

## Radicalism In Indonesia: An Overview Of The Indonesian-Based Islamic Moderation

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### Abstract

Islam, as a perfect religion, is a religion that brings grace to the universe (*rahmatan lil alamin*). However, in this modern era, Indonesian Muslims face significant challenges due to the emergence of reformist movement groups with extreme views, namely fundamentalism and radicalism. This is shown by the facts about the bombing carried out by a group of terrorists in the name of Islam. This gets a balance by Islam in this country, which is an Islam that holds a moderate principle, does not lean to the right or the left, but takes the middle path so as not to clash with one another. This principle is the strength of Islam in counteracting radicalism in Indonesia. The principle that does not incline towards an extreme right or an extreme to the left understanding of Islam but remains in the middle is identified with Islamic moderation. This article aims to describe the relevance of Islamic moderation in minimizing the spread of radicalism in Indonesia. This article is qualitative literature research. This study uses written materials in books, scientific articles, research reports, and articles published on news websites. The data analysis technique used was data reduction, data presentation, and conclusion drawing. The results of the analysis show that the Indonesian-based reconstruction of Islamic moderation, which has new distinctions or characteristics, is conceptually and practically crucial in reducing religious radicalism in Indonesia.

**Keywords:** *Moderation, Islam, Radicalism, Indonesia*

### Introduction

Historically Islam came and greeted the Indonesian population peacefully without going through violence, which is where Islam first entered through the coastal

areas to the interior where the spread of Islam was carried out by scholars.<sup>1</sup> This is certainly different from the spread of Islam in the Middle East, carried out by radical Islamic community organizations, often through war (violence).<sup>2</sup> In the process, gradually, Islam began to show its existence very quickly.

Islam introduces tolerance and equality of humans with other humans. This makes the Hindu-Javanese people interested in Islam because their religious teachings are the same as the teachings of Islam, namely living in harmony side by side without violence.<sup>3</sup> This is because the spread of Islam is not through *futuh*, but Islam spreads by instilling its principles into the culture, resulting in a combination of the two that does not destroy one another. This is only natural when Islam is in the spotlight that is friendly and moderate in front of the world.<sup>4</sup> The spread of Islam to the archipelago can be seen in various ways, namely through trade, marriage, social structures (Islamizing kings), education, Sufism, and arts and culture.<sup>5</sup>

Islam as a perfect religion, is a religion that brings grace to the universe (*rahmatan lil alamin*).<sup>6</sup> Of course, it has teachings that are humane and universal.<sup>7</sup> One of the views of the Nahdatul Ulama cleric, Hasyim Muzadi, is that the idea of Islam *rahmatan lil alamin* is an idea capable of bringing Islam peacefully and wisely to society, which is then readily accepted voluntarily without any resistance from it.<sup>8</sup>

However, in this modern era, Indonesian Muslims face significant challenges due to the emergence of reformist movement groups with extreme views, namely fundamentalism and radicalism. This is indicated by the fact that bombings were carried out by a group of terrorists in the name of Islam<sup>9</sup>, so that the face of Islam in Indonesia

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<sup>1</sup> Musyrifah Sunanto, *Sejarah Peradaban Islam Indonesia* (Jakarta: PT Rajagrafindo Persada, 2014); Rizem Aizid, *Sejarah Islam Nusantara* (Yogyakarta: Diva Press, 2016).

<sup>2</sup> Ahmad Rizky Mardhatillah Umar, "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy," *Studia Islamika* 23, no. 3 (December 30, 2016): 399–433, <https://doi.org/10.15408/sdi.v23i3.3157>.

<sup>3</sup> Sunanto, *Sejarah Peradaban Islam Indonesia*.

<sup>4</sup> Zakiya Darajat, "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (2017): 81–96, <https://doi.org/10.21009/hayula.001.1.05>.

<sup>5</sup> Aizid, *Sejarah Islam Nusantara*.

<sup>6</sup> Nurcholis Madjid, *Islam Doktrin Dan Peradaban* (Jakarta: Paramadina dan Dian Rakyat, 2008).

