



#LETUSCHOOSECOMPASSION



**GERAKAN PEMUDA ANSOR CENTRAL BOARD AND
BAYT AR-RAHMAH BOARD OF DIRECTORS
JOINT RESOLUTION AND DECREE**

Number : 01/GUF/X/2018

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In The Name Of God, The Most Beneficent, The Most
Compassionate*

- CONSIDERING :**
1. That Majma Buhuts an-Nahdliyyah and the Chairman of the Nahdlatul Ulama Supreme Council, Kyai Haji A. Mustofa Bisri, initiated the *Islam Nusantara* (East Indies Islam) movement in February of 2014, in conjunction with the Festival of East Indies Saints (*Mahrajan Wali-Wali Jawi*)—a series of mass events held over a six-week period at multiple pilgrimage sites across Central and East Java, during a time of enormous upheaval and bloodshed in the Middle East;
 2. That the idea for the Festival arose from the NU Chairman's concern that "in recent years, Islamic proselytism (*da'wah*) has been violating the principles advocated by the noble Prophet Muhammad, may the peace and blessings of God be upon him. The Prophet advised those who proselytize to make things easy for other people, not cause them to flee in terror. And yet lately, it is precisely *da'wah* that makes people feel horrified and appalled by Islam.



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“Genuine Islam: Islam Nusantara, Indonesian Islam, the Islam taught by the Messenger of God (saw.) has been supplanted by [Wahhabi] Islam—a grasping and materialistic Islam—coarse, cruel and savage. I am absolutely certain that our understanding of Islam is shared by the majority of Muslims worldwide, and that [the Wahhabi/ISIS] view is just a ghoulish nightmare that keeps the world awake in the dead of night, trembling in horror.” (Kyai Haji A. Mustofa Bisri, addressing the Festival of East Indies Saints in Demak, Central Java, on February 22, 2014);

3. That *Mahrajan Wali-Wali Jawi* was designed to commemorate the historic role of the 15th century *Wali Songo* (“Nine Saints”) movement, whose wisdom, respect for pre-existing cultures and profoundly spiritual modes of *da‘wah* (proselytism) precipitated the emergence of a [great Islamic civilization](#) in the Malay Archipelago, rooted in the principle of *rahmah* (universal love and compassion) and other noble values of religion;
4. That these saints’ legacy inspired the establishment of the Nahdlatul Ulama in 1926, in direct response to the Wahhabi conquest of Mecca and Medina;
5. That these saints’ legacy also inspired the founders of Indonesia to establish their newly-independent nation as a multi-religious state, rooted in the principles of *Pancasila* and *Bhinneka Tunggal Ika*, or “Unity Amid Diversity”;
6. That the Preamble to the Constitution of the Republic of Indonesia states: “Independence is the inalienable right of all people, and therefore every form of oppression and exploitation must be abolished throughout the world, as it conflicts with the principles of humanity and justice”;



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7. That ‘*ulamā*’ have endowed the Indonesian nation state (NKRI) with profound theological legitimacy, by advancing a number of strong religious arguments in its favor. The theological rationale that Indonesian ‘*ulamā*’ employed to legitimize NKRI were the product of new *ijtihād*, which cannot be found within the authoritative texts of *fiqh* from the canon of classical Islamic thought;
8. That in 1992—at a National Gathering of Religious Scholars held in Lampung, under the leadership of H.E. Kyai Haji Abdurrahman Wahid—the NU explicitly acknowledged that the changing context of reality *necessitates* the creation of new interpretations of Islamic law and orthodox Islamic teaching;
9. That in December of 2014, Kyai Haji A. Mustofa Bisri, Kyai Haji Yahya Cholil Staquf, F. Borden Hanes, Jr. and C. Holland Taylor established Bayt ar-Rahmah li ad-Da‘wa al-Islamiyyah Rahmatan li al-‘Alamin in Winston-Salem, North Carolina, in order to facilitate the expansion of Nahdlatul Ulama operations worldwide and eliminate the widespread practice of using religion in order to incite hatred and violence towards others;
10. That in August of 2015, the Nahdlatul Ulama held its 33rd National Congress in Jombang, East Java, to elect new leadership and establish its organizational priorities for the next five years. The overarching theme of the Congress was “Strengthening Islam Nusantara for the Sake of Indonesian, and Global, Civilization”;
11. That on the morning of November 26, 2015, [the 15th National Congress](#) of the world’s largest Muslim young adults organization, GP Ansor (established 1934), opened with the screening of a film, *Rahmat Islam Nusantara (The Divine Grace of East Indies Islam)* that the [New York Times](#) hailed as “a relentless religious repudiation of the Islamic State and the opening salvo in a global campaign by the world’s largest Muslim group to challenge the ideology of the Islamic State head-on”;



