



KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM  
NOMOR 2403 TAHUN 2021  
TENTANG PESERTA *SELECTED* DAN *OPEN PANEL* PADA  
*ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES* (AICIS)  
KE-20 TAHUN 2021

DENGAN RAHMAT TUHAN YANG MAHA ESA

DIREKTUR JENDERAL PENDIDIKAN ISLAM,

- Menimbang :
- a. bahwa dalam rangka mensukseskan *Annual International Conference on Islamic Studies* (AICIS) ke-20 Tahun 2021, maka dipandang perlu menetapkan Peserta *Selected* dan *Open Panel* yang dapat mempresentasikan karya ilmiahnya pada penyelenggaraan dimaksud;
  - b. bahwa nama-nama yang tercantum dalam lampiran keputusan ini dipandang memenuhi syarat untuk ditetapkan sebagai Peserta *Selected* dan *Open Panel* pada *Annual International Conference on Islamic Studies* (AICIS) ke-20 Tahun 2021;
  - c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Direktur Jenderal Pendidikan Islam tentang Peserta *Selected* dan *Open Panel* pada *Annual International Conference on Islamic Studies* (AICIS) ke-20 Tahun 2021;
- Mengingat :
1. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78, Tambahan Lembaran Negara Republik Indonesia Nomor 4301);
  2. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi (Lembaran Negara Republik Indonesia Tahun 2012 Nomor 158, Tambahan Lembaran Negara Republik Indonesia Nomor 5336);
  3. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi (Lembaran Negara Republik Indonesia Tahun 2014 Nomor 16, Tambahan Lembaran Negara Republik Indonesia Nomor 5500);
  4. Peraturan Presiden Nomor 83 Tahun 2015 tentang Kementerian Agama;
  5. Peraturan Menteri Agama Nomor 42 Tahun 2016 tentang Organisasi dan Tata Kerja Kementerian Agama;

MEMUTUSKAN:

- Menetapkan : KEPUTUSAN DIREKTUR JENDERAL PENDIDIKAN ISLAM TENTANG PESERTA *SELECTED* DAN *OPEN PANEL* PADA *ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES* (AICIS) KE-20 TAHUN 2021.
- KESATU : Menetapkan nama-nama sebagaimana tercantum dalam Lampiran Keputusan ini sebagai Peserta *Selected* dan *Open Panel* pada *Annual International Conference on Islamic Studies* (AICIS) ke-20 Tahun 2021.
- KEDUA : Peserta *Selected Panel* mempresentasikan makalah secara daring atau luring. Untuk peserta luring yang terpilih, panitia menanggung seluruh pembiayaan akomodasi dan transportasi.
- KETIGA : Peserta *Selected* dan *Open Panel* sebagaimana dimaksud dalam Diktum KESATU terdiri dari seorang *Chair* dan beberapa anggota, dengan pembagian tugas sebagai berikut:
- a. Tugas *Chair* adalah:
    1. Melakukan koordinasi dengan panitia pelaksana;
    2. Membuat deskripsi panel mengenai tema yang telah dipilih;
    3. Mengorganisir dan memandu anggota panel selama kegiatan berlangsung;
    4. Mempublikasikan karya ilmiah anggota panel setelah dipresentasikan dalam *Annual International Conference on Islamic Studies* (AICIS) ke-20 Tahun 2021.
  - b. Tugas masing-masing Anggota Panel adalah :
    1. Menyerahkan karya ilmiah kepada *Chair*;
    2. Melakukan koordinasi dengan *Chair*;
    3. Mempresentasikan karya ilmiah dalam *Annual International Conference on Islamic Studies* (AICIS) ke-20 Tahun 2021.
- KEEMPAT : Setiap panel terdiri dari 1 (satu) orang *Chair* dan maksimal 4 (empat) orang anggota. Panitia menanggung seluruh pembiayaan *Chair* yang diundang secara luring.
- KELIMA : Keputusan ini mulai berlaku pada tanggal ditetapkan.

Ditetapkan di Jakarta pada  
tanggal 30 April 2021

DIREKTUR JENDERAL,  
PENDIDIKAN ISLAM

ttd.