<sup>7</sup> Muhaimin et al., *Studi Islam Dalam Ragam Dimensi & Pendekatan* (Jakarta: Kencana, 2005).

<sup>8</sup> Abdul Muchith Muzadi, *No Mengenal Nabdatul Ulama* (Surabaya: Khalista, 2006).

<sup>9</sup> Muhammad Afal Ahied, "Mewarisi 'Kebencian' Ibrahim: Penafsiran Kontekstual Al-Mumtahanah Ayat Empat Di Tengah Iklim Islamophobia Dengan Pendekatan Kontekstualisme Abdullah Saeed," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 2 (2020): 96–111, <https://doi.org/10.23971/njppi.v3i2.1368>; Ridwan Rustandi, "Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 2 (2020): 84–95, <https://doi.org/10.23971/njppi.v3i2.1678>.

in these two decades has received the spotlight in various parts of the world.<sup>10</sup> This gets a balance by Islam in this country, which is an Islam that holds a moderate principle<sup>11</sup>, does not lean to the right or the left, but takes the middle path so as not to clash with one another.<sup>12</sup> This principle is the strength of Islam in counteracting radicalism in Indonesia. The principle that does not incline towards an extreme right or an extreme to the left of Islamic understanding but remains in the middle is identified with Islamic moderation.

Research on Islamic moderation has been carried out. Hanafi (2014) examines the *wasathiyah* concept in the realm of Islamic epistemology and sees its application in Malaysia; Research by Hilmy (2013) and Darajat (2017), the same two studies discuss moderation in the Muhammadiyah and Nahdlatul Ulama organizations; Amin (2014) links Islamic moderation with the Islamic legal tradition; Yusuf (2018) linked Islamic moderation with the Islamic trilogy of Islam, namely *aqidah*, sharia, and *tasawuf*.

Departing from some of the research above, it can be seen that Islamic moderation can be used as an analytical instrument in discussing radicalism in Indonesia. Therefore, it is essential and relevant to study in-depth and comprehensively about the dynamics of Indonesian Islamic moderation thinking; the historical background of the emergence of religious radicalism in Indonesia, and; the formulation of the concept of Indonesian-based Islamic moderation, which has new distinctions or characteristics, so that it can provide solutions to overcome religious radicalism in Indonesia. This article aims to describe the relevance of Islamic moderation in minimizing the spread of radicalism in Indonesia.

## Method

This article is qualitative research that is library research.<sup>13</sup> This research uses written materials in books, scientific articles, research reports, and articles published on

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<sup>10</sup> Rahma Fitria Purwaningsih and Doli Witro, "Islam Nusantara in Slogan Bhinneka Tunggal Ika: Al-Quran Perspective," *Cakrawala: Jurnal Studi Islam* 15, no. 1 (2020): 1–11, <https://doi.org/10.31603/cakrawala.v15i1.3301>; Said Agil Siradj, "The Sunnī-Shī'ah Conflict and the Search for Peace in Indonesia," *Journal of Indonesian Islam* 7, no. 1 (2013): 145–64, <https://doi.org/10.15642/JIIS.2013.7.1.145-164>; Subhan Hi Ali Dodego and Doli Witro, "Islamic Moderation as a Solution to Prevent Radicalism and Extremism Religious in Indonesia," *Dialog* 43, no. 2 (2020): 199–208, <https://doi.org/10.47655/dialog.v43i2.375>.

<sup>11</sup> Syairil Fadli, "Kritik Seyyed Hossein Nasr Terhadap Klaim Kebenaran Modernisme," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 1, no. 1 (July 29, 2017): 69, <https://doi.org/10.23971/njppi.v1i1.903>.

<sup>12</sup> Betria Zarpina Yanti and Doli Witro, "Self Maturity and Tasamuh as a Resolution of Religious Conflicts," *Intizar* 25, no. 2 (2019): 87–94, <https://doi.org/https://doi.org/10.19109/intizar.v25i2.5608>.

