. The results of this study have found that KH. A Wahab chasbullah about unity based on *QS Ali imron* verse 103, *QS Al-hujurat* verse 13, several hadiths and *qoul sohabi* . According to him, the importance of the unity of the Islamic Ummah is that the purpose of Islam for humanity can be achieved, social order with the understanding of Islam rahmatan lilalamin is able to bridge national and international scale relations. Further research can be developed for researchers by focusing on KH. A Wahab chasbullah in terms of education, politics, or the NU organizational movement in his day.

Abstak: Penelitian ini menawarkan konsep persatuan menurut KH. A Wahab Hasbullah dalam menyikapi perpecahan di kalangan umat Islam, baik dalam skala nasional maupun internasional. Penelitian ini berbentuk penelitian kepustakaan (library research), di mana ditemukan beberapa artikel yang terdapat dalam media, khususnya majalah swara NU, dari tahun 1920-1930. Hasil dari penelitian ini menemukan bahwa pemikiran KH. A Wahab Hasbullah tentang persatuan berdasarkan QS Ali Imron ayat 103, QS Al-hujurat ayat 13, beberapa hadist dan qoul sohabi. Menurutnya, pentingnya persatuan umat Islam adalah agar tujuan Islam untuk umat manusia dapat tercapai, tatanan sosial dengan pemahaman Islam rahmatan lil'alam. Penelitian selanjutnya dapat dikembangkan bagi para peneliti dengan memfokuskan pada pemikiran KH. A Wahab hasbullah dari segi pendidikan, politik, atau gerakan organisasi NU pada zamannya.

**Keywords:** *Thought KH. A Wahab chasbullah, the concept of unity, Muslims*

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## Introduction

Divisions within Muslims are still a topic of discussion, there are times when there are differences in religion, race, ethnicity and political parties, especially during the presidential election in 2019 which caused divisions in Indonesian Muslims. Islamic literature can make us aware of the importance of unity ( *al-ittihad wa al-ukhuwwah* ) which makes social order ( *social order* )<sup>1</sup>, justice and the happiness of society both physically and spiritually. Without the unity of the Islamic Ummah, the hope of creating social order will not be achieved, instead chaos , destruction and even war will occur. How does Islam form the unity of Muslims ? How is the thought of KH. A Wahab Chasbullah about unity among Muslims? of these two questions need to be studied, for the sake of the continuity of the unity and integrity of the Republic of Indonesia. There have been many studies that have examined the thinking of KH. A Wahab Chasbullah.

The author has conducted many studies discussing unity in Islam. First, Sania Alfaini analyzes the Perspective of the Koran on the Value of Religious Moderation to Create Indonesian Unity<sup>2</sup>. Second, Mustaqim Hasan examines the principle of religious moderation in national life<sup>3</sup> Third, an article written by M. Nasor, namely the Da'wah Paradigm in Prular Societies in Understanding Differences as a Framework for Unity.<sup>4</sup> Fourth, an article written by Choirul Anwar, which discusses Islam and diversity in Indonesia: the role of religion in caring for differences, Fifth, Zaenal Arifin's article which discusses Building unity in diversity from an Islamic perspective<sup>5</sup>, Sixth, Taufik Hidayat's article on Building a model of ummah unity through the perspective da'wah communication science.<sup>6</sup>

From the explanation above, there are not many studies that specifically discuss KH's thinking. A Wahab chasbullah challenged unity. Broadly speaking, this study aims to improve previous research. There are two assumptions behind this research. 1. Unity within the Muslim Ummah is still only on a narrative scale, with the pretext of the split in the Muslim Ummah during the 2019 presidential election yesterday being clear evidence

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<sup>1</sup> Anis Tyas Kuncoro, 'Penguatan Nilai Moderasi Dan Kultural Beragama Bagi Umat Islam Dalam Kehidupan Berbangsa', *Conference on Islamic Studies FAI 2019*, 1.1 (2019), 98–108.

<sup>2</sup> Kuncoro.

<sup>3</sup> Faisal Devji, 'Secular Islam', *Political Theology*, 19.8 (2018), 704–18 <<https://doi.org/10.1080/1462317X.2018.1493974>>.

