

FUNDAMENTALISM AND THE CHALLENGES OF RELIGIOUS MODERATION IN THE NEW NORMAL ERA

Zainuddin Syarif¹, Abd Hannan²

^{1,2}State Institute for Islamic Studies (IAIN) Madura, Indonesia
Jl. Raya Panglegur No.Km. 4, Barat, Ceguk, Jawa Timur 69371
E-mail: ¹Doktorzainuddinsyarif@gmail.com; ²Hannan.taufiqi@gmail.com

Abstract: This study examines the phenomenon of religious fundamentalism and its challenges of religious moderation in the midst the implementation of the new normal rules due to the Covid-19 pandemic. There are three focus research problems discussed in this study, namely; fundamentalism, moderation, and the new normal era. By using qualitative research and analysis based on the sociological theory of religion, this study finds a number of findings; *first*, one of the crucial issues in the midst of the implementation of the new normal Covid-19 policy is to promote the practice of fundamentalism in the name of religion. In many places, the problem of religious fundamentalism in the new normal era occurs in the form of crowd activities and religious crowds which do not follow the health protocol rules; *second*, the great danger of fundamentalism in the implementation of the new normal, it is not only because of their socio-religious activities which often violate health protocols, but also because their religious paradigm is identical to violence and anarchism, so that it often triggers socio-religious upheaval in society; *third*, the emergence of the phenomenon of religious fundamentalism in the new normal era today creates its own challenges for the future of moderation of religion throughout the world. The challenge lies in their religious paradigm, which often features fanatical, textual and exclusive attitudes, behaviors and ways of thinking. This attitude clearly contradicts moderation, which has always focused on universality values such as justice (*al-adâlah*), middle (*al-tawassut*), balance (*al-tawâzun*), and tolerance (*al-tasâmuh*).

Keywords: fundamentalism; religious moderation; new normal; covid-19.

Abstrak: Studi ini mengkaji fenomena fundamentalisme agama dan masalahnya terhadap moderasi beragama di tengah diterapkannya aturan *new normal* akibat pandemi Covid-19. Terdapat tiga fokus permasalahan penelitian yang dibahas dalam kajian ini, yaitu; fundamentalisme, moderatisme, dan era *new normal*. Dengan mempergunakan jenis penelitian kualitatif dan analisa berdasarkan teori sosiologi agama, studi ini mendapati sejumlah temuan; *pertama*, salah satu persoalan krusial di tengah pemberlakuan kebijakan *new normal* Covid-19 adalah mengemukanya praktik fundamentalisme atas nama agama. Di banyak tempat, problem fundamentalisme agama di era *new normal* terjadi dalam bentuk aktivitas keramaian dan kerumunan keagamaan yang dalam pelaksanaannya tidak mengikuti aturan protokol kesehatan; *kedua*, bahaya besar praktik fundamentalisme di tengah penerapan *new normal*, itu bukan saja karena aktivitas sosial keagamaan mereka yang seringkali melanggar protokol kesehatan, namun juga karena paradigma keagamaan mereka yang identik dengan kekerasan dan anarkisme, sehingga tak jarang memicu gejolak sosial keagamaan di tengah masyarakat; *ketiga*, munculnya fenomena fundamentalisme agama di era *new normal* saat ini melahirkan tantangan tersendiri bagi masa depan moderasi agama di seluruh dunia. Tantangan tersebut ada pada paradigma keagamaan mereka yang seringkali menonjolkan sikap, perilaku, dan cara berpikir yang fanatik, tekstual, dan eksklusif. Sikap ini jelas jauh bersebrangan dengan moderatisme yang selama ini senantiasa menitikberatkan pada nilai keadilan universalitas seperti (*al- adâlah*), tengah-tengah (*al-tawassut*), keseimbangan (*al-tawâzun*), dan toleran (*al-tasâmuh*).

Kata kunci: fundamentalisme, moderasi beragama; *new normal*; Covid-19.

Introduction

The global pandemic Coronavirus disease 2019 (Covid-19) has been going on for more than a year. Since it was first detected in Wuhan, China

in December 2019, the spread of this relatively contagious virus has yet to be stopped.¹ Hundreds

¹ Qun Li et al., "Early Transmission Dynamics