<sup>13</sup> Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2018).

news websites to examine religious phenomena, namely the moderation of Islam and religious radicalism in Indonesia. The materials collected are read and analyzed for data in this article and presented in a descriptive-narrative. The data analysis techniques used were data reduction, data presentation, and conclusion drawing.<sup>14</sup>

## Result and Discussion

### History of the emergence of radicalism in Indonesia

Radicalism in Indonesia has existed since Islam arrived and emerged in this country. However, the arrival of radicals began to expand and grow in the post-independence era to post-reformation. Political movements in the name of religion have become conflicts within the government opposition movement so that there have also been movements that have failed and been disbanded by the government since then. Then the movement re-existed in the era of Soeharto's leadership, which carried out its actions to corner militant-based Islam. When Suharto fell, the movement was more evident in the era of democratization where it was easier for outside ideologies to enter (the state), so that here they were freer to spread their ideology to society at large.<sup>15</sup>

In 1976 the Komji (Commando Jihad) movement appeared, which then blew up several places of worship, accompanied by the Indonesian Muslim Liberation Front in 1977 and acts of terror carried out by the Islamic Revolutionary Struggle Pattern in 1978.<sup>16</sup> After that, after the reformation, the movement that had previously started to die out again, namely the one spearheaded by Azhari and Nurdin M. Top, and several others spread across several regions. Of course, these movements do not escape politics. Dynamic political movements also affect the level of radicalism, which is increasingly developing with elements of violence.<sup>17</sup> Thus resulting in vulnerability to chaos of public order and security.<sup>18</sup>

The more radicalism increases, the consequence is that the followers will also grow. These movements have various patterns and various reasons (pretexts), the first reason wants an Islamic State to be established in this country, the second reason is to

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<sup>14</sup> Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis (a Source Book of New Methods)* (Beverly Hills: Sage Publications, 1984).

<sup>15</sup> Ahmad Asrori, "Radikalisme Di Indonesia: Antara Historisitas Dan Antropisitas," *Kalam* 9, no. 2 (2015): 253–68, <https://doi.org/10.24042/klm.v9i2.331>.

<sup>16</sup> M. Zaki Mubarak, *Geneologi Islam Radikal Di Indonesia* (Jakarta: LP3ES, 2008).

<sup>17</sup> Dilshod Achilov and Sedat Sen, "Got Political Islam? Are Politically Moderate Muslims Really Different from Radicals?," *International Political Science Review* 38, no. 5 (2017): 608–24, <https://doi.org/10.1177/0192512116641940>.

<sup>18</sup> Asrori, "Radikalisme Di Indonesia: Antara Historisitas Dan Antropisitas."

fight for sharia without establishing an Islamic State.<sup>19</sup> Therefore, in simple terms, the historicity of the emergence of radical groups among Indonesian Muslims is not something new. The roots have started since the 20th century, where the previous context wanted the country's economy to run smoothly.<sup>20</sup> However, it gradually turned into an agenda for implementing Islam in this country in a radical way.<sup>21</sup>

Radicalism arises from several factors: first, internal factors of Muslims who do not obey or deviate from their teachings. Second, external factors or outside influences carried out with specific goals, such as the examples of the Warsidi, Salaman Hafidz, and Imron movements as evidence of the rise of radicalism in Indonesia at that time.<sup>22</sup> These factors are excellent motivation for the presence of radicalism to be widely developed.

Today's radicalism is starting to decline, unlike in the past. However, its roots still thrive and gain some of its position in society. This is a concern for people who have low religious immunity. Radicalism has a more closed effect, in contrast to the past, which was more open. LIPI researcher Anas Saidi as quoted.<sup>23</sup> said that the radicalism movement recruited many of its cadres from among young children. This means that radicalism in Indonesia has not been exhausted. It can even be said that it is increasingly developing and the development of the times, thus requiring the government and religious leaders to be solutive in dealing with these problems.

### **Facts of Religious Radicalism in Indonesia**

The collapse of the New Order and the birth of the reform era have brought about rapid changes in the social order of Indonesian society. The phenomenon after the phenomenon has haunted people's activities, where acts of radicalism which are always juxtaposed with terrorism are increasingly growing in the motherland.<sup>24</sup> This can be seen in the diversity of the number of Islamic organizations and groups acting on behalf of Islam as a cover for their interests.<sup>25</sup> As clear evidence, that is the birth of new movements in the name of Islam radicalized.<sup>26</sup>

The word radicalism stems from the word radical, which means massive, stiff,

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<sup>19</sup> Endang Turmudi, *Islam Dan Radikalisme Di Indonesia* (Jakarta: LIPI Press, 2005).