<sup>4</sup> Sania Alfaini, 'Perspektif Al-Qur'an Tentang Nilai Moderasi Beragama Untuk Menciptakan Persatuan Indonesia', *Permata/ : Jurnal Pendidikan Agama Islam*, 2.2 (2021), 113 <<https://doi.org/10.47453/permata.v2i2.399>>.

<sup>5</sup> Rofiq Hidayat and others, *Principle-Based Leadership All's Perspective Religious Moderation Muhammad As-Shalabi* (Atlantis Press SARK, 2023) <[https://doi.org/10.2991/978-2-38476-044-2\\_11](https://doi.org/10.2991/978-2-38476-044-2_11)>.

<sup>6</sup> Mohamad Abdun Nasir, 'Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication', *Al-Jami'ah*, 57.2 (2019), 329–58 <<https://doi.org/10.14421/ajis.2019.57.2.329-358>>.

that unity in differences in presidential elections or understanding differences is immature.  
2. Thought research from KH. A Wahab chasbullah can contribute to formulating unity within the Muslim community so that there is no division and is able to reduce it .

## Methodology

This research focuses on KH.A Wahab Chasbullah's thoughts about the concept of unity that he has. In terms of research taken from the library ( *library research* ), where several writings/research that discusses him, in outline this research will focus on some theoretical findings which later require empirical analysis to be able to provide a new construct from KH's thinking. A Wahab chasbullah, from reading several journals and newspapers that were written by KH.A Wahab chasbullah or someone who wrote about him. The main source of this research is one of the books written about KH.A Wahab chasbullah from a fiqh point of view, namely the book FIKIH KEBANGSAAN KH. A WAHAB CHASBULLAH. This research is based on qualitative methods, and seeks to analyze, reveal evidence, ideas, ideas and meanings to be explained descriptively. Therefore, this research reveals the thoughts of KH.A Wahab Chasbullah about justice so that there is a big thought contribution for Muslims.

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<sup>7</sup> Khoirul Anwar, 'Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia', *Nazhruna: Jurnal Pendidikan Islam*, 4.2 (2021), 221–34 <<https://doi.org/10.31538/nzh.v4i2.1238>>.

<sup>8</sup> Ahmad Taufik Hidayat and Alfurqan Alfurqan, 'Pluralistic Fiqh Based on Perspective of Imam Al-Sya'Rani in the Book of Al-Mizan Al-Kubra', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 7.2 (2020), 83 <<https://doi.org/10.29300/mzn.v7i2.3596>>.

<sup>9</sup> Fakultas Pengajian and others, 'KONSEP KEWARGANEGARAAN MENURUT PIAGAM MADINAH/ : SUATU SOROTAN AWAL [ THE CONCEPT OF CITIZENSHIP ACCORDING TO THE CONSTITUTION OF MADINAH/ : AN INITIAL HIGHLIGHT ] PENDAHULUAN Setiap Negara Modern Mempunyai Undang-Undang Tubuh Yang Khusus , Ataupun Disebut Sebagai Perlembagaan . Melalui Kerangka Perlembagaan , Struktur Pemerintahan Negara Dapat Dibentuk Bagi Memastikan Urus-Tadbir Sesebuah Kerajaan Dikendalikan Secara Sistematis . Perlembagaan Berperanan Sebagai Satu Suratan , Atau Suratcara Yang Mengandung Segala Undang-Undang Tertinggi Yang Difikirkan Mandatori Bagi Mewujudkan Sebuah Negara Yang Modern ( Tun Salleh Abbas , 1987 ). Hakikatnya , Sejarah Kewujudan Perlembagaan Ini Sebenarnya Sudah Direkodkan Sejak Zaman Rasulullah S . A . W Di Madinah . Piagam Madinah Merupakan Perlembagaan Bertulis Pertama Bagi Sebuah Negara Yang Diisytiharkan Di Dunia ( Hamidullah , 1975 ). Perlembagaan Bertulis Ini Merupakan Satu Perundangan Rasmi Terbentuk Setelah Rasulullah S . A . W Berhijrah Ke Madinah . Piagam Ini Secara Amnya Mengandung 46 Fasal , Dirangka Sebagai Manual Perhubungan Di Antara Masyarakat Islam Dan Juga Bukan Islam . Ia Digubal Demi Mencapai Perpaduan Dan Kesejahteraan Setempat . Baginda S . A . W Membahagikan Peruntukan-Peruntukan Yang Terkandung Dalam Piagam Madinah Kepada Dua Bahagian . Seksyen Pertama Mengandung 23 Fasal Berkisar Hak Dan Tanggungjawab Orang Islam Terutamanya Golongan Muhajirin Dan Ansar . Seksyen Kedua Terdiri Daripada 23 Fasal Yang Merupakan Peruntukan Khas Terhadap Golongan Yahudi Mengenai', 2022, 207–20.