MUHAMMAD ALI RAMDHANI

66	Akhmad Mujahidin (UIN Sultan Syarif Kasim Riau)	Wasatiah Islam as Problem Solving for Indonesian Challenges	Kisbiyanto (IAIN Kudus) Mustiqowati Ummul Fithriyyah (UIN Sultan Syarif Kasim, Riau) Saiful Muchlis (UIN Alauddin, Makassar) Muhammad Saiful Umam (IAIN Kediri)
67	Aat Hidayat (IAIN Kudus)	Technology, Public Policies, and Social-Cultural Encounter in Inclusive and Character Education in The Covid-19 Pandemic Era	Muhammad Miftah (IAIN Kudus) Nasri Kurnialoh (STAI Haji Agus Salim Cikarang, Bekasi) Rizka Amalia (Institut Agama Islam Negeri Lhokseumawe Aceh) Musmuallim (Universitas Jenderal Soedirman Purwokerto, Banyumas)
68	Amilin (UIN Syarif Hidayatullah Jakarta)	The Role and Involvement of Women In The Control Of Coronavirus Outbreak (COVID-19) In Indonesia	Rifqi Mustofa (STIE Ganesha) A. Muntaha Afandic (University of Manouba, Tunisia) Arif Rofiuddin (Universitas Indonesia) M. Akhfaz Syifa Afandi (UIN Syarif Hidayatullah Jakarta)
69	Mundi Rahayu (UIN Maulana Malik Ibrahim Malang)	Islamic Communities Roles in Mitigating the Covid-19 Pandemic	Azhar Ibrahim (National University of Singapore) Asep Abdul Sahid (UIN Sunan Gunung Djati Bandung) Mediyansyah (UIN Maulana Malik Ibrahim Malang) Wawan Eko Yulianto (Arkansas University - Ma Chung University, Malang)
70	Nur Said (IAIN Kudus)	Traditional Treatment and Medicine Challenges in Facing The Covid-19 Crisis: An Ethnophilological Studies	Fakhriati (Badan Litbang dan Diklat Kemenag RI) Alfan Firmanto (Badan Litbang dan Diklat Kemenag RI) Fathimatuz Zahra (Sekolah Tinggi Agama Islam Pati (STAI Pati)) Zakiyah (Office of Religious Research and Development MoRA, Semarang)

No.: C/AICIS2021-10/21/3597



MINISTRY OF RELIGIOUS AFFAIRS  
REPUBLIC OF INDONESIA



## CERTIFICATE OF APPRECIATION

This is to certify that

*Mustigowati Ummul Fithriyyah*

has actively participated as **SPEAKER**

in the 20<sup>th</sup> Annual International Conference on Islamic Studies (AICIS)

**ISLAM IN A CHANGING GLOBAL CONTEXT:  
RETHINKING FIQH REACTUALIZATION AND PUBLIC POLICY**

held on October 25<sup>th</sup>-29<sup>th</sup>, 2021 in UIN Raden Mas Said Surakarta Central Java

Surakarta, October 29<sup>th</sup>, 2021



Director General of Islamic Education  
Ministry of Religious Affairs of Republic of Indonesia

Prof. Dr. Muhammad Ali Ramdhani, S.TP, M.T.



**Internalization of Moderate Islamic Values for the Establishment of Good Citizen and Good Governance**  
**(A Study of the Nadoman Book of Pancasila and the Medina Charter by KH. Taufiqul Hakim)**

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**Abstract**

KH. Taufiqul Hakim is one of many *Pesantren*'s (Islamic Boarding School's) chairmen who are concerned with the campaign of moderation and tolerance from an Islamic perspective. He is active in writing interesting books with the theme of moderation, tolerance, nationalist insight, and anything of the sort to reinforce the position of Islam as *Rahmatan Lil 'Alamin* (blessing for the whole world and its contents). It is called interesting because the books are written using *Syrian* or *nadoman* (poem) as well as translations and explanations in them. This article is intended to explore and analyze the values of Islamic moderation contained in his work entitled *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter). If the values of Islamic moderation are implemented into daily behavior by all elements of the nation, it is possible to create good citizens. Meanwhile, if there have been good citizens, then good governance will be easily realized. The method used in this paper is descriptive qualitative. Data collection techniques were content analysis. The results of this study show that in the *Nazaman Pancasila dan Piagam Madinah* by K.H. Taufiqul Hakim, there are various forms of moderation and tolerance among religious believers, such as (1) diversity is His will to cooperate with each other, (2) maintaining good relationship despite different religions, (3) prohibiting blasphemy, (4) protecting places of worship for people of other religions, and (5) strong threats to harassment and killing of non-muslims.

**Keywords:** *Moderation, Nadoman, Pancasila, Medina Charter, Good Citizen and Good Governance*

**A. Background**

Peace is a need of all human beings in general. In such a plural and diverse world, human expression is varied. Diversity is a necessity in this life. It is His will, *sunnatullah* (laws of Allah). Thus, with this kind of diversity, the choices are on each of us whether we want to live in harmony and peace or busy with conflict and fighting each other. One of the factors that contribute significantly to human life is religion.

Religion, according to a sociological perspective, has a dual role and function, namely constructive and destructive. Constructively, religious ties often exceed those of blood or descent. Therefore, because of religion, a community or society can live steadfastly in unity, harmony, and peace. On the other hand, destructively, religion also has the power to destroy unity and can even break bonds of blood brotherhood. Hence why it is difficult to predict the outcome of a conflict with a religious background.

Apart from the two functions above, what is certain is that as human beings, all religious people aspire to live in peace even though they are in a multi-religious and belief community. However, this inter-religious union and harmony can only be realized if every community adheres to an attitude of tolerance. Without tolerance, inter-religious harmony will be difficult to be achieved. Indeed, the relationship of tolerance and harmony is causal, that is a cause-and-effect relationship, or in *pesantren* (Islamic Boarding School) terms it is called *tadafu'* (constructive interaction), so tolerance is an absolute requirement for the realization of harmony itself.