<sup>20</sup> Khamami Zada, *Islam Radikalisme* (Jakarta: Teraju, 2002).

<sup>21</sup> Azyumardi Azra, "Muslimin Indonesia: Viabilitas 'Garis Keras,'" *Gatra Edisi Khusus*, 2000.

<sup>22</sup> Zada, *Islam Radikalisme*.

<sup>23</sup> Asrori, "Radikalisme Di Indonesia: Antara Historisitas Dan Antropisitas."

<sup>24</sup> Abdul Mukti Ro'uf, "Mengurai Radikalisme Agama Di Indonesia Pasca Orde Baru," *Ulumuna* 11, no. 1 (June 30, 2007): 157–76, <https://doi.org/10.20414/ujis.v11i1.425>.

<sup>25</sup> Sun Choirol Ummah, "Akar Radikalisme Islam Di Indonesia," *Humanika* 12, no. 1 (September 1, 2012): 112–24, <https://doi.org/10.21831/hum.v12i1.3657>.

<sup>26</sup> Ro'uf, "Mengurai Radikalisme Agama Di Indonesia Pasca Orde Baru."

robust, advanced, and sharp. Whereas in English *ism* means understanding or belief, when combined, the two mean political understandings/teachings that want a change or reform in a country.<sup>27</sup> Radicalism can also be interpreted as an understanding possessed by a group of people who want a change or reform on a large scale using violence.<sup>28</sup> This definition is in line with Harun Nasution, who argues that radicalism is defined as a movement that teaches its beliefs with an old-fashioned view and uses violence.<sup>29</sup>

Meanwhile, according to Thalib, radicalism is defined as an Islamic movement carried out using violence, the goal is that Islam can be spread widely by the people who occupy their territory/country.<sup>30</sup> Therefore it can be understood in simple terms that Islamic radicalism is an Islamic movement that aims to make a change/reform concerning social, political, or religious issues carried out in an extreme, harsh, and without compromise with certain parties who are not according to his way of thinking.

Often many people misunderstand radicalism because they think that radicalism is related to concepts that exist in religion, so it becomes an interfaith issue.<sup>31</sup> Here religion is in the spotlight of many people by assuming that those who are religious can adhere to the teachings of radicalism. With the presence of radicalism, religion has a gloomy face.<sup>32</sup> The growing radicalism in Indonesia, not in religious lessons, but in how these lessons are conveyed. The stories that have attracted much attention are lessons about religion, which are used as brainwashing tools for children and adults by the teachers.<sup>33</sup>

Islam is understood radically that it has started to develop rapidly, becoming a chaotic group in society. The proof is that several frequent bombings were recorded in the Indonesian National Police, with detailed records of around 780 times, with 213 exploding across the country. Several times these bombings indeed threatened the

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<sup>27</sup> Saifuddin, "Radikalisme Islam Di Kalangan Mahasiswa (Sebuah Metamorfosa Baru)," *Analisis* 11, no. 1 (2011): 17–32, <https://doi.org/10.24042/ajsk.v11i1.605>.

<sup>28</sup> Mhd. Rasidin, Doli Witro, and Rahma Fitria Purwaningsih, "Reconstruction of Dakwah Verses," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 8, no. 1 (August 25, 2020): 127–42, <https://doi.org/10.21274/kontem.2020.8.1.127-142>; A Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur An* 13, no. 1 (2017): 76–94, <https://doi.org/10.21009/jsq.013.1.06>.

<sup>29</sup> Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1995).

<sup>30</sup> Nurjannah, "Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah," *Jurnal Dakwah* 16, no. 2 (2013): 177–98, <https://doi.org/10.14421/jd.2013.14202>.

<sup>31</sup> Muhammad Harfin Zuhdi, "Radikalisme Agama Dan Upaya Deradikalisasi Pemahaman Keagamaan," *Akademika* 22, no. 1 (2017): 199–224.