## Results and Discussions

### 1. Reference Source KH. A Wahab Hasbullah

To explain the thoughts that discuss unity, KH. A Wahab Chasbullah based on the source<sup>7</sup> of the Koran, then the hadith of the Prophet also strengthens the arguments of the Koran and also *qoul shahabi*. In this case, it is clear that Kiai Wahab conceptualized unity with the Arabic phrases, namely *al-ijtima'*, *al-ittihad*,<sup>8</sup> and *al-ta'adud*<sup>9</sup> which means to gather, unite, and strengthen one another. Kiai Wahab argued that QS. *Ali Imron* verse 103<sup>10</sup>, QS. *Ali Imron* 104-105 and the hadith of the Prophet Muhammad saw about unity are also the basis. Kiai wahab also uses *qoul shahabi* as a secondary source in forming the concept of unity<sup>11</sup>.

As a driving force, Kiai Wahab fought for the glory of Islam and the Indonesian people. The way of kiai wahab in forming unity is dialogue both orally, namely by meeting (*face to face*) and through writing using print media/newspapers<sup>12</sup>. From this, Kiai Wahab once wrote:

There is no solution for us to achieve glory and prevent tyranny from tyrannical people who have exceeded the limits except by uniting Muslims all over the face of the earth, both from the east, west, south, north, Europe to Asia. Unity and gotong royong will not happen except by getting to know each other at first. This effort to get to know each other between all parties or between delegations will not be realized unless by initiating a monthly dialogue at the village level, dialogue every six months between districts or provinces, then dialogue every once a year at the national level, followed by international dialogue every three years. up to two times. The dialogue is termed the muktamar.<sup>13</sup>

From this matter, Kyai Wahab underlies his movement in forming unity on a rational basis, namely efforts to bring together directly / face to face or indirectly, namely newspapers.

### 2. Unity as a Means According to KH. A Wahab Chasbullah

The view of the kiai wahab on unity is a means, instrument or tool (tool)<sup>14</sup> to be able to regulate social life from which lives and property will be protected. With an

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<sup>10</sup> Junaidin Junaidin, 'Konsep Al-Fana', Al-Baqa' Dan Al-Ittihad Abu Yazid Al-Bustami', *FiTUA: Jurnal Studi Islam*, 2.2 (2021), 40–51 <<https://doi.org/10.47625/fitua.v2i2.314>>.

<sup>11</sup> Fuad Riyadi, 'Kontroversi Zakat Profesi Pesrpektif Ulama Kontemporer', *ZISWAF: Jurnal Zakat Dan Wakaf*, 2.1 (2016), 109–32.

<sup>12</sup> Bherrio Dwi Saputra, Mukhamad Murdino, and Entoh Tohani, 'Nationalism Education in Elementary School: A Systematic Literature Review', *International Journal of Evaluation and Research in Education*, 12.2 (2023), 739–49 <<https://doi.org/10.11591/ijere.v12i2.24609>>.

<sup>13</sup> Acmad Musyahid Idrus, *Madhhab Moderation in a Normative, Sociological, and Philosophical Review*, 2020.

<sup>14</sup> Syamsuddin Arif, 'Dialog Sunni-Syi'ah Antara Konfrontasi Dan Rekonsiliasi', *Tsaqafah*, 15.1 (2019), 21 <<https://doi.org/10.21111/tsaqafah.v15i1.2783>>.

atmosphere of harmony and order in society the obligations in Islam can be carried out, indirectly unity becomes a must. The *usuliyun scholars* have rules : *li al-wasail ahkam al-maqosid, fa al-wasail ila hasan, hasanaturun wa ila al-qobih qobihatun* . This means that the means apply the laws of purpose ( *goals* ), the means of doing good is good, and the means of carrying out evil is bad.<sup>15</sup>

