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الشيخ محمد متولي الشعراوي وموقفه من القرآن الكريم تفسيراً وإعجازاً (دراسة وصفية تحليلية)

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The Urgency of Religious Moderation in Preventing Radicalism in Indonesia

Arifinsyah¹, Safria Andy², Agusman Damanik³

Islamic State University of North Sumatera Medan-Indonesia¹²³
drarifinsyah63@yahoo.com¹, al.andawi53@gmail.com², agusmandamanik515@yahoo.com³

Abstract

This paper aims to contribute to the thought of realizing religious moderation to prevent radicalism. The problem is, what is meant by religious moderation and how to do the deradicalization of religious moderation based harmony in Indonesia. This research used a qualitative method with content analysis techniques (content analysis), which examines and analyzes a number of literature (Library Research) related to the subject matter. Religious moderation is very significant in deradicalizing, namely; 1). Provide awareness of human nature to do good, the necessity of living side by side in the midst of heterogeneity, without cultural, religious and national boundaries. 2). A moderate attitude promotes hospitality and compassion, upholds human dignity, and lives a life based on religion, morals and universal ethics. 3). Religious people are aware of being citizens and at the same time becoming part of world citizens, respecting other truths. 4). Religious moderation is the most appropriate content and practice to prevent radicalism and preserve harmony in Indonesian earth, which is knitted with Pancasila values. Mental attitude that is moderate, fair, and balanced is the key to managing diversity. 5). With religious moderation, it will be able to manage plural and multicultural societies in the midst of the development of information technology in Indonesia. 6). Religious moderation becomes significant not only for the creation of constructive relations between religions externally, but it is also important internally to create harmony between various streams within one religion.

Keywords: Religion, Deradicalization, Harmony, and Moderation.

Abstrak

Tulisan ini bertujuan untuk memberi kontribusi pemikiran mewujudkan sikap moderasi beragama mencegah radikalisme. Masalahnya, apa yang dimaksud dengan moderasi beragama dan bagaimana melakukan deradikalisasi merawat kerukunan berbasis moderasi beragama di Indonesia. Penelitian ini menggunakan metode kualitatif dengan teknik analisis isi (content analysis), yaitu meneliti dan menganalisis sejumlah literatur (Library Research) yang berhubungan dengan pokok masalah. Sikap moderasi beragama sangat signifikan dalam melakukan deradikalisasi, yaitu; 1). Memberikan kesadaran adanya sifat alamiah manusia untuk berbuat baik, keharusan hidup berdampingan di tengah heterogenitas, tanpa sekat kultural, keagamaan dan kebangsaan. 2). Sikap moderat mengedepankan keramah tamahan dan kasih sayang, menjunjung tinggi martabat kemanusiaan, dan menjalankan kehidupan berdasarkan agama, moral dan etika universal. 3). Umat beragama berkesadaran menjadi warga Negara dan sekaligus menjadi bagian dari warga dunia, menghargai kebenaran yang lain. 4). Moderasi beragama menjadi muatan nilai dan praktik yang paling sesuai untuk mencegah radikalisme dan melestarikan kerukunan di bumi Indonesia yang dirajut dengan nilai-nilai Pancasila. Sikap mental moderat, adil, dan berimbang menjadi kunci untuk mengelola keragaman. 5). Dengan moderasi beragama akan dapat mengelola masyarakat plural dan multikultural di tengah perkembangan teknologi informasi pada era digital di Indonesia. 6). Moderasi beragama menjadi signifikan tidak hanya bagi penciptaan relasi-relasi konstruktif di antara agama-agama secara eksternal, tetapi juga penting secara internal untuk menciptakan harmoni di antara berbagai aliran di dalam satu agama.

Kata Kunci: Agama, Kerukunan, Moderasi dan Radikalisme.

Introduction

In the current era of globalization, Indonesian people, including religious communities, are increasingly bored and disappointed with various issues and violent behavior in the name of religion. In the fact now, it showed that humans as religious beings are in a very apprehensive situation, as if "*homo homini lupus*" (human wolf for other humans). Transparently displayed before us, here and there anarchism, radicalism, terrorism, attacking people who are worshipping, banning the veil or veil, insulting and insulting the teachings of a religion. Such behavior triggers noise and conflict to disturb the peace of life of religion, nation and state.

According to Abdul Aziz¹, normatively religions state that their teachings do not contain elements of conflict or elements of division. His call is peace and prosperity, even though religious systems have traditionally claimed absolute devotion. Each of them claims to be the monopolist of the power of salvation, although this kind of exclusive claim is sometimes necessary and is seen as a natural instrument for the sake of self-identification of a group in opposing other people's claims to absolute truth. However, religion can exist as a source of conflict, (*dividing factor* *or* *dividing factor*), and acts of violence (*radicalism*).

Why did various violence and hostility occur in Indonesia? Why religion which should bring safety and peace, is instead a source of disaster. Whereas religion has teachings for good, avoids acts of violence in the name of religion, teaches compassion, tolerance and mutual respect, but this is indisputable. As Kimball² revealed, historical facts prove that in reality many conflicts occur, often in the name of religion. During this time religions tend to

be a driver of violence, because it is triggered by the nature of absolutism (*truth claim*) of unilateral truth. Indeed religion is moderate, giving justice and life balance. However, when religious sources (holy books) are interpreted literally or fundamentally, they will give rise to extreme attitudes, namely to exceed limits. That is, passing through the actual level, crashing values that should be used as a foothold, both in the form of words and deeds. A person who is too supportive of something extreme is called *ifrath someone*, while who is too ignorant is called *tafrith*. Conversely, if the sacred text is interpreted liberally or too deify the ability of reason, will give birth to extreme attitudes that are too free. Here is needed moderation, take a middle position, balanced, fair or *tawazun*, Hidayat, K.³, the middle way of reconciling these two extreme poles, so that life is prosperous and full of justice.