<sup>32</sup> Ro'uf, "Mengurai Radikalisme Agama Di Indonesia Pasca Orde Baru."

<sup>33</sup> Hayatmoko, *Etika Politik Dan Kekuasaan* (Jakarta: Kompas, 2014).

security and public order and impacted the existence of Islam in this country.<sup>34</sup>

Some examples of cases include the bombing that occurred in 2000, in which a TNT bomb exploded in a parking area, resulting in the explosion of the residence of the Philippine Ambassador in Jakarta. The bombing killed two people and injured 21 others.<sup>35</sup> Then, bombings rocked again in 2002 in Bali, to be precise, in several discos and several places in the surrounding area. The bombing left 202 people dead, and 200 were injured. Besides, what was still warm happened in 2018 in Surabaya. The explosions were exploded in three churches at once at 07.00–08.00 WIB.

Of the several cases above, radicalism has become a critical spotlight because it always happens, it will never run out as long as there is no proper handling. The occurrence of religious radicalization is because many people understand religion only textually but have not studied its substance and application in society so that there are understandings that want a change without compromise.<sup>36</sup> The above cases illustrate the facts of religious radicalism in Indonesia because other cases have occurred, and of course, make the face of Indonesian Islam worse in the eyes of the international community.

### Islamic Moderation Concept

Moderation and Islam are two words that form one, namely Islamic moderation. The word moderation itself in the Big Indonesian Dictionary (KBBI) reduces violence.<sup>37</sup> The word Islam comes from the Arabic language *aslama-yuslimu-Islam*, which has the semantic meaning of submitting and obeying.<sup>38</sup> Meanwhile, Islamic moderation in Arabic is called *al-Wasathiyah al-Islamiyyah*. Therefore, Islamic moderation is simply a perspective taken from the middle position of two different/opposite positions, so that it does not incline to any position in taking actions and attitudes.<sup>39</sup>

Islam is a religion that does not take sides with individual thoughts but is neutral in principle and fair to others, this is discussed in detail in the Al-Qur'an contained in

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<sup>34</sup> Jawahir Thontowi, "HAM Di Negara-Negara Muslim Dan Realitas Perang Melawan Teroris Di Indonesia," *Pandecta (Jurusan Hukum Dan Kewarganegaraan, Fakultas Ilmu Sosial Universitas Negeri Semarang)* 8, no. 2 (2013): 127–39, <https://doi.org/10.15294/pandecta.v8i2.2680>.

<sup>35</sup> Detik.com, "Data Ledakan Bom Di Indonesia 2000-2009," 2009, <https://news.detik.com/berita/d-1167203/data-ledakan-bom-di-indonesia-2000-2009>.

<sup>36</sup> M Hizbullah, "Dakwah Harakah, Radikalisme, Dan Tantangannya Di Indonesia," *Misykat Al-Anwar* 29, no. 2 (2018): 11–24, <https://doi.org/10.31904/ma.v29i2.2856>.

<sup>37</sup> KBBI Daring, "Hoaks," 2016, <https://kbbi.kemdikbud.go.id/entri/HOAKS>.

<sup>38</sup> Moh. Ali Wasik, "Islam Agama Semua Nabi? Dalam Perspektif Al-Qur'an," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (2016): 225–34, <https://doi.org/10.14421/esensia.v17i2.1289>.

<sup>39</sup> Amin, "Prinsip Dan Fenomena Moderasi Islam Dalam Tradisihukum Islam."

surah Al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ ... ١٤٣

Meaning:

*And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you...<sup>40</sup>.*

The meaning of the word *وَسَطًا* is fair, in which the word fair means putting something in its place or according to its portion.<sup>41</sup> In Islamic literature, *wasathiyah* is interpreted widely and variously by scholars. According to al-Salabi the word *wasathiyah* with several meanings; first, it comes from the word *wasath* in the form of *dharaf*, which means between (*baina*); second, from the word *wasatha*, which also has many meanings: 1) in the form of a noun (*isim*) means the meaning between two ends; 2) in the form of an adjective which means chosen (*kebiyar*), best, especially, 3) *wasath* means fair, or in Arabic it means *al-adl*; and 4) *wasath* means being between the bad and the good.<sup>42</sup>