In terms of the importance of unity, the example of the Prophet Muhammad when he migrated. The beginning of what the Prophet encouraged was to unite the people, both fellow Muslims, namely friends of Ansor and immigrants, as well as fellow Muslims and non-Muslims, namely Jews and Christians. They were all united by the birth of the Madina Charter ( *Mithaq Madina* )<sup>16</sup>from the leadership of the Prophet Muhammad, this constitution was coined first in the world. The embodiment of social life by upholding justice, mutual understanding, cultural tolerance, and Islam is widespread throughout the world. From here the history of the unity that was built by the Prophet Muhammad saw is proof of how the unity of the Muslim Ummah during the Badr war resulted in victory while the division of the Companions during the Uhud war resulted in exhaustion during the war. It is not wrong that unity ( *al-ukhuwah* )<sup>17</sup>according to Ibn Ashur is a basic part or root in the welfare of the nation's life.

In the eyes of Kiai Wahab on the importance of the unity of Muslims by always holding on to the ropes of Allah's religion and the strict prohibition of divorce, the aspect of the pretext of unity stated in QS. Ali imran verse 103

And hold all of you to the rope (religion) of Allah, and do not be divided. And remember Allah's favor upon you when you were enemies (during the Jahiliyyah), then Allah united your hearts, then you became because of Allah's grace, people who are brothers<sup>18</sup>. In addition, Kyai Wahab underlies the command of the unity of Muslims with the hadith narrated by al-Turmudhi as follows :

Be with al-jamaah (the majority group)<sup>19</sup>because Allah's help is always with al-jama'ah.

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<sup>15</sup> Rohit Bhardwaj and others, 'Exploring Micro-Foundations of Knowledge-Based Dynamic Capabilities in Social Purpose Organizations', *Journal of Knowledge Management*, 27.4 (2023), 1016–41 <<https://doi.org/10.1108/JKM-11-2021-0821>>.

<sup>16</sup> Soumava Boral and others, 'An Integrated Approach for Fuzzy Failure Modes and Effects Analysis Using Fuzzy AHP and Fuzzy MAIRCA Subir Chowdhury School of Quality and Reliability , Indian Institute of Technology School of Civil and Mechanical Engineering , Curtin University , WA – 6', *Engineering Failure Analysis*, 2020, 1–26.

<sup>17</sup> Kabupaten Lampung Selatan, Elta Sari, and D A N Studi, 'Program Studi/ : Sosiologi Agama 1444 H / 2022 M', 2022.

<sup>18</sup> Ariel J Liberman, 'Touro Law Review Roadmap to Reconciliation II/ : Ruminations on the Need for Integrity in Intellectual Interfaith Engagement', 38.3 (2022).

<sup>19</sup> Royan Utsany, Afrizal Tw, and Khamim Khamim, 'Women's Rights and Gender Equality: An Analysis of Jasser Auda's Thoughts and His Contribution to Renewal of Islamic Family Law in Indonesia', *JIL: Journal of Islamic Law*, 3.1 (2022), 54–73 <<https://doi.org/10.24260/jil.v3i1.530>>.

In terms of God's gift of goodness, sociologically, that unity is achieved by trying to avoid divisions created by the community. In this case, God's grace can be obtained by *Muslims* :

Indeed, Allah does not bestow the slightest kindness on people who are divided. Neither for the *awwalin* (early) generation nor for the late (late) generation.

Kiai Wahab likened unity to something like several pieces of wood tied together with a rope, so they are not easily broken, but if the ties are released, the wood will be easily broken. That's why Kiai Wahab once said: "There is no sharper and more perfect weapon *than unity* ." Kiai Wahab also quoted an Arabic poem:

Be united, O my children, when it befalls you

Strange business and don't get divorced

A bundle of arrows refuses to break when assembled as One

When it is divided, it is broken and scattered<sup>20</sup>

### 3. Unity Approach Variant According to KH. A Wahab Chasbullah

Unity is not only based on blood ties (kinship) but Kyai Wahab is based on ties to NU's ( *ukhuwah nahdiyyah* )<sup>21</sup>, Islamic ties ( *ukhuwah islamiyyah* )<sup>22</sup>, national ties ( *ukhuwah wataniyyah* )<sup>23</sup> and humanity bonds ( *ukhuwah insaniyyah* )<sup>24</sup>. As Kyai Wahab said: *we as a nation are united by ukhuwah Islamiyyah. The two ukhuwah wataniyyah. Brotherhood based on Islam and brotherhood based on homeland.*