Lately in Indonesia shows the phenomenon of the emergence of extreme attitudes, outrageous and beyond the limits in thought and action (*radicalism*), thus creating conflict and dissension. In addition, there were more riots and acts of violence, including suicide bombings at a house of worship in Surabaya over the name of jihad, the Sunni-Shi'a conflict in East Java. Attack on people who are worshipping in Papua. Murder and expulsion of Ahmadiyah followers in several areas on the island of Java. Defamation of religious teachings and burning of houses of worship in North Sumatra. In fact the violent behavior and anarchist attitude are not religious teachings, but they are still carried out by a group of extremists in the name of religion.

Not only that, violence (*radicalism*) and conflict today is not in the form of different understandings or religions, but through effective and efficient means, namely through

¹ Abdul Aziz Sachedina, *The Islamic Roots of Democratic Pluralism*, (New York: Oxford University, 2001), 60.

² Charles Kimball, *When Religion Becomes Evil*, (San Francisco: Harper San Francisco, CA, 2002), 2.

³ Kama r uddin Hidayat, *Agama untuk Peradaban; Membum i kan Etos Agama dalam Kehidupan*, (Jakarta: Alfabet, 2019), 64-67.

the use of information technology, which is called the Proxy War.⁴ Society has now entered the industrial revolution 4.0, proxy war is used as a tool for combating, spreading hatred, agitation, verbal abuse, defamation, character assassination, etc. which are a serious threat to the Indonesian nation today. For this reason, religious moderation is intended so that the Indonesian people give birth to a moderate attitude, togetherness and harmony in differences, not extreme, separatist, terrorist, and radical.

The anthropologist Usman Pelly said that the accelerating process of industrialization in the 21st century would drive Indonesian society towards a complex society. Various socio-economic coatings and cultural inequality (*cultural lag*), as a result of uneven social mobilization will color the complexity. This situation, if not realized and directed early on towards religious moderation will be a new social problem that can complicate national integration and will be a challenge to the integrity of the nation.⁵ However, Anwar Ibrahim believes that in the historical development of nation states in Asia, including Indonesia in the face of modernization and industrialization, they are able to follow technological developments without abandoning the attitude of moderation and even increasing the spirit of morality of their respective religions and cultures referred to as "*religious nationalism*".⁶ Why is that, because the Indonesian people are familiar with the spirit of togetherness, mutual cooperation and deliberation, and cross-cultural and religious dialogue within the Pancasila frame.

According to Hans Kung that the Pancasila implemented in Indonesia with its religious

concept is in accordance with the spirit of nationalism and national cultural roots. This means that there is no survival without world culture and ethics, besides there must be a minimum consensus between religious adherents and people who are not. Pancasila places religious adherents and those who are not in the same position. The concept of diversity creates an equal humanity that is in accordance with what is meant by the Parliament of world religions as the world's most basic needs, because every human being must be treated as human beings.⁷ As a state ideology, Pancasila strongly emphasizes the creation of harmony among religious believers.

In Indonesia, in an era of open democracy, the differences in views and interests among the very diverse citizens are managed in such a way that all aspirations can be channeled accordingly. Likewise in religion, the constitution guarantees the freedom of religious people to embrace and practice religious teachings in accordance with their respective beliefs and beliefs. Indonesia has even become an example for the nations of the world in terms of successfully managing the diversity of cultures and religions, and is considered successful in terms of harmonizing harmoniously how to act at the same time as a state.

But after the 2001 Pantagon tragedy, the Muslim world was in the spotlight and accused of being the mastermind behind terrorism and radicalism. If there is a period of the most thunderous, excited and at the same time alarming and painful in the transformation of Islamic politics, that's the time. Where is the political transformation of Islam at that time was very critical which was an important turning point that brought the face and image of Islam

⁴ Baca; Chris Loveman. *Assessing the Phenomeon of Proxy Intervention*. From Journal of Conflict, (Routledge: Security and Development, 2002), edition 2.3, 30-48.

⁵ Usman Pelly, *Etnisitas Dalam Politik Multikultural*, (Yogyakarta: Casa Mesra Publisher, 2015), 277.

⁶ Anwar Ibrahim, *The Asian Renaissance*, (Singapore: Times Books Internasional, 1996), 27.

⁷ Hans Kung, *Global Responsibility: In Search of a New World Ethic*, (New York: Crossroad, 1991), 36-40; and Hans Kung and Karl-Josef Kuschel (ed). *A Global Ethic: The Declaration of the Parliament of The World Religions*, (New York: Continuum, 1993), 21-36.

and its people quite bad, because they were considered perpetrators of violence (*radicalism*) and terrorism.⁸ Until now in Indonesia the impression is still visible, so that conflict and social friction on a small scale still often occur, but always managed to get out of conflict, and return to the awareness of the importance of unity and integrity as a great nation in the Pancasila frame.

Based on this reality, it is interesting to do a more comprehensive and in-depth study, because as long as there are not many researchers reading the results specifically about the subject matter in this study. Thus, this paper will contribute to the thought of the importance of moderation (*wasathiyah*) in religion and deradicalization as an effort to preserve harmony in the life of the state and nation to realize world peace.

Research Method

This research is a qualitative research sourced from various references, focusing on in-depth study of the text both about the content and its meaning as well as the structure and discourse. The intended text is not only in the form of written narratives taken from scientific work, newspapers, literature, but also the results of dialogues conducted at various seminars. As it is understood that qualitative research is a research process to address human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed views obtained from information sources, and carried out naturally. With direct observation, supplemented by source information and reading results from various literatures, then carried out *content analysis* on the references and events of moderation and religious attitudes in Indonesia.

⁸ Azyumardi Azra, *Transformasi Politik Islam: Radikalisme Khilafah dan Demokrasi*, (Jakarta: Kencana, 2015), v.