*Kitab Kuning* (yellow book) is an instrument of the tradition of most of the *pesantren* in Indonesia, so the relationship between the *Kitab Kuning* and the *pesantren* is often analogous to two sides of the same coin. The existence of *pesantren* is a navigator for the community in it, as well as for the surrounding community to provide guidance on how a Muslim lives within the framework of Islamic tradition that is following the way of life of the previous Ulama (Muslim scholars trained in Islam and Islamic law). It is from this framework that mainstream Islamic organizations through educational institutions and their derivatives, including *pesantren*, feel the need to provide an active-constructive response so that radical understandings and intolerance do not spread and expand their influence. *Pesantren*, as stated by Abdurrahman Wahid, is a subculture. It means that the dialectic between *Kitab Kuning* as a religious blueprint and *santri* (students in *pesantren*) as the actor of *ijtihad* (the process of finding a solution to a legal question by independent interpretation) cannot be separated from the role of *Kitab Kuning* which helps to shape the behavior of the *santri*. Therefore, the *santri* with their books always provide breakthroughs in their *ijtihad* in dealing with the needs of the times.

In line with the aspiration for social peace, the *pesantren* circles have responded to this need by reviewing and then formulating their studies to provide guidance to the community on how to create peace amid this plurality. KH. Taufiqul Hakim, a member of *pesantren*, has concretely studied issues of tolerance and peace between religious communities in order to present an educational strategy to realize the aspiration for peace. This is proved by the birth of his works in responding to the challenges in times of the current era, for example with his work entitled *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter). The author strongly agrees with the Chancellor of the State Islamic University of Walisongo, Imam Taufik who said that KH. Taufiqul Hakim was quite successful in making a breakthrough in developing a learning model for the branch of religious sciences with a *syair* (poetry) approach. This, as testified by Imam Taufik, makes the students not bored in studying science, and unconsciously, the knowledge learned can be memorized and understood well.

This short and simple writing will present the message of tolerance between religious believers in *Nazaman Pancasila dan Piagam Madinah* by Taufiqul Hakim. In particular, it is also stated how the foundation of tolerance is in the main sources of Islam, namely the Quran and As-Sunnah. Then, it is followed by Kiai Taufiq's creative steps in presenting the messages of tolerance in the form of *Nazaman* (poem) in his book. In the last section, it will be explained how the implementation of this book's teaching strategy for students and the general public. The existence of this book is very important and relevant because this book presents content that is strong in argument and easy to understand. It is called easy because this book contains poems or poetry which will make it easier to learn and memorize by all parties who study it, especially students. In fact, they are the target of this book, because on their shoulders the sustainability of this country's peace lies.

## **B. Discussion**

### **The Basis of Tolerance in Islam**

Etymologically in Hornby (1995: 67), tolerance comes from the Latin *tolerantia*, which means looseness, gentleness, relief, and patience. Meanwhile, in Welzar's (1996:56) book, terminologically, tolerance is the attitude of letting others do something according to their interests. UNESCO defines tolerance as an attitude of mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character. According to Umam et al (2018) in other words, tolerance is an attitude of moderation and compromise in seeing differences.

### **Unity and Fraternity of Humanity**

As explained by Bandingkan (1972:12) the theological consequence of the creed of *Tawhidiyah* (asserting oneness of God), as well as Mukti Ali, is human unity which will give birth to awareness of universal brotherhood. Islam also calls for this universal social interaction or interaction with the principles of equality and brotherhood, to get to know each other harmoniously, regardless of religious background. The justice and goodness of Islam are equal and equitable for all human beings, especially for religious people, as long as they respect harmony and respect the existence of Muslims. The Prophet said: "When you cook a stew, add more water and give some to your neighbors". Islam is very committed to always creating a harmonious and peaceful life in a heterogeneous multi-religious society.

### **Meaning of Nazaman**

According to Mamun (2019), *Nazaman* is a term for singing or chanting *nadhom* (poems). From the formal structure, Arabic poetry consists of 'rhythm pattern' and 'qāfiyah rhyme' (same rhyme) meter. There are 16 types of rhyming patterns. According to Gunawan (2019:37), *syair* also has the same definition limitation as *nazam*, which is a kind of poetry that aside from having a meter and rhyme pattern, within *syair* there is an imaginative aspect or a painting of the circumstances that occurred.

Meanwhile, Ma'luf in Mutakin (2013) argues that *syair* is a sentence that is intentionally given *wazan* (meter pattern) and *qafiyah* (rhyme pattern). Meanwhile, az-Zayyat in Nurhayati (2009) defines that *syair* is not only characterized by the presence of a meter and rhyme pattern but also an aspect of beauty (*khayalah badiyah*) in describing the circumstances that occur. Through *nazaman*, Islamic teachings are taught artistically, through singing tones that are repeated at every opportunity so that they are easily memorized. In *pesantren*, this kind of activity is generally carried out before praying and before learning the Quran, with a soft and beautiful chant so that it is recorded for a long time in the memory of the students or those who listen to it.