Ties to NU's

The challenge for the kiai wahab in the early days was to unite the ulama' who were based on *ahlussunah waljamaah*, because many modernists accused the traditionalists of being old-fashioned propagators of *bid'ah*, of not having progress and of all negative accusations<sup>25</sup>. The purpose of the founding of NU in principle is to protect/

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<sup>20</sup> Va'ezZadehKhorasani, 'Types of Unity in the Qur'an and Fundamental Causes of Disunity', *Al-Taqrib*, 4.3 (2008), 66–78 <<https://www.noormags.ir/view/fa/articlepage/604068>>.

<sup>21</sup> Yuda Rismawan, Deni Miharja, and Husnul Qodim, 'Al-Firqah an-Najiyah Dalam Pandangan Hadis: Studi Takhrij Dan Syarah', *Gunung Djati Conference Series*, 8 (2022), 1038–39 <<https://conferences.uinsgd.ac.id/gdcs/>>.

<sup>22</sup> International Development, 'Checkpoint', .

<sup>23</sup> 'Peran Pondok Pesantren Dalam Pencegahan Radikalisme Abdullah Gousul Fu'ad 1, , Busro 2 1 UIN Sunan Gunung Djati Bandung/ ;'

<sup>24</sup> Suriati, Burhanuddin, and Makmur Jaya Nur, 'Da'wah in Form of Ukhuwah Islamiyah', 436 (2020), 941–46 <<https://doi.org/10.2991/assehr.k.200529.198>>.

<sup>25</sup> Alexander Wain, 'The Politicisation of Islam in Malaysia and Its Opponents', *ICR Journal*, 12.1 (2021), 27–52 <<https://doi.org/10.52282/icr.v12i1.829>>.

take care of the ahlussunnah wal jamaah Islam, to care for the existence of the 'ulama' in the field of Islamic education and da'wah, to protect and save the Indonesian nation from disunity.

#### Islamic Association

In forming *ukhuwah Islamiyyah*, Kiai Wahab proved by participating in the *al-Islam congress in 1920*, the spirit of *pan-Islamism* intended to unite Islamic organizations, but could not proceed because there was betrayal in it<sup>26</sup>. And then to bind the brotherhood of Muslims and all its challenges, Kyai Wahab through the big board of NU invited Islamic organizations from Muhammadiyah, Psii and Nu to the establishment of MIAI (Islamic Council a'la Indonesia) so that in the process it changed to *masyumi* (Assembly of Indonesian Muslim Syuro).<sup>27</sup>

#### National Association

In principle, national brotherhood, according to Kiai Wahab, is a bond in which in reality every individual must belong to nations and ethnic groups, with the meaning that plurality of human beings is a necessity ordained/created by Allah SWT. This has been confirmed in *QS Al hujurot* verse 13:

O people, verily We created you from a male and a female and made you nations and tribes so that you might know one another. Indeed, the most honorable among you according to Allah is the most pious among you.<sup>28</sup>

This national brotherhood has been proven by kiai wahab by approving the concept of a nation *state*, with four basic pillars: Pancasila, Bhineka Tunggal Ika, NKRI, UUD 45. So that kiai wahab has the jargon *hub al-watan min al-iman* (love of the land). water is the form of faith). The form of national ties built by Kiai Wahab has been proven by his nationalism poem before Indonesia's independence, the poem reads: "*Indonesia biladi anta unwan al-fakhawa. Kullu man ya'tika yauman, tamihan yalqo himama. (Indonesia is my country, you are the banner of my dignity, whoever comes to threaten you will perish under you).*"

#### Humanity Association

Humanity solidarity, according to Kiai Wahab, argued that in Islamic law there is no prohibition on Muslims cooperating and muawalah with non-Muslims as long as it is for the common good and no Islamic law is violated. This is what Kiai Wahab has explained

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<sup>26</sup> Said Romadlan, 'Toleransi Terhadap Non-Muslim Dalam Pemahaman Organisasi Islam Muhammadiyah Dan Nahdlatul Ulama (NU)', *Sahafa Journal of Islamic Communication*, 1.2 (2018), 103 <<https://doi.org/10.21111/sjic.v1i2.2740>>.