Definition and Principles of Religious Moderation

Moderation is *freedom from excess*, and moderate is *make or become less violent or extreme*. From this understanding it is understood that the attitude of moderation means being free of something excessive, making something there is no element of violence or extremism. Means, moderate attitude always avoids extreme (outrageous) behavior or disclosure. In English, the word *moderation* is often used in terms of *average*, *core*, *standard* or *non-aligned*. In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions. Moderate can also mean *keeping or kept within limits that are not excessive within limits that are not excessive (keeping)*.⁹

Mohd Shukri Hanafi tabulated the commentators' opinions about the *ummah of wasatha*, said *wasath* or *wasathiyah*, which has the equivalent meaning with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic too, the word *wasathiyah* is interpreted as "the best choice". Whatever words are used, they all imply the same meaning, which is fair, which in this context means choosing the middle ground position among the various extreme choices. The word *wasith* has even been absorbed into Indonesian into the word 'referee' which has three meanings, namely: 1) mediator, intermediary (for example in trade, business); 2) divorce (separator, conciliator) between the disputes; and 3) the leader in the match. According to Arabic experts, the word *wasath* also means "everything that is good according to its object". For example, the word "generous", which means attitude between miserly and extravagant, or the word "brave",

⁹ *Oxford Advanced Learner's Dictionary*, (Oxford: Oxford University Press, 1994), 798.

which means attitude between coward (*al-jubn*) and nekad (*tahawur*), and many other examples in Arabic.¹⁰

According to al-Qardhawi¹¹ that moderates (*al-wasat*) are people who are always able to uphold the principles of justice and balance in every behavior and words in the midst of plurality of society, so that peace and tolerance are created without any acts of anarchism and exclusivism. From this understanding it can be understood that the attitude of the *wasathiyah* as a people of middle, not extreme left and extreme right. It also means that people who are open, tolerant, and welcome others into the culture of *qabulul akhar* or can also be called *an open society*. Thus found attitudes that are in accordance with Islamic principles and community traditions, namely balanced in creed, worship and morals. Because, religion itself is actually moderate, which needs to be moderated is the religious attitude of the people in managing their lives.

The opposite of moderation is excessive, or *tatharruf* in Arabic, which contains meanings *extreme*, *radical*, and *excessive* in English. The word *extreme* can also mean "go out of line, go from end to end, turn around, take the opposite action". The word *extreme* is defined as "the very end, the highest, and the loudest". There are at least two words whose meanings are the same as words *extreme*, namely *al-guluwand tasyaddud*. Although the word *tasyaddud* in *harfiyah* is not mentioned in the Qur'an, its derivatives can be found in other words, for example the words *shadid*, *syidad*, and *asyadd*. These three words are only limited to the basic word, which means hard and firm, none of the three can be perceived as translations of *extreme*

(radicalism).¹²

Radicalism consists of two words, namely *radical* and *ism*. Radical means rooted, comprehensive, hard, sturdy, base and sharp in thinking. Radicalism is the ideology or flow that wants social or political change or assimilation in a hard or drastic way. The term that poses a particular image, for example extremism, fanaticism or even terrorist in creating or maintaining the beliefs religious (Dekmejian:1985). Those who are called radicals are often classified as irrational, not moderate and tend to act violently and excessively. In the context of religion, the notion of "excessive" can be applied to refer to people who are extreme, and exceed the limits.

Moderate means taking a middle attitude. Not exaggerating in a particular position, he is at a point of attitudes perpendicular to the truth. Understanding the above understanding, then moderate is identical to *al-wasath*, which is balanced not too right (*ifrath*) and not too left (*tafrith*). In it contained the meanings of justice, justice, kindness, security and strength. Generosity is the middle of wasteful and miserly attitudes, purity is the middle between iniquity because of the passionate passion and the inability to have sexual relations. From there, the word *wasathan* developed its meaning to the middle.

Muhammad Ali believes that moderates in Indonesia as "those who don't share the hardline visions and actions". Indonesian moderate Islam refers to the Islamic community which emphasizes normal behavior (*tawassut*) in implementing religious teachings, which are tolerant of differences, avoiding violence and prioritizing dialogue.¹³ The spirit of religious moderation in Indonesia is to find the meeting

¹⁰ Mohd Shukri Hanafi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study its Implementation in Malaysia" dalam, *International Journal Of Humanities and Sosial Science*, 2014, Vol. 4, No. 9 (1), 53.

¹¹ Yusuf al-Qaradhawi, *Kalimat fi al-Wasatiyyah al-Islamiyyah wa mu'alimuha*, (Kuwait: al-Markaz al-'Alami li al-Wasatiyyah, 2007), 27.

¹² Sri Yunanto, *Islam Moderat vs Islam Radikal: Dinamika Politik Islam Kontemporer*, (Yogyakarta: Media Pressindo, 2018), 103-111.

¹³ Harir Dekmejian, *Islam dan Revolution: Fundamentalism in The Arab World*, (Syracus: Syracus University Press, 1985), 4.

point of two extreme poles in religion. On the one hand, there are religious adherents who are extreme believers in the absolute truth of one interpretation of religious texts, while assuming a misinterpretation of interpreters other than that. On the other hand, there are also religious people who extreme deify reason to ignore the sanctity of religion, or sacrifice the basic beliefs of their religious teachings for the sake of tolerance that is not appropriate to adherents of other religions.

In Islam (QS.2: 143), the word *ummatan wasathan* means a just and chosen people. The best people are not too excessive and not too ignorant in matters of religion and the world. Not excessive in practicing religion and not ignoring obligations. Not materialist like Jew and not spiritualist like Christian. However, the *wasath* compile both physical and spiritual nature and do not neglect any side in line with human nature consisting of bodies and spirits. Abdullah Yusuf Ali interpreted *wasathan* as *justly balanced*, which was later commented that the essence of Islamic teachings is to eliminate all forms of extremism in various ways. The word *wasathan* apparently also refers to geographical, namely the geographical location of Arab lands according to Yusuf Ali in the middle of the earth.¹⁴ This shows that religious moderation is a central teaching in Islam to shape the personality and character of the people to build peace, both individually and collectively.

Moderation of religious life means displaying fair, middle, open behavior with anyone and ready to work together in building the benefit of the people, with the principles: (1). Tolerance, openness to diversity, recognizing and respecting differences as a necessity, are above all groups. (2). Religious moderation is

aware that in reality it was passed down to earth to regulate and organize human welfare. (3). The presence of religious moderation shows great determination in efforts to build a just society and uphold human values. (4). Appreciate the difference. Diversity is God's will, and peace is built in it. (5). Religious moderation opposes oppression, marginalization and injustice. Putting things in their place, exercising their rights and responsibilities proportionately.