Besides, Kamali also defines *wasathiyah*, synonymous with the words *tawassut*, *i'tidal*, *tawazun*, *iqtisad*. Moderation in its meaning is positioned in the middle between the good and the bad or between extremism.<sup>43</sup> Meanwhile, according to Qaradhawi interpreting or identifying the word *wasathiyah* in several meanings, namely broad, fair, *istiqamah*, elected and best, strength, unity and security.<sup>44</sup>

Looking at some of the above meanings, there are characteristics in the concept of Islamic moderation in the context of Islam in Indonesia, namely: first, spreading Islam without violence or coercion; second, developing a modern way of life (by adopting all its derivatives such as science and technology, democracy, human rights and the like); third, think rationally; fourth, understanding Islam is not fixed with the text, but contextually; and fifth, the use of *ijtihad*, if the laws in the Al-Qur'an and Hadith have not been found to answer problems in society. These five principles are characteristic of Islamic moderation. These characteristics can be expanded in terms of meaning such as tolerance, harmony, and collaboration between groups.<sup>45</sup>

<sup>40</sup> Departemen Agama RI, *Al-Quran Dan Terjemahnya* (Bandung: Syaamil Qur'an, 2010).

<sup>41</sup> Yusuf, "Moderasi Islam Dalam Dimensi Trilogi Islam (Akidah, Syariah, Dan Tasawuf)."

<sup>42</sup> Ali Muhammad Muhammad Al-Salabi, *Al-Wasathiyah Fi Al-Qur'an Al-Karim* (Kairo: Maktabah at-Tabi'in, 2001).

<sup>43</sup> Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyah* (New York: Oxford University Press, 2015).

<sup>44</sup> Yusuf Al-Qaradhawi, *Kalimat Fi Al-Wasathiyah Wa Madlimiba* (Kairo: Dar al-Syuruq, 2011).

<sup>45</sup> Ismatu Ropi, "Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia," *Studia Islamika* 26, no. 3 (2019): 597-601, <https://doi.org/10.36712/sdi.v26i3.14055>; Khadijah Mohd Khambali et al., "Al-Wasathiyah



The meanings presented above can be understood merely as the word *wasathiyah* in terminology, very dynamic, and contextual. The terminology does not stand or stick to one aspect only, but involves revelation and thought, matter and spirit, rights and obligations, individual and collective, texts and personal interpretations (*ijtihad*), temporary and permanent realities and ideals conceptualized and interwoven integrated.<sup>46</sup>

Hanafi calls *wasathiyah* an integrated and comprehensive approach because this concept asks Muslims to practice it in their daily life in a balanced and comprehensive manner in all aspects and to focus on the quality of knowledge development, defense, development, economy, and finance, politics, education, nationality, unity, and equality between races.<sup>47</sup> It becomes very natural when moderate Muslims become an example or role model for other followers.

<sup>48</sup> argue that Islamic moderation also has several characteristics that show the characteristics of this concept, including: first, *tawassuth* is taking the middle way or *ifrah* understanding without being excessive in religion and *tafrith* (reducing religious teachings); second, *tawazun* (balance) in all aspects of life that are understood in a balanced way both the *duniawi* and the *ukhrawi*, then firmly in distinguishing between *inbiraaf* (deviation) and *ikhtilaf* (difference): third, *i'tidal* (firm and straight) is something that is placed following the place and proportionate in fulfilling rights and obligations; fourth, *tasamub* (tolerance) is an understanding in acknowledging the existence of a difference in religion and all aspects of life; fifth, *musawab* (egalitarian) is an understanding that is not discriminatory towards certain parties or groups; sixth, *shura* (deliberation) is a principle or concept carried out by way of deliberation to reach consensus and put benefit above all; seventh, *ishlah* (reform) is an understanding that prioritizes reformative principles, meaning that the situation is aimed at achieving a better condition in accommodating the changes and progress of the times that are

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in the Practice of Religious Tolerance among the Families of New Muslims in Sustaining a Well-Being Society,” *Humanomics* 33, no. 2 (May 8, 2017): 211–20, <https://doi.org/10.1108/H-02-2017-0025>; Hilmy, “Whither Indonesia’s Islamic Moderatism?: A Reexamination on the Moderate Vision of Muhammadiyah and NU.”