### **Biography of KH. Taufiqul Hakim**

Kiai Taufiqul Hakim was born in Jepara on June 14, 1975 to H. Supar and Hj. Aminah. Both are coconut oil farmers and sellers. He has six siblings, namely H. Slamet, Sukadi, H. Jayadi, Ngatrinah, Hj. Turinah, and H. Rabani. KH. Taufiqul Hakim is married to

Hj. Faizatul Mahsunah Al Hafidhoh. This marriage gave him sons and daughters, namely: H. Muhammad Rizki al Mubarak al-Hafidh, Akmila Azka Ni'mah al Hafidhoh, and M. Dzikri Ar Rahman. The first child completed memorizing the Quran at the age of 10 years. The second child completed memorizing the Quran at the age of 9 years. While the third child who is now 8 years old can only complete 10 juz.

KH. Taufiqul Hakim got his first education from his family who instilled the values of struggle and love of knowledge. His parents encouraged him to pursue knowledge as high as possible as a foundation to achieve success and blessings of life in this world and the hereafter. KH. Taufiqul Hakim spent his kindergarten days in Lestari Kindergarten Bangsri-Jepara. After that, he continued to Elementary School 3/7 Bangsri and Islamic Junior High School Wahid Hasyim Bangsri. In this period, KH. Taufiqul Hakim honed his ability to read the Quran to Kiai Kholil Bangsri.

After finishing his basic education, KH. Taufiqul Hakim wandered in search of knowledge to the great *ulamas*, starting when he continued his studies at PIM (Mathaliul Falah Islamic College) Kajen which was brought up by great *ulamas*, especially KH. Abdullah Zain Salam and KH. MA. Sahal Mahfudz. Apart from these two great *ulamas*, PIM was brought up by other great *ulamas*, such as KH. Ahmad Nafi 'Abdillah, KH. Minan Abdillah, KH. Ma'mun Muzayyin, KH. Rifa'i Naasuha, KH. Ma'mun Mukhtar, KH. Junaidi Muhammadun, KH. Zainudin Dimyathi, KH. Yasir, KH. Ali Fattah Ya'kub, KH. Nur Hadi, KH. Muad Thohir and KH. Asnawi Rahmat.

### The Works of KH. Taufiqul Hakim

In the biography of KH. Taufiqul Hakim, written by Jamal Ma'mur, entitled *Sang Pembaharu Pendidikan Pesantren KH. Taufiqul Hakim* (The Reformer of Pesantren Education KH. Taufiqul Hakim), Kiai Taufiq's works have no less than 150 titles. Among them are:

- |                                     |   |                                   |
|-------------------------------------|---|-----------------------------------|
| 1. <i>Amtsilati Jilid 1-5</i>       | 4. <i>Khulashah</i>                       | 7. <i>Aqidati</i>                 |
| 2. <i>Tatimmah Jilid 1-2</i>        | 5. <i>Shorfiyyah</i>                      | 8. <i>Syari'ati</i>               |
| 3. <i>Rumus Qaidah</i>              | 6. <i>Tawaran Revolusi</i>                | 9. <i>Tafsir Jalalati</i>         |
| 10. <i>Hidayatul Muta'allim</i>     | 11. <i>Adabul Alim wal Muta'allim</i>     | 12. <i>Tadzkiroh</i>              |
| 13. <i>Tafsir al-Mubarak Juz 1</i>  | 14. <i>Tafsir al-Mubarak Juz 2</i>        | 15. <i>Mutiara Hadis 1-2</i>      |
| 16. <i>Thaharah</i>                 | 17. <i>Ubudiyyah</i>                      | 18. <i>Mu'amalah</i>              |
| 19. <i>Durrun Syarif</i>            | 20. <i>Fardlul Ain Serial Tauhid</i>      | 21. <i>Serial Pidana</i>          |
| 22. <i>Fardlul Ain pasal Murtad</i> | 23. <i>Su'uz Zaujain Jilid 1 sampai 3</i> | 24. <i>Al-Jihad Jilid 1 dan 2</i> |
| 25. <i>Al Wasiat jilid 1-3</i>      | 26. <i>Durron Nasehat jilid 1-5</i>       | 27. <i>Haji dan Umroh</i>         |
| 28. <i>Makarimul Akhlak 1-4</i>     | 29. <i>Bahaya Zina</i>                    | 30. <i>Huququl Arham</i>          |
| 31. <i>Fadlailul Wahabi</i>         | 32. <i>At Tahdzir</i>                     | 33. <i>Al Ahlam</i>               |
| 34. <i>Al Bayan 1-2</i>             | 35. <i>Tarbiyatul Jinsiyah jilid 1-2</i>  | 36. <i>Fadlailur Ramadan</i>      |
| 37. <i>Fadlailut Tarawih</i>        | 38. <i>Tathamainul qulub 1-4</i>          | 39. <i>Mitsaqul Madinah</i>       |
| 40. <i>Irsyadul Mua'llimin</i>      | 41. <i>Irsyadut Thalibin</i>              | 42. <i>Isra' Mi'raj</i>           |
| 43. <i>Hidayatul Ashfiya' 1-5</i>   | 44. <i>Bid'ah Hasanah jilid 1-2</i>       | 45. <i>Majmu' Shalawat</i>        |
| 46. <i>Ihfid Lisanak 1-2</i>        | 47. <i>Muhadatsati 1-3</i>                | 48. <i>Muhawarati 1-3</i>         |
| 49. <i>Uswatun Hasanah</i>          | 50. <i>Menangkal Hal Radikal</i>          | 51. <i>Awas Miras</i>             |
| 52. <i>Tato</i>                     | 53. <i>Seks Bebas</i>                     | 54. <i>Korupsi</i>                |
| 55. <i>Hujjatun Nafi'ah Tahlil</i>  | 56. <i>Hujjatun Nafi'ah Tawassul</i>      | 57. <i>Neraka jilid 1-2</i>       |
| 58. <i>Surga</i>                    | 59. <i>Uswatun Hasanah</i>                | 60. <i>Fiqhun Nisa'</i>           |
| 61. <i>Motivasi</i>                 | 62. <i>Fadhilah Shadaqah</i>              | 63. <i>La Tahasadu</i>            |
| 64. <i>La Tahras</i>                | 65. <i>La Taghdlab</i>                    | 66. <i>La Takabbar</i>            |
| 67. <i>Dinul Islam</i>              | 68. <i>Syaraful Ummah</i>                 | 69. <i>Syaraful Ummah</i>         |
| 70. <i>Ulama Akhirat jilid 1-2</i>  | 71. <i>Dzikrul Maut</i>                   | 72. <i>Jilbab</i>                 |