The Urgency of Religious Moderation in Indonesia

Allah made Muslims the middle people. The main characteristic of Muslims is actually *wasathiyah*, meaning that it is in accordance with pharaoh, maintaining a balance between spirituality and body, world and ukhrawi. For example, in terms of creed it is not like understanding materialism which rejects everything that is unseen (metaphysics), has no faith at all with any God. Not as well as understand the *superstition* that deifying everything. Islamic creed upright in the midpoint based on the postulates of revelation, that is faith in monotheism. Another example, in the Islamic creed that the prophet is not a god, as believed by other religions, and the prophet is also not a human being who sank at the lowest level so accused of lying, committing adultery and so on. Islam takes the middle way, that the prophet is an ordinary human being who gets the mandate of revelation, given a miracle as proof of his prophethood. Therefore he must be honest and clean from disobedience.¹⁵

The function of religion is the principles of human liberation from violence and towards the path of God. Moderation of religion brings salvation and peace of man physically and

¹⁴ Muhammad Ali, "Moderate Islam Movement in Contemporary Indonesia" dalam Rizal Suskma dan Clara Joewono (ed). *Islamic Thoughts and Movements in Contemporary Indonesia*, (Center for Strategic and International Studies, 2007), 198.

¹⁵ Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an*, Amana Corporation, (New York, Maryland, 1992), 58. Ronald Neizen. *The Origins of the Indigenism: Human Rights and the Politics of Identitas*, (Berkeley, CA: University of California Press, 2003), 193-214.

spiritually, happiness and full of compassion (*marhamah*). But the fact is that it is inversely proportional, someone in the name of religion behaves terrorism, anarchism, separatism, and now the ISIS movement which is massive in killing fellow servants of God, is certainly very tragic. It is strange, religion should bring peace, salvation and bring the sacred mission of humanity, so its people are so bringas, frightening and bring disaster to humans. Why did that happen? That happens because the ethics used are not universal ethics and *rahmatan lil 'almin*, but ethics groups, groups and fanaticism of the school without reason. Each group feels proud of themselves. Besides the existence of a conspiracy to politicize religion. To avoid such things, we discard group ethics, dynasty or racial ethics, we replace them with moderate (*wasathiyah*). Be aware that human beings are brothers, families and one family that is raising one another. Not only that, religion should also respect and respect other communities, and not interfere, let alone threaten its existence.

Indeed, a country in order to continue to exist is very much determined by the morals of its people, if its morals are noble, the nation will triumph, and vice versa if the morals of the nation are despicable it will bring disaster. Since the reforms until now increasingly visible various systematic crimes and violence have become phenomenally familiar and have captured the public's attention because their form has largely led to an acute and widespread social violence at various levels of society. Included in the competition are not ready to lose so that occurs *dualism*, between one institution and another insulting each other, insulting, cornering, even overthrowing each other, the conflicting elite community is ignited and clashing, the brawl of anarchy citizens. In these conditions, the presence of religious moderation is very necessary and needed both in the internal environment of the people, and in the midst of

inter-religious struggle externally.

One proof of religious communities in Indonesia is in danger, why in an area in the Republic of Indonesia could be born regulations that are contrary to the Pancasila and the 1945 Constitution. Like the Regional Regulation that prohibits the construction of places of worship, except for certain religious places of worship that are free to stand. There are regional regulations that prohibit a person from practicing his religious teachings and beliefs. Isn't such regulation contradicting four national pillars, and at the same time does not respect human rights to practice their respective beliefs. Is not this behavior is truly radical. So now it is proven, who exactly is meant by terrorists, namely attacks carried out against people who are worshiping. For this reason, the government must open its eyes and be aware of the radicalism movement, because such a movement is very dangerous for Indonesia's integrity.

The crisis and conflict that arose from the freezing of human interpretation of religious teachings and ideology in modern society, has become an indisputable fact today. The swift flow of globalization and transparency of communication can result in disaster and the misery of modern humans themselves. In Indonesia, a movement in the name of religion and hardened religious fanaticism as in various cases of riots in Flores in 1995, Ketapang, Sambas, Kupang, Ambon-Maluku (1999). The Bali bombing that occurred in 2004, the event shocked Indonesia especially with the presence of terror with religious backgrounds. Until then in Tolikara-Papua a group of people attacked Muslims who were carrying out the Eid prayer (2015), in Singkil Aceh there was a burning house of worship (2015), in Tanjung Balai City, North Sumatra there was a raging mass destruction and burning houses of worship (2016), in Surabaya a suicide occurred that led to a house of worship (2017). The most recent radicalism movement

occurred a suicide bombing in the Medan City Police parking lot (2019). These events cannot be separated from human interpretations of the religion and ideology of the school or school that developed in Indonesia.

With the reality of the diversity of the Indonesian people, it can be imagined how diverse the opinions, views, beliefs and interests of each citizen of the nation, including in religion. Luckily we have one unifying language, Indonesian, so that the diversity of beliefs can still be communicated, and therefore between citizens can understand each other. Even so, friction due to mistakenly managing diversity does not always happen.¹⁶ Indeed, each nation or each nation's culture has a local indigenous or unique local wisdom.¹⁷ Here the uniqueness of the Indonesian people who have local wisdom that is able to prevent and control external emotional. Indonesia is an example of the world as the largest Muslim country with moderation values.

Religion is indeed often a problem in human history. But on the other hand, religion can also provide value and meaning for human life. Whether or not a religion is a problem does not depend on the religion itself, but religion in relation to real human life. In other words, humans are the benchmark, which determines whether religion is a problem or not. However noble the teachings of a religion, however noble the institution, all of that is only decay, if the religion is obviously causing human suffering and others. However, if the religion becomes corrupt and rotten, it is not the religion itself which is the cause, but the adherents of the people. Because, humans who interpret God's will, sometimes in interpreting the scriptures do not present God's true will, but the will

of the interpreter. Thus, holy texts are often found which contain claims of absolute truth and the only way of salvation for the religion in question. However, in fact the text cannot be read outwardly and literally, so that it experiences bias and is far from God's will.