<sup>27</sup> R D Yahuda, 'Exclusivism and Pluralism Dialectics on the Religious Moderation in Indonesia', ... *on Strengthening Islamic Studies in The ...*, 3.2 (2023), 77-86 <<https://doi.org/10.24235/jy.v5i2.5708.8>>.

<sup>28</sup> Dkk Ajid Thohir, Samsudin, Amira Feizatinnisa, *Peran Tokoh Untuk Indonesia [Seri Penulisan Sejarah Dalam Perspektif Mahasiswa]*, 2021.

There is no prohibition in Islam for Muslims who have muamalah worldly with all humans, regardless of religion and nationality. This is on the basis of equality, justice, absence of tyranny, humiliation and violation of Islamic law<sup>29</sup>.

The view of kiai wahab is that he has a flexible attitude with an understanding of religious differences, he still has to uphold human values, both the values of justice, mutual respect, love, egalitarianism, absence of hatred, demeaning among people.

As for the method of thinking KH. A Wahab chasbullah in forming unity is that there must be five elements. First, love for the motherland must exist in every human being because life takes place in relation to the security of the motherland, this is where the manifestation of faith in the jargon of *hub al-watan min al-iman*,<sup>30</sup> the embodiment of seizing independence from colonialists must be fought for. Second, upholding the ideology that belongs to Muslims is a necessity as well as accepting Pancasila as the basis for the unity and unity of Indonesian citizens.<sup>31</sup> Third, making politics a *wasilah* (bridge) to be able to create unity as a goal (*al-maqosid*).<sup>32</sup> Fourth, maintaining and caring for culture, such as the culture that exists in the archipelago as a form of identity and national identity<sup>33</sup>.

From the several elements above, it becomes a method for forming unity among Muslims because of the love for the homeland, Pancasila ideology, caring for the culture of the archipelago and political *wasilah* (intermediary) then the hope of unity and integrity can be realized.

The reference that underlies KH. A Wahab chasbullah in the concept of Islamic unity is the Koran, hadith, *qoul shohabi* and sometimes quotes Arabic poetry. This became the basis of the kiai wahab for all his movements and struggles in forming unity.

Kiai Wahab is one of the scholars' who underlies the importance of unity with the methods he has. He will be able to carry out social responsibility on the basis of *amar ma'ruf nahi munkar* personally / individually forever. only by union.

Furthermore, Kyai Wahab had a background in the process of uniting Muslims, where Kyai Wahab proposed to hold an international conference in 1350 H or 1931 AD, with the

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<sup>29</sup> H A L Id, 'Masyumi ( Majelis Syuro Muslimin Indonesia ) To Cite This Version/ : HAL Id/ : Hal-03086976', 2020.

<sup>30</sup> Inan Tihul, 'Asbab Nuzul Qs Al-Hujurat Ayat 13 (Sebuah Metodologis Pendekatan Pendidikan Multikultural)', *Jurnal Media Informasi Dan Komunikasi Ilmiah*, 03.02 (2021), 158–69.

<sup>31</sup> Abdul Hakim and Bagus Haziratul Qodsiyah, 'Online Marriage During the Covid-19 Pandemic: A Study of the Fatwas in Egypt, Iraq, Syria, and Saudi Arabia', *Al-Adalah*, 19.1 (2022), 141–60 <<https://doi.org/10.24042/adalah.v19i1.10720>>.

<sup>32</sup> Zaidatul Rofiah, 'Tela'ah Konseptual Slogan Hubbul Wathon Minal Iman KH.Hasyim Asy'ari', *Lentera: Jurnal Keagamaan, Keilmuan Dan Teknologi*, 5.1 (2019), 39–51.

<sup>33</sup> Moh. Dulkiyah, 'Pengaruh Ideologi Terhadap Sikap Radikal Pimpinan Pondok Pesantren Di Tasikmalaya', *AKSELERASI: Jurnal Ilmiah Nasional*, 2.3 (2020), 118–27 <<https://doi.org/10.54783/jin.v2i3.353>>.



option of taking place in Mecca, Medina or Yemen. Kiai Wahab brought to the Islamic world a vision of peace, humanity, egalitarianism and noble morality.