73. Makarimul Akhlak  
76. Kamus At Taufiq

74. Tabarrukan  
77. Kamus Antik

75. Al Bayan  
78. Tafsir 30 Juz

### Contents of *Nazaman Pancasila dan Piagam Madinah*

In the *muqaddimah* (introduction) of *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter), Kiai Taufiq said that *Pancasila* (the Indonesian state philosophy) contains universal values with the principle of *Bhinneka Tunggal Ika* (official national motto of Indonesia means Unity in Diversity) and has been agreed to be the basis of the state as well as an umbrella for life with various differences. Kiai Taufiq put forward *hujjah* or proofs as well as arguments that Pancasila is very compatible with Islamic teachings that *Rahmatan Lil 'alamin* (blessing for the whole world and its contents). Kiai Taufiq recommends how to use this book as follows:

- 1) Read the material, then read the Arabic, Javanese, or Indonesian poems at once.
- 2) Can be read before study time with three to five stanzas and after study with three to five stanzas.
- 3) If it is done every day, then in a week or two weeks it can be done once. Finish up to 4 times a month, and a year can be finished between 20 to 40 times.
- 4) Can be used in Kindergarten, Elementary School, Junior High School, Senior High School, Students, and the general public.

In general, this book contains the basics of national and state life. The guidelines contained in the "*Nazaman Pancasila dan Piagam Madinah*" by KH. Taufiqul Hakim is very responsive in seeing the phenomena of our nation these days. It describes the importance of fostering peace and tolerance among religious believers. This can be found in the contents of the Medina Charter, which reads:

وَأِنَّهُ مَنْ تَبِعَنَا مِنْ يَهُودٍ فَإِنَّ لَهُ النَّصْرَ وَالْأُسْوَةَ غَيْرَ مَظْلُومِينَ وَلَا مُتَنَاصِرِينَ عَلَيْهِمْ.

"that indeed the Jews who are loyal to us have the right to get help and protection, their rights should not be reduced and they should not be exiled from public association"

Furthermore, the message of tolerance and the form of peace in the *Nazaman Pancasila dan Piagam Madinah* will be presented, the message is:

#### 1. Diversity is *Sunnatullah* to cooperate with each other

Plurality is the creation of humans who do not only consist of one group, ethnicity, skin color, and religion. God created different people so that they learn from each other, get along, and help one another. It is illustrated with *nazam* as follows:

جَعَلَكُمْ قَبَائِلًا شُعُوبًا # دَا لِنَعَارَفُوا فَنُؤَبُوا نُوَبًا

Allah {ndade'~no} menungso ~ bongso-bongso # Lan {suku-su~ku} supoyo ~ ngenal liyo  
\*\*\*\*\*

Humans ~ are made {in nations}# And {in tribes} for them ~ to know each other.