The solution to the problem above requires clarification about which religious teachings that are believed to be absolutely true and perfect are of all religions. It is often difficult to distinguish and separate the authentic religious teachings from religious teachings as interpretations made by religious leaders. This tendency has made religious life increasingly complicated in the direction of population development and science itself. As a result, many religious practices increasingly do not directly touch humanitarian issues, even less care about humanitarian issues themselves. Conflict and violence that continues to occur in this country and various parts of the world, shows the increasing importance of reaffirming humanitarian missions through the name of moderate (*wasathiyah*) to build peace.

If a sheet of Indonesian history is opened, it will be found that the idea of Indonesian nationality from the beginning was not intended to unite all forms of diversity and diversity in people's lives into a unified or *unified community*. The diversity of local colors actually wants to be maintained and maintained, because it is realized that diversity is a local strength, as well as the strength of the whole nation. It is also realized, that the nation that will be born will live and live together in a single territorial unit (the State), which in reality (geographical reality) is a collection of islands that are very many in number. Islam advocates for similarities in differences (QS.3: 64). The diversity of religions embraced by society is natural and must be respected because all people always proceed in the search for truth.

The history of human civilization has

¹⁶ Bandingkan; Rosemay R. Corbett, *Making Moderate Islam: Sufism, Service, and the Ground Zero Mosque Controversy*, (USA: Stanford University Press, 2006), 35.

¹⁷ Ronald Neizen, *The Origins of the Indigenism: Human Rights and the Politics of Identitas*, (Berkeley CA: University of California Press, 2003), 193-214.

proven that religious moderation can build peace and prosperity for the people. At the time of the Prophet Muhammad led the City of Medina and gave birth to the Medina Charter as a constitution and guideline for the nation and state. This charter stipulates freedom of religion and recognition of the existence of other religious communities. The believers and the Jews entered into cooperation and help to face the threat of the state, and bear joint financing of the war. Freedom of religion, meaning that every religious community, whatever religion and beliefs are given the freedom to practice the teachings of their religion. It is forbidden to force a tribe or a person to convert, instead respecting each other's beliefs. Until one day, the Prophet Muhammad once stood to respect the body of a Jew who passed him, then asked why he stood. He answered; is he not a human? From this hadith it can be understood, the Messenger of Allah (saw) highly valued the servants of Allah and tolerated even though the body was a Jew.

In displaying the attitude of religious moderation, the Prophet Muhammad saw an agreement of friendship and peace with the Jews and Christians that can be used as a reference and guide to building peace in Indonesia, among others:

1. Jews and Christians live peacefully together with Muslims. Both parties are free to embrace and carry out their respective religious laws.
2. Muslims, Jews and Christians are obliged to help against anyone who fights Muslims or Jews and Christians.
3. Muslims assume responsibility for their own spending and other people also carry their own expenses.
4. Muslims, Jews and Christians are obliged to advise, advise, help, and carry out their obligations and virtues.
5. The city of Medina is a holy city that must be respected together bound by this treaty of

friendship and peace.

6. If there is a dispute between Jews, Christians and Muslims, the matter is left to Allah SWT and the Messenger of Allah.
7. Anyone who lives inside or outside the city of Medina must be protected, except those who commit wrongdoing and are guilty.

Islam teaches tolerance, both towards fellow Muslims and non-Muslims. A treaty of friendship and peace between the prophet Muhammad. and the Jews in Medina, reflecting an attitude of tolerance towards fellow believers. Islam has never forced a person or group to convert to Islam (QS.2: 256). That way Islam really respects the freedom to embrace religion and worship in accordance with the teachings of their respective religions. It was also explained in the Medina charter. Even the Jews must be protected from all forms of threats, disturbances, and interference from anywhere and from anyone. They have the same rights as the Muslims.

From the historical record, it seems that there has never been a religious tension and conflict between Muslims and non-Muslims, even the Prophet. really protect them. This is stated in his saying: "From Abdullah Ibn Amr, from the Messenger of Allah. berkata: *Whoever kills someone who has an agreement with the Muslims (kafir dzimmi) will not be able to smell heaven, and heaven's scent can be found from 40 (forty) years of travel* (HR Bukhari).

The moderation role of religious leaders and traditional leaders very significant and important to be empowered. They are always involved and active in social activities. Without their presence, social activities are seen as incomplete and can even fail. Therefore the people in this area are basically very respectful of religious leaders and traditional leaders. Their advice and advice are always heard and their decisions are obeyed. Therefore, fostering cadre formation and scholarship in a plural

society becomes the most important part of the whole human development process.

It is undeniable that the Indonesian nation stands and is built on the diversity of tribes, ethnicities, races and religions. The motto or always *Bhinneka Tunggal Ika* (if written in full sentence is: *Buddhist Shiva Maha Syiwa Bhinneka Tunggal Ika Tanhana Dharma Mangrva*), raised and adapted from the *Sutasoma Book* which was composed by Mpu Tantular, the poet of the palace in the time of Hayam Wuruk (1350-1389), then by M. Yamin (1903-1962) made as a motto for the Unitary Republic of Indonesia. The teachings contained in the diversity of the *Unity in Diversity*, according to the book outline a *birisi* discourse on how to overcome all forms of ethnic and religious differences that are very vulnerable to conflict between the two groups so that it will weaken the power of the State. Ironically, religious adherents do not feel guilty of slaughtering a religious adherent or followers of other religions simply because they are allegedly carrying out deviant rituals. Tragically, a citizen in one of Indonesia's regions had to die because of the slaughter of a neighbor who was also a member of a mosque. In the name of heaven and God's promised reward, a group of people with *bringas* without a sense of humanity slaughtered the alleged perpetrators of ritual clearing. God and His heaven are easily manipulated for greed to get God's reward. The suffering of others seems to be the investment of heavenly people. Can such behavior be brutal, anarchist and separatist representing a religion? This is where the importance of universal divine awareness can be the foundation of religious practices and relationships between adherents of different religions through moderate attitudes, for the sake of peace and dignity of human life.