By analogy, the calculation of the number of years 1350 H is the same as the word of Allah SWT: ( *wama* ) 47 ( *arsalnaka* ) 362 ( *illa* ) 32 ( *Rahmatan* ) 648 ( *li al-amin* ) 261 (the final result is 1350) it is necessary to hold a meeting to discuss the unity of Muslims, this calculation uses the *alphabetic formula*. This is a kind of signal from Allah SWT to promote the unity of Muslims in the world.<sup>34</sup>

from both cultural background, religion, race, ethnicity, language which in the Indonesian context is framed in *Bhinneka Tunggal Ika* (different but one). *wahidatun min dun al-nas*" (in fact they are one people, different from other human communities). Here unity bears shared obligations and equal rights.

Kiai Wahab dilator's thinking is motivated by *ukhuwwah nahdiyyah* from the scale of mass organizations, *ukhuwwah Islamiyyah* from the scale of similarity of faith in Allah SWT, *ukhuwwah wataniyyah* from the scale of one homeland, *ukhuwwah insaniyyah* from the scale of human values.<sup>35</sup>

From this, Kiai Wahab has an inclusive attitude, that beyond differences in religion and nation there are human values that must be respected and upheld. These human values include equality, justice, mutual respect, respect, love for one another, and not hurting, demeaning, or hating one another. These values must be the basis of bonds with fellow human beings regardless of their religious or national status. However, it is important to note that the pattern of attachment between people must still be based on the boundaries set by religion.<sup>36</sup>

From some of the values above, if properly directed, it will undoubtedly contribute to creating a just and peaceful society that is able to accept and respect differences and diversity. Fortunately, these values are deeply ingrained in Indonesian Muslims in general, and NU members in particular. When Kyai Wahhab was asked how a Muslim-majority country should treat Christians in Indonesia, he answered emphatically: "We in Indonesia are religious people, but we are not fanatics."<sup>37</sup> Of the one hundred and six million people in Indonesia, nine million are Christians. These people sometimes have more rights than we do. Our religion, the law teaches love and peace." For his followers, but also for all mankind.

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<sup>34</sup> Anom Wahyu Asmorojati and Fauzan Muhammadi, 'Law, Politics, and Women: How Were 'Aisyiyah's Cadres Involved in the Party?', *Varia Justicia*, 17.1 (2021), 19–40 <<https://doi.org/10.31603/variajusticia.v17i1.4573>>.

<sup>35</sup> Pendidikan Keluarga, D I Desa, and Lansot Kecamatan, 'Upaya Pewarisan Nilai-Nilai Budaya Masaali Dalam Tareran', *Pute Waya: Sociology ...*, 2.1 (2021), 29–43.

<sup>36</sup> Boral and others.

<sup>37</sup> Hariyanti Hamid and Abdul Rahman, 'Kinerja Pengurusan Pengelolaan Barang Milik Daerah Pada Sekretariat Dewan Perwakilan Rakyat Daerah Kabupaten Enrekang', *Akmen Jurnal Ilmiah*, 15.1 (2018), 69–78 <<https://e-jurnal.stienobel-indonesia.ac.id/index.php/akmen/article/view/189/194>>.

## Conclusions

KH's thoughts. A Wahab chasbullah about unity refers to primary and secondary sources, the arguments of the Qur'an, hadith, as primary sources, and *qoul sohabi* as secondary sources. Unity according to Kiai Wahab is the goal of creating *social order / social order*, so that life is safe and promotes human values, Islamic values *rahmatan lil alamin*.

Kiai Wahab's thoughts on unity have had an impact on the life of Indonesian Muslim society in particular because the values of love for the motherland (*hub al-watan min al-iman*) have penetrated the soul and heart of every Indonesian. In general, peace between Muslims throughout the world is maintained by the existence of good relations among Muslims, especially relations between countries in the world

For researchers who want to continue or expand the thoughts of KH. A Wahab chasbullah with a different study focus, can see from the thoughts of kiai wahab in terms of social politics, education or Islamic driving figures in Indonesia. This is very interesting as a form of scientific study from the focus of the figure of a scholar in Indonesia

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