#### 2. Maintaining Good Relationship despite Different Religions

Rasulullah once sent Asma bint Abu Bakr to meet his mother, who happened to have a different religion from him. The *hadith* is recorded in the *Book of Al Hibbah Bab Al Hadyah Lil Mushrikin*. He called for the importance of maintaining good relations without barriers of reasons with KH. Taufiq, in his 16th *nazama* wrote the following:

قَدْ أَمَرَ النَّبِيُّ أَسْمَاً بِصِلَتِهِ # لِأُمَّهَا وَلَوْ تَكُونُ مُشْرِكَةً

Nabi printah ~ ing Asma' ({shi~laturohmi} # Najan {ibu~ ne} iku {musy~rik} ing Gusti

\*\*\*\*\*

Prophet {or~ders} Asma' {si~laturahmi} # Even though {his~mother} is polytheists {to~} God.

### 3. Prohibiting Blasphemy

Insulting is a very disgraceful act. Allah has also advised us through surah Al An'am verse 108. Kiai Taufiq recorded this important issue into his *nazama*, he wrote in the 25th stanza which reads:

وَلَا تَسُبُّوا مَنْ دَعَا مِنْ دُونِهِ # ذَلِكَ قَدْ قَالَهُ فِي كِتَابِهِ

Ojo {miso ~hi} wong nyembah ~ liyo Allah # Ing dalem {Al ~Qur'an} {dida~wuhno} Allah

\*\*\*\*\*

Don't {in~sult} those who worship~other than Allah # In {Al~Quran} {it is~said} Allah.

### 4. Protecting Places of Worship for People of Other Religions

In the book of *Himayatul Kanais fi al Islam* it is explained that Umar Bin Abdil Aziz said: "don't destroy churches, monasteries or places of worship for the advanced people." The book explains that destroying churches or places of worship of other religions is *haram* (forbidden). Some of the reasons are: 1) there is no command either in the Quran or the Sunnah, 2) the Prophet was side by side with the People of the Book in Medina, the Arabian Peninsula to Yemen and there is no history of him ordering to destroy churches or carry out hostile propaganda, 3) in the era of Khulafau Rasyidun's leadership, none of them ordered the destruction of places of worship for other religions. Kiai Taufiq has translated the above understanding into his 24th *Nazaman* which reads:

لَا تُهْدِمُنَّ بَيْعًا صَوَامِعَ # إِنَّهُ كَانَ لَقَوِيًّا مَانِعًا

Ojo {ngrubu~hake} {bio~ro} gerejo # Lan panggonan ~ ibadah {a~gomo} liyo

\*\*\*\*\*

Don't {des~troy} {monas~teries} churches # And places of {wor~ship} {o~ther} religions

### 5. Strong Threats to Harassment and Killing of Non-Muslims

Prophet Muhammad strictly denounced his ummah who hurt anyone, even non-Muslims if there are no rights. He said:

مَنْ أَدَى ذِمِّيًّا فَأَنَا خَصْمُهُ، وَ مَنْ كَانَ خَصْمُهُ خَصْمْتُهُ يَوْمَ الْقِيَامَةِ

Meaning: Whoever harms non-Muslims (who are at peace with Muslims) then I am his enemy, and those who are hostile to him (hosts non-Muslims) then I will be enemies on the Day of Resurrection (HR. Ibnu Mas'ud).

From these arguments, KH Taufiq made three *nadhoms* that describe this, namely in stanzas 20 to 23. The stanzas in question are as follows:

مَنْ يُؤْذِي ذِمِّيًّا فَكَانَ خَصْمَهُ # مَنْ يَخْصِمْتَهُ فَهُوَ خَصْمَهُ

Sopo wonge ~ marang non {mus~lim} nyakiti # Kang wis damai ~ podo {musu~hi} ing nabi

\*\*\*\*\*

To {peo~ple} who is hurting~ non-muslim # Those who are at peace~ is the same with {hos~tile} Prophet

مَنْ يَقْتُلُنْ مُعَاهِدًا فَلَنْ يَرِيحَ # رَائِحَةُ الْجَنَّةِ فِي الْقِيَامَةِ

Wong kang {mate~ni} {kafir} {mu~'ahad} mongko # Ora bakal~ mambu ing {wa~ngine} surgo

\*\*\*\*\*

People {who~kill} nonbelievers {mu~'ahad} then # will not ~ smell the heaven

قال رسول الله مَنْ كَانَ قَتْلًا # مُعَاهِدًا فِي غَيْرِ كُنْهٍ فَهُوَ جَلَّ  
عَلَيْهِ حَرَمٌ جِنَانُهُ فَلَا # تَقْتُلْ مُعَاهِدًا بِأَلَا الْكُنْهَ اِعْقَلَا

*Wong kang {mate~ni} kafir {mu~'ahad} tanpo # Alasan kang ~ bener {diha~ramno} surgo  
\*\*\*\*\**

People {who~kill} nonbelievers {mu~'had} without # Proper ~ reasons {are~denied}  
heaven.

Idahram (2011:9) explained that the attitudes above show that in fact, Islam does not teach violence, vandalism, or terrorism at all.