The diversity of religions and beliefs is impossible, but accepted as a partner for dialogue and empowerment. New

empowerment is optimal if peace is created. Peace of the religious community can only be realized if; *First*, there is the principle of brotherhood among religious people. Humans are brotherly creatures, one Creator, one descendant of origin and one place of residence. Humans are God's creatures, even though their perceptions and approaches to God differ from one another. *Second*, equality means that the relationship of one religion to another must be based on the principle of equality. No one feels higher than the others. Each has its own truth as part of faith without blaming and misleading the other. *Third*, highlighting aspects of equality and controlling aspects of difference. Religion is not the same in many aspects, especially the doctrine of God, and worship patterns. Among the many differences always leave something in common. The similarities meet in the social aspects of humanity and nationality. *Fourth*, at the macro level the principle of togetherness gave birth to the theory that all humanitarian problems are part of religious problems and are the responsibility of all adherents of religion. In another sense that the nation's problems and social problems are a common problem for religious people. Corruption, collusion, nepotism, poverty, ignorance, terror and so on are a common problem for religious people.

We can get together and work together in building a better future together is a moderate way of religion. How to moderate religion internally gives birth to religious ways that are wise, not rigid, and view religious obligations as something that is in accordance with the nature and happiness. While externally giving birth to religious ways that are open, airy, accommodating, and always give priority to the meeting point in building a better, harmonious, and advanced life, so that religion becomes a blessing for plural life.

To treat diversity and diversity, whether religious, ethnic or social status differences in

order to become a treasure of the power to build peace, an attitude of religious moderation is needed. This moderate mode of religion arises because of several factors. *First*, there is an order from every religion to glorify humans (*walaqad karramna bani adam*). *Second*, awareness of the oneness of God, Prophethood and Humanity. *Third*, there is an awareness of the fact that citizens of the world mostly build life and nationality with areality *plural* and *multicultural*.

Smartly and wisely, and based on a very deep sense of conscience, the Founders of the Nation (*the Founding Fathers*) succeeded in elevating the values contained in the treasures of local wisdom of the Indonesian people and the teachings of the ancestors, as the values of Indonesian nationality. The national values referred to are formulated concretely and agreed to be used as a basis and guidelines in the formation and organization of the (*nationnation system building*), as well as in shaping the (*nation's characternation character building*) as capital in managing the life of society, nation and state.

Indeed Pancasila is final to be implemented in the relationship between religious believers and is a middle way (moderation) of sharing interests. That is, the attitudes and behaviors of leaders, figures and all levels of society must reflect the entire precepts of Pancasila as the basic principle of moderation to build peace. If examined deeper, we can find three values contained in this device, namely:

1. The *value of tolerance*, is an attitude that wants to understand others so that communication can take place properly;
2. The *value of justice*, is an attitude of being willing to accept their rights and not wanting to interfere with the rights of others;
3. *Mutual Cooperation / Cooperation Value*, is an attitude to help weak parties or people to both achieve their goals. There is an attitude of filling each other's shortcomings, this is a consequence of humans and regions that

have different abilities in the context of regional autonomy.

The reason that Pancasila must remain as a framework of thought and source of norms is because it cannot be denied that in the national life Pancasila has been recognized as one of the basic consensus of the Indonesian nation when the state through *founding fathers* who realize that this plural state and nation must be built on a foundation of values - noble values of the nation which is also the philosophy of the nation itself. The basic consensus in the form of Pancasila is clearly stated and implied in the last paragraph of the opening of the 1945 Constitution. The attitude of religious moderation among Indonesian Muslim figures and scholars has actually been imprinted for a long time. This was proven when establishing Pancasila as the basis of statehood. Without the assistance and sacrifice of Islam, Pancasila would not exist in Indonesia. Muslims have given the greatest prize and sacrifice for the independence of the Republic of Indonesia and the life of Pancasila. This was taken because of the desire of Muslims to form unity in independence. So that the birth of Pancasila as it is known today. Herein lies the sacrifice and gifts of the Muslims.

Today's religious experts can be compared to someone sitting in a study room, which happens to be provided by television to find out important world news. When he was reading, he watched the spectrum on television that broadcasts religious life in the world for the past twenty years. The holy book of religions teaches that there is a meeting point between religions, but he witnesses on television how the world is re-engulfed in a conflict that uses violence behind which religion is involved. Especially the religion of Islam teaches, so that people behave moderate (*wass thiyah*) as an attitude that can establish friendships with various differences.

In the Middle East there was an internal conflict in the religion of Islam taking place

in Syria, Yemen, Afghanistan, in addition, especially in Palestine, there were various conflicts with the colors of religion: between Jews against Muslims and Christians. In South Asia, conflicts with religious colors occurred between the Indies against Islam. Hindus versus Catholics, Hindus versus Sikhs especially in Punjab. In Southeast Asia also hit by religious conflicts. In Myanmar and Thailand the conflict between Islam and Buddhism, in the Philippines between Catholicism and Islam. Finally the massacre and displacement of Rohingya Muslims in Myanmar. All that, although religion is not the only factor of conflict, but religion plays an important role in it.

Whether the religions that exist today or some have destroyed each other, hoping to become glue and bring peace in the future, precisely as an absurdity to destroy the noble ideals of religion. Religious moderation should be put forward namely developing a culture of inclusive theology. That is, the religion adopted by those who have the ability to explore the meeting point of the religions taught by the scriptures, is not stopped in the outer aspects of the consumption of religious emotions let alone claim it as a shallow religious mission.

High tolerance among groups will be able to develop the potential and advancement of a nation. There are many examples of such experiences of a nation or a country on this matter. One of the examples is that the glory of Islamic Kingdoms in the 8th to 15th Centuries are gained due to the development of tolerance among the groups of communities. Every group of communities lives side by side peacefully. Tolerance can be a social basis for the development of science and technology. That's why, in the mentioned era, Islam was able to present and develop high civilization.¹⁸ In creating a peaceful co-existence of people of different religions on an international, regional

and national scale, there are always two forms of attitude among religious adherents; *first*, mutual respect and respect goes unconsciously'. This means that someone respects people of other faiths only because of political interests. For example, because they inhabit a world where one human being is not appropriate if they kill each other, oppress each other, repel each other, or because together a nation and country should be religious people getting along well together for the sake of shared ideals. *Second*, respect for people who embrace other religions arises not only because of political interests but more than that there is an awareness that the religions embraced by humans on this earth have a very basic meeting point.