<sup>46</sup> Yusuf Al-Qaradhawi, *Thaqafatuna Bayna Al-Infitaab Wa Al-Ingibilaq* (Kairo: Dar al-Shuruq, 2000).

<sup>47</sup> Mohd Shukri Hanafi, “The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia,” *International Journal of Humanities and Social Science* 4, no. 9(1) (2014): 51–62; Betria Zarpina Yanti and Doli Witro, “Islamic Moderation as a Resolution of Different Conflicts of Religion,” *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, no. 1 (2020): 446–57, <https://doi.org/https://doi.org/10.36052/andragogi.v8i1.127>.

<sup>48</sup> Nur and Mukhlis (2015)

developing and based on the general benefit by sticking firmly to the preservation of the old tradition in implementing things that are new; eighth, *aulamiyah* (prioritizing what is more priority) is giving priority to something that is more important or contains the needs of many people than one's own interests; ninth, *tathawwir wa ibtikar* (dynamic and innovative), namely being open and broad-minded in developing something into changing times to create benefit and progress for mankind; and tenth, *tabadhdhur* (civilized) means noble morals, character, identity, and integrity that must be upheld as *khairu ummah* in civilization and humanity.<sup>49</sup>

Based on the above thoughts, it can be argued that Islamic moderation is a view or attitude that takes the middle path, is tolerant, egalitarian, assertive, adaptive, dynamic, innovative, and civilized in the face of various diverse understandings, even opposing attitudes. Therefore, Islamic moderation is very relevant in the Indonesian context, which is diverse in terms of religion, customs, ethnicity, race, including in counteracting religious radicalism that occurs in society.

### **Islamic Moderation in Building Social, Cultural and Religious Harmony**

The rapid development of the times has caused new problems to emerge, be it political, economic, cultural, or religious issues. These problems always shake endlessly. One of the problems that often occur in society is a problem in the name of religion. Religion is always a concern these days, differences in understanding lead to conflicts between one party and another, so it is very easy for thoughts that hate a religion to enter to influence it.<sup>50</sup> Like radicalism, extremism, or liberalism, which have become the world's spotlight as a parasite for society. Especially the Muslim community, which is always accused by non-Muslims of the many bombing cases that often occur. Besides, the emergence of these healthy ideas was also influenced by some Muslims themselves who were not principled or did not hold fast to the sources of law (namely the Al-Qur'an and Hadith). The impact is that they are easily influenced by challenging ideas and apply them in the communities they live in.<sup>51</sup>

Religious problems are not spared from differences in understanding in exploring the sources of law (Al-Qur'an and Hadith). Legal sources are always a great

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<sup>49</sup> Nur and Mukhlis.

<sup>50</sup> Nurul Khair and Muhammad Thaha, "Treating Religious Differences: Hikmah Muta'aliyah as An Alternative to Ethical Crisis in Contemporary Era," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 4, no. 1 (2020): 1–18, <https://doi.org/10.23971/njppi.v4i1.1928>.

<sup>51</sup> Ahmad Agis Mubarok and Diaz Gandara Rustam, "Islam Nusantara: Moderasi Islam Di Indonesia," *Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 153–68, <https://doi.org/10.21580/jish.32.3160>.

conversation between one party and another. Some cling to the text, and some cling to the context. Some so many people understand the concept of Al-Qur'an with text only and omit the existing context.<sup>52</sup> These reasons have led to the emergence of Islamic moderation, which has become a centerline for the two opposing camps.