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12. That on May 9 and 10, 2016, the Nahdlatul Ulama held an [International Summit of Moderate Islamic Leaders \(ISOMIL\)](#) in Jakarta, Indonesia, attended by approximately 400 Muslim scholars from 30 nations. At the Summit’s conclusion, the NU Central Board promulgated a 16-point declaration that identified the salient factors driving Islamist extremism and terror worldwide; called upon “people of good will of every faith and nation to join in building a global consensus not to politicize Islam”; and explicitly affirmed that the NU will “strive to consolidate the global *ahlussunnah wal jamaah* (Sunni Muslim) community, in order to bring about a world in which Islam, and Muslims, are truly beneficent and contribute to the well-being of all humanity” ([ISOMIL Nahdlatul Ulama Declaration](#), points 15 and 16);
13. That on May 12, 2106, the First Global Unity Forum— jointly sponsored by Gerakan Pemuda Ansor and Bayt ar-Rahmah—issued a [3-page statement](#) that includes “The GP Ansor Call... for an end to conflict in the name of religion, and for qualified ‘*ulamā*’ (Muslim religious scholars) to carefully examine and address those elements of *fiqh* [classical Islamic law] that encourage segregation, discrimination and/or violence towards those perceived to be ‘non-Muslim’”;
14. That on March 30, 2017, Gerakan Pemuda Ansor and Bayt ar-Rahmah announced the launch of a concerted effort to promote [Humanitarian Islam](#) (*al-islām lil- insānīyah*), by developing and operationalizing a global strategy to recontextualize the teachings of orthodox, authoritative Islam and thereby reconcile certain problematic elements of classical Islamic law (*fiqh*, sometimes conflated with *sharī’ah*, or “Divine Guidance”) with the reality of contemporary civilization, whose context and conditions differ significantly from those in which classical Islamic law emerged;



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15. That on April 18, 2017, the XXIst National Conference of GP Ansor issued a formal decree (Number 04/KONBES-XXI/IV/2017) entitled: [Gerakan Pemuda Ansor's View Regarding the Republic of Indonesia's Strategic Interests and National Security Agenda within the Cauldron of Current Geopolitical Dynamics](#). This decree states, in part: “the crisis that engulfs the Islamic world is not limited to armed conflicts raging in various and sundry regions. Whether conscious or not, willing or not, the world’s 1.6 billion Muslims find themselves in the midst of a profound *religious* crisis. How they respond will determine the future not only of Muslims worldwide, but also of human civilization itself. Among the key issues that lie at the heart of this complex religious crisis, which require extremely delicate handling, are:

“Normative practices governing relations between Muslims and non-Muslims, including the rights, responsibilities and role of non-Muslims who live in Muslim- majority societies, and vice versa; relations between the Muslim and non-Muslim world, including the proper aims and conduct of warfare; the existence of modern nation states and their validity—or lack thereof—as political systems that govern the lives of Muslims; and state constitutions and statutory laws/legal systems that emerged from modern political processes, and their relationship to *sharī‘ah*.”

16. That on May 22, 2017, Gerakan Pemuda Ansor and Bayt ar-Rahmah hosted an international gathering of nearly 300 Muslim scholars at PP (*Madrasah*) Bahrul ‘Ulum in Jombang, East Java, in order to “Develop a Strategy to Manifest Islam as a Genuine Blessing for Global Civilization.” At the conclusion of this event GP Ansor issued the [Gerakan Pemuda Ansor Declaration on Humanitarian Islam](#): an 8,000 word document that examined the nature and purpose of religious norms (*maqāsid al-sharī‘ah*); analyzed the manner in which state and non-state actors “cynically manipulate religious sentiment in their struggle to maintain or acquire political, economic and military power... by drawing upon key elements of classical Islamic law (*fiqh*), to which they ascribe divine authority, in order to mobilize support for



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their worldly goals”; called for “the emergence of a truly just and harmonious world order, founded upon respect for the equal rights and dignity of every human being”; and laid out a detailed road map to address “obsolete tenets of classical Islamic law, which are premised upon perpetual conflict with those who do not embrace or submit to Islam”; and

17. That on September 16, 2018, Gerakan Pemuda Ansor launched *Kirab Satu Negeri*—a nation-wide campaign to re-enliven the [pluralistic and tolerant values](#) that lie at the heart of Indonesia’s national consensus; revitalize the understanding and practice of religion as *rahmah* (universal love and compassion); and inspire others to join in launching a parallel global effort to curtail the spread of ethnic and religious hatred, supremacy and violence, which constitute a profound threat to international peace and security, and to the domestic tranquility of nearly every nation on earth.

- REFERRING TO** :
1. The basic ordinances (by-laws) of Gerakan Pemuda Ansor and of Bayt ar-Rahmah li ad-Da’wa al Islamiyyah Rahmatan li al-‘Alamin;
 2. The regulations of Gerakan Pemuda Ansor;
 3. Resolutions adopted at the XVth Gerakan Pemuda Ansor Congress held in 2015; and
 4. The Decree of the XXIst National Conference of Gerakan Pemuda Ansor, Number: 04/KONBES-XXI/IV/2017 on *Gerakan Pemuda Ansor’s View Regarding the Republic of Indonesia’s Strategic Interests and National Security Agenda, Within the Cauldron of Current Geopolitical Dynamics*;



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- CONSIDERING** :
1. A draft proposal submitted by the Steering Committee of the Second Global Unity Forum; and
 2. Input provided by participants at the Second Global Unity Forum, held on October 25, 2018 in Yogyakarta, Indonesia, in conjunction with *Kirab Satu Negeri*;

IT IS HEREBY RESOLVED

- DECREEED** :
1. To ratify and adopt the *Nusantara Manifesto*, as attached to this Decree;
 2. To issue a mandate that Gerakan Pemuda Ansor's Central Board replicate the *Nusantara Manifesto* and socialize its contents throughout the ranks of Gerakan Pemuda Ansor, and to outside parties as deemed necessary;
 3. This Decree shall become valid upon the date of its enactment. Should any error(s) occur, they shall be corrected as necessary and appropriate.

Enacted in : Yogyakarta
Date : **14 Safar 1440 H.**
25 October 2018 CE

**GERAKAN PEMUDA ANSOR'S
CENTRAL BOARD**

BAYT AR-RAHMAH

H. YAQUT CHOLIL QOUMAS
General Chairman

ABDUL ROCHMAN
General Secretary

KH. AHMAD MUSTOFA BISRI
Chairman