### **Good Governance Concept**

Mardiasmo (2009) explained that Good Governance is a concept-oriented to the development of the public sector to good governance. According to Sedarmayanti (2003: 15), Good governance is an economic, political, and administrative authority. Good governance is a benchmark for political imagery that must be realized. Public trust and good governance are mutually sustainable. According to Sukarno (2009:17), several principles that underlie good governance are accountability, transparency, and participation. Pratiwi (2016:25) explained that the principles of good governance are prerequisites for the creation of synergistic and constructive state governance. The concept of governance does not only involve the government and the state, so the parties involved are also very broad.

Meanwhile, the principles of good governance as stated in Article 20 of Law No. 32 Year 2004 are as follows:

- 1) Principle of Legal Certainty
- 2) Principle of Orderliness of Government Administration
- 3) Principle of Public Interest
- 4) Principle of Openness
- 5) Principle of Proportionality
- 6) Principle of Professionalism
- 7) Principle of Accountability
- 8) Principle of Effectiveness
- 9) Principle of Efficiency

The use of the term good citizen is considered lacking, so it is necessary to add the word smart at the back. Lickona (2003) explains that character includes three things, namely knowing the good, feeling the good, and acting the good. There are 10 (ten) main virtues (Ten Essential Virtues) that are necessary for character education: wisdom, justice, fortitude, self-control, love, integrity, hard work, gratitude, humility, and a positive attitude. Aristotle distinguishes between a good man and a good citizen. It is said, "we must note that different constitutions require different types of good citizens, while the good man is always the same".

According to Dimon & Pflieger, it is explained that a good citizen is one who has the following characteristics:

- a) The good citizen is loyal
- b) The good citizen practices democratic human relationships
- c) The good citizen tries to be a well-adjusted person
- d) The good citizen is a learner
- e) The good citizen is a thinker
- f) The good citizen is a doer

The affirmation of *Pancasila* values contained in *Kitab Pancasila* (Book of Pancasila) by KH. Taufiqul Hakim is a process, method, and action in re-actualizing the implementation of *Pancasila* values in people's lives. The application of the values contained in *Kitab Pancasila* is an effort to realize Good Governance and Good Citizen where all matters of public action or affairs refer to these values in everyday life. These *Pancasila* values are considered capable of making Indonesia achieve the output of Good Governance and Good Citizen.

The application of the *Kitab Pancasila* written by KH. Taufiqul Hakim made *Pancasila* as a political ethic in state governance to achieve Good Governance and Good Citizen. Furthermore, the values contained in Pancasila as described in the *Kitab Pancasila* can be used as the basis for motivation and attitudes, actions, behavior in living in society, as a state, and becoming the identity of the Indonesian nation.

### **C. Conclusion**

KH. Taufiqul Hakim was a very prolific writer. He wrote various disciplines, ranging from nahwu, morals, fiqh, monotheism, hadith, and so on. An example is the work that is being discussed. This book was written as an answer to those who try to stigmatize that *Pancasila* is contrary to Islam, there are even a group of parties who use Islam as a media to destroy and demolish the social order of the nation. It's as if the face of Islam only has a grim and barbaric dimension full of hostility. *Nazaman Pancasila dan Piagam Madinah* (The Poem of Pancasila and Medina Charter) is important as a means for students and the wider community to understand the teachings of love, tolerance, and peace.

This work is based on books that are authoritative in the Islamic world. Tolerance is the main foundation for the realization of peace. Through this work, we can find out the attitude of tolerance to achieve peace, which are (1) diversity is His will to cooperate with each other, (2) maintaining good relationship despite different religions, (3) prohibiting blasphemy, (4) protecting places of worship for people of other religions, and (5) strong threats to harassment and killing of non-muslims.