The first form of attitude above is often fostered in a dialogue (*head to head dialogue*) and seek mutual tolerance and "taboo" the problem "sara". However, it must be realized that this attitude is often more shallow and fragile, easily provoked if disturbed by religious emotions, and even often sacrifices shared ideals only because of the offense of religious emotions. On the other hand this kind of attitude is more likely to be dishonest in the diversity agreement. For example, people who are stronger in politics and economics oppress the weaker even under the guise of humanity, world peace and various things. While the second form of attitude which is motivated by the awareness of the existence of a fundamental meeting point between religions is developed by developing the moderate attitude by studying deeply, religion itself does not know other religions objectively. This attitude is usually not hypocritical, always honest and does not sacrifice harmony just because of small ripples that interfere with interfaith relations. Presumably this second attitude is more prospective for the future of mankind in this world. If so the statement that arises then is whether an adherent of religion can be moderate and sympathetic towards

¹⁸ Abdullah Yusuf Ali, *The Meaning of The Holy Qur'an*, Amanat Corporation, (New York: Maryland, 1992), 505.

other religions?

The unbeliever should not be angry when dealing with an unbeliever, and in particular he must be able to refrain from the temptation to carry out violence, for example forcing faith in others by physical coercion or by coercion of others such as social pressure (political and economy). Persuade with property or position, or take advantage of other artificial methods. Imposed faith is not faith, they must try in a spiritual way and let God give His guidance.¹⁹ It is not only Islam that calls on people to be moderate (*wasathiyah*) and to be compassionate towards others. In Christianity also against the call of the scriptures to live side by side and love. Many quotes can be put forward for that. In Christian love God and love fellow human beings (mat.22: 37); Rum: 10; Cor: 4-7 and 13). One of the very impressive verses of the importance of respect for the meeting point is contained in Matthew 5: 43-45. You have heard the word: love your neighbor and hate your enemy. But I say to you: Love your enemies and pray for those who persecute you. Because we are thus the children of the Father in heaven, who publishes the sun for the wicked and the good and rain for the righteous and the unrighteous (Matthew 5: 43-45).

Religious moderation is a prophetic mission that must be emulated to build a future together. Believers are required to respect and respect all of these missions, are required to get along well with other people both in action, in words, and in the heart, neighbors, mutual protection, and others. The government is also expected to be moderate and also maintain the honor of all religious people, maintain their rights to live, improve their future. That is the basic principle in religious moderation, and with this attitude the *wasathiyah* whole world for the first time saw a religion that does not contain fanaticism

¹⁹ Thomas Dean (Ed), *Religious Pluralisme and Truth Essays on Cross-Cultural Philosophy of Religion*, (Albany: State University of New York Press, 1995), 15.

against other religions. With the presence of moderate behavior, all religions basically nothing is removed from the arena of society, not castrated both rights and obligations.

Even so, now we must watch out for the development of identity politics that is used for short-term interests. Identity politics threatens the contents of religious teachings, so they are vulnerable to hijacking, and encourages racial hatred. Identity politics will force religious teachings on limited electoral and community interests. Identity politics is dangerous to the integrity of the people, because there will be a sharp polarization between them. National identity must also compete with claims from groups based on race, religion, ethnicity, and other bases that are exclusive in nature.²⁰ Pancasila as the nation's ideology will surely face challenges, both internal and external. *Internally* Pancasila will be faced with the thought of extremism that does not respect pluralism, and *externally* unwittingly Pancasila tend to be marginalized from public life of nations, particularly with the introduction of universal standards, which mengangggap Pancasila as elements particularistic who reject universal values overall.

The attitude and behavior of moderation as expected by Pancasila must be noble values, especially in regulating the administration of the state. So as to be able to organize the lives of citizens who are full of tolerance and justice. If the state administrators can become a role model in the moderation movement in accordance with the values of the Pancasila, then the people will automatically follow it. Indonesia as a country with a very heterogeneous and very broad geographical population, if not bound by the spirit of religious moderation reflected in the values of the Pancasila, will cause divisions and

²⁰ John Erik Fossum, *Identity Politic in Europe-Unio*, dikutip dari; https://www.sv.uio.no/arena/english/research/publications/arena-working-papers/2001-2010/2001/wp01_17.htm.

take extraordinary victims. The solution offered to overcome extremist behavior and violence is the affirmation and strengthening of the values of religious moderation with a humanist face.

The author agrees with the results of the formulation agreed upon during the High Level Consultation of World Ulama and Muslim Scholars on Wasathiyah Islam in May 2018, that the understanding and praxis of Islam in Indonesia since the early period was *wasattiyah* thanks to the peaceful and gradual spread over several centuries. This cannot be separated from the process of the entry of Islam into Indonesia which values local culture such as the method of propaganda applied by Sufi nomadic teachers by adopting local cultures such as wayang (stories told through wayang kulit) and social institutions such as dayahs, surau and pesantren (tradition forms Muslim education). In terms of architecture, mosques built by Wali Songo adopt traditional and local cultural traditions of the time, such as those found in the Great Mosque of Demak and Kudus Sunan Masque influenced by pre-Islamic cultural traditions.

Furthermore, the practice of Islam *wasathiyah* in Indonesia was adopted from local pre-Islamic traditions which had been Islamized for the purpose of da'wah. Sunan Kalijaga, one of the Wali Songo who spread Islam on Java, used pre-Islamic traditions by synthesizing them with Islamic teachings, such as puppet games and the messages that were shown in them to spread Islam. There are many other examples, but the most important in this case is the willingness of those who make Islamic scholars and scholars to accommodate and adopt local traditions through a particular Islamization process. That is why Islam in Indonesia is in harmony with local traditions. This is a form of reconciliation between religion and culture that works well in Indonesia. This is because in the process of religious and cultural acculturation, the scholars do not frontally reject or discard it,

if there are things that are still right, it will be continued, if something is missing then it will be modified according to the principle there are still benefits to be taken.