There are several roles of Islamic moderation in people's lives: first, in the social field, moderation is friendly, polite, and tolerant among people; second, the role of moderation in culture, in which the actions of Muslims understand each other's culture that has existed for a long time so as not to damage or condemn it; and third, playing a role on religion, moderation can be demonstrated or excluded by not having an understanding that damages religion (radical, liberal, or the like).<sup>53</sup> The role of Islamic moderation here provides a friendlier and gentler way, opposing all radical and liberal thoughts to create a more peaceful life without elements of violence and coercion.<sup>54</sup>

The presence of Islamic moderation gives a new nuance to Islam. Islamic moderation can build or create social, cultural, and religious harmony in the context of Indonesianness. If the moderation of Islam in the archipelago is maintained and maintained, there is an opportunity to make Indonesia the mecca of the world's Islam, namely, a tolerant and friendly Islam without any elements of violence or coercion.<sup>55</sup> Thus, Islam in the archipelago is expected to develop an Islam that can fortify a Muslim from negative influences from outside that can destroy Islam.

### **Indonesian-based Moderation of Islam (Efforts to Reduce Religious Radicalism in Indonesia)**

The growing religious radicalism in Indonesia has caused chaos and disturbs national stability. It is making Islam in Indonesia even worse and worse. Therefore, it is hoped that it will be eroded by the Islamic moderation mindset to require a conceptual and practical reconstruction of Islamic moderation, which has a distinction on an Indonesian basis. This is following the idea of the demand to find a formulation

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<sup>52</sup> H. Z. A. Syihab, *Akidah Ablussunnah* (Jakarta: Bumi Aksara, 2004).

<sup>53</sup> Mubarok and Rustam, "Islam Nusantara: Moderasi Islam Di Indonesia."

<sup>54</sup> Ris'an Rusli, Aflatun Muchtar, and Afriyanto, "Islamic Moderation in Higher Education," *Opcion, Año* 35, no. 89 (2019): 2989–2914, <https://produccioncientificaluz.org/index.php/opcion/article/view/29802>; Nur and Mukhlis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrîr Wa at-Tanwîr Dan Aisar at-Tafâsîr)."

<sup>55</sup> Muhammad Tholchah Hasan, *Islam Dalam Perspektif Sosio Kultural* (Jakarta: Lantabora Press, 2000).

of Islamic thought that is suitable for its habitat.<sup>56</sup>

The arguments underlying these thoughts include: first, Indonesia is not a religious state or what is often called an Islamic State, but a country which has a majority of its people adheres to Islamic teachings; second, the relationship or relations between the State and religion in Indonesia are symbiotic; third, Indonesia has superior values that are different from other countries, which are summarized in the five principles of Pancasila as a philosophical iron slag or the foundation of the nation's philosophy; and fourth, Islamic teachings are very friendly and accommodating to the conditions of society.

Based on these arguments, the new construction regarding the formulation of the concept of Indonesian-based Islamic moderation must refer to the teachings of Islam (Al-Qur'an and Hadith, without leaving the values that exist in Pancasila as the necessary foundation in the life of society at large in Indonesia. The interconnection between the two poles must be formulated and built as a form of construction that complements, strengthens, and complements so that a harmonious construction is built. with the ultimate goal of the welfare of the Indonesian people.

## Conclusion

Radicalism in Indonesia is a significant problem to solve. The emergence of some of these understandings is due to the relatively low principles of society, so it is straightforward to be influenced by their mindset. These ideas have made Islam receive a negative spotlight in the eyes of the world. They think that groups that have radicalism are Muslims. Therefore, the reconstruction of Indonesian-based Islamic moderation, which has new distinctions or characteristics, is conceptually and practically crucial in reducing religious radicalism in Indonesia. The construction is carried out by integrating norms in Pancasila and norms in religion so that the two poles complement, strengthen, and complement each other in harmony. It is hoped that the universal noble values of both (Islam and Pancasila) will become a vital force for the Indonesian nation in reducing religious radicalism, with the ultimate goal of the Indonesian people's welfare.

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<sup>56</sup> Masnur Tahir, "Wacana Fikih Kebangsaan Dalam Penanggulangan Dan Pencegahan Radikalisme Di Lingkungan Kampus Di NTB," *Asy-Syir'Ah* 49, no. 2 (2015): 298–314, <https://doi.org/10.14421/asy-syir'ah.2015.%25x>.

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