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## Appendix

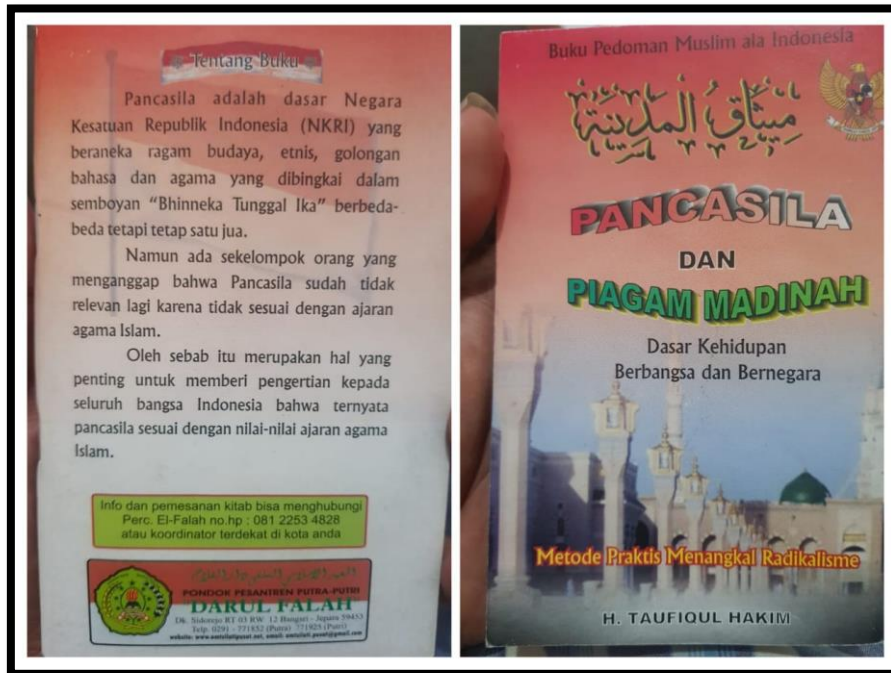


Figure 1. Front and Back Cover of Nazam Book

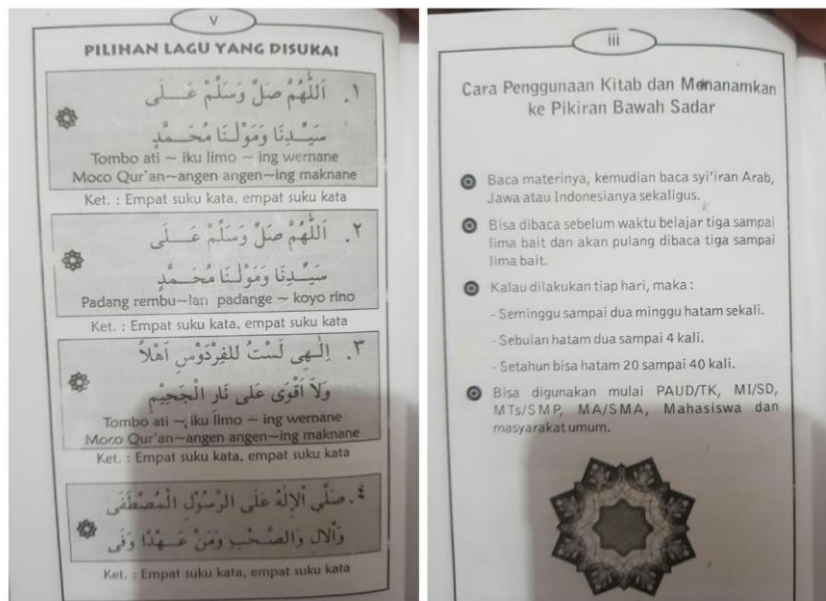


Figure 2. How to Use the Book and Songs Selection

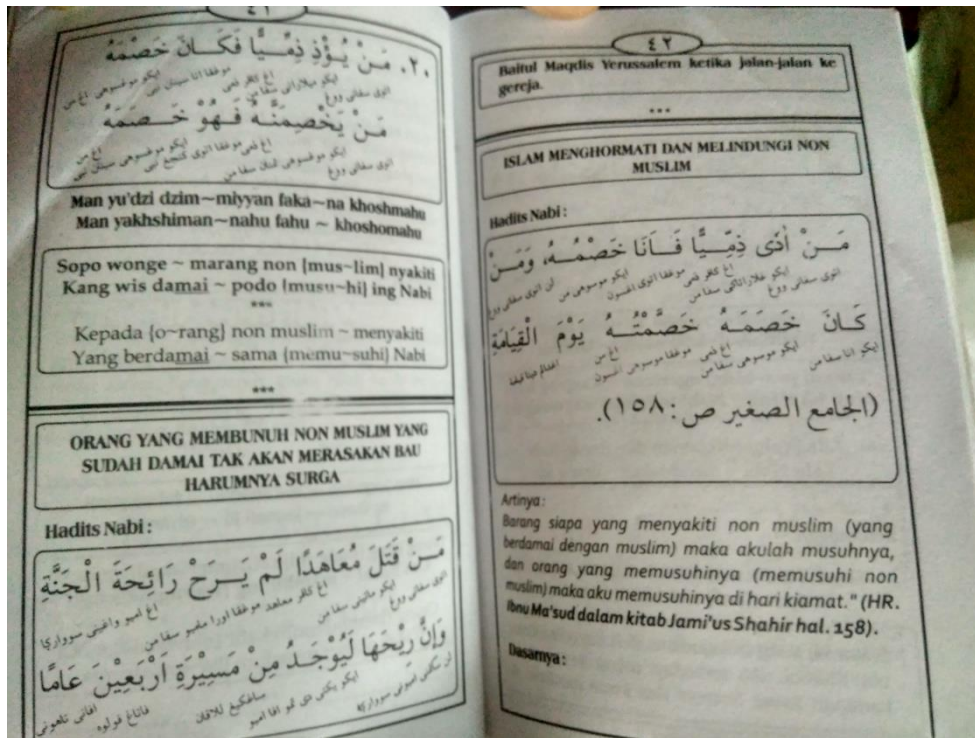


Figure 3. The Contents of Nazaman Pancasila dan Piagam Madinah Book