Among the consequences of all this is the need to tolerate the diversity of the community. While in Southeast Asia the population is predominantly Muslim, precisely that Indonesia has a significant Muslim population, among other religions as a minority. As a result, preservation and integrity in the territory of this country is highly dependent on the attitude of the majority in maintaining religious harmony and interethnic harmony. As edited by Bernard Adeney-Risakotta:

Anthony Reid has presented a rich and compelling cultural-historical analysis of the origins of religious tolerance and pluralism in Indonesia. He attributes Indonesian pluralism to a combination of cultural and economic factors. Culturally there is a tendency toward a variety of syncretism in which new religions absorb and transform elements of previously existent and even dominant traditions. Pre-modern Indonesian and other Southeast Asian, states were heavily reliant on the maritime trading system of China with India and the Middle East. Among the consequences of this was the virtual necessity of tolerating the presence of minority religious communities. While predominantly Muslim, Indonesia has significant and regionally Christian and Hindu minorities. Consequently preserving and territorial integrity of the country depends on the maintenance of religious and ethnic harmony.²¹

The legacy of Islamic orthodoxy in Indonesia can be found in many local literatures using various local languages. Thus, Islamic intellectual property in Indonesia is universally

²¹ Bernard Adeney-Risakotta (Ed), *Dealing With Diversity ; Religion, Globalization, Violence, Gender and Disaster in Indonesia*, (Globethics.net Internasional Secretariat, 2014), 63-64.

inherited, which then creates a process of indigenization and contextualization. This process also plays an important role in the growth and strengthening of the Islamic tradition *wasathiyah* in Indonesia. The tradition of behavior *wasathiyah* which has long been rooted in Indonesia, can be developed to maintain peace in the midst of plurality.

To realize religious moderation, especially in Indonesia as a Muslim majority, according to Huntington must make *re-thingking* a more comprehensive and modification of collective awareness in knowledge along with systematic epistemology in responding to the challenges of plural society.²²

The history of civilization reveals that the development of a nation requires a social foundation that respects plurality. High tolerance among groups will be able to develop the potential and progress of a nation. Every group of people lives side by side in peace. Tolerance can be a social basis for the development of science and technology. For this reason, in that era, Islam was able to present and develop a high civilization.

Another example which is the religious moderation attitude displayed by the ulama, namely at the time of Indonesia's independence to be proclaimed, is still being debated about what is the basis of the State. Most independence preparation committees propose that in the opening of the 1945 Constitution there are five basic states, which are then called Pancasila. The debate is quite long, tough and profound is about the word "*God by running the Islamic Shari'a for its adherents*", whether that word remains the first part of the content of Pancasila. Some say that the sentence is important and remains listed, because Indonesia's majority is Muslim. While some others say that the sentence does not need to be included, because other religious communities

object. Although Muslims are the majority, it is not extreme and does not force the will for the stability and independence of Indonesia. Here, the moderation attitude of the founders of the Islamic state chose the middle way (*wasathiyah*) so that peace in Indonesia could be created. The middle way is left without saying that the seven words mentioned above have been changed to the Godhead. This is the largest contribution of Muslims to Indonesia's peace and stability, for the formation of the Unitary State of Indonesia.

Discussion

Religion is essentially moderate, in fact there is no extreme religion. God sent down religion through prophets or saints to create *al-'is* (justice) as a middle way and *Berkesinambungan*. Religious scriptures as religious references to be understood properly and correctly, so that it becomes a mercy for all nature. When the holy book is interpreted, it is loaded with various interests and desires of the interpreter, so it does not rule out the emergence of extreme attitudes. Moreover, this interpretation is carried out in a literal or literary manner which gives birth to rigid understanding, and leads to unilateral justification. For example, all laws must be according to God's law, whereas the laws or laws determined by humans are heretical. The Constitution of the Republic of Indonesia and the Pancasila as the basis and state law because it is determined by humans is considered heretical. Is there a better way to prepare for the future except with religious moderation, tolerance without coercion and violence? Is there a better way to build society except by respecting human dignity and dignity and also respecting the right to life and the integrity of their religious beliefs?

²² Samuel P. Huntington, *Shaddam al-Hadharah*, (Mesir: Dar al-Kutub al-Mishriyah, Mesir, 1997), 15.

Conclusions

For the sake of national unity and state sovereignty, the arrangement of diversity and preservation of religious peace is very significant. The management and protection can be done with the guidance and education on basis of religious moderation an ongoing in every element of society. Not only coaching, but also religious moderation is included in the curriculum in formal educational institutions, ranging from secondary education to the tertiary level. Thus, a vision of understanding and the importance of religious moderation will be created in preventing radicalism and building peace in Indonesia and the world. Religious moderation is the most appropriate value and practice for realizing the benefit of the Indonesian earth. Mental attitude is moderate, fair, balanced and strengthening the values of local wisdom are key to managing Indonesia's diversity. Moderation is not foreign to Muslims, even its original character, because Islam is moderate and is an identity inherent in prophetic mission. Muslims as the majority in Indonesia not only accept moderation, but encourage their followers to adopt and make it a way of life. In fact religious moderation becomes significant not only for the creation of constructive relations between religions externally, but it is also important internally to create harmony between various streams within one religion. Internal conflicts in religion are not lighter than external conflicts. Therefore, religious moderation internally is also important to be developed through strategic steps by involving the government and maximizing the role of interfaith leaders.

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Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

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We invite scholars and experts working in all aspects of *Ushuluddin* studies to submit their manuscripts either in the form of research and theoretical papers, prospective, and case studies. The topics of interests include but are not limited to Islamic theology, Qur'anic exegesis, hadith sciences, comparative religion, and sociology of religion. Articles should be original, unpublished and not under review for publication in other journals.

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasatan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
5. Zainal Arifin, "Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut Para Kyai di Daerah Mlangi Nogotirto Gamping Sleman)", *Tesis*, UIN Sunan Kalijaga, 2013.
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Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasathan* dalam al-Qur'an", *Skripsi fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta*, 2014.

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Helmy, Muhamamd Irfan. Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Penegtauhan, *Disertasi Pascasarjana UIN Sunan Kalijaga*, 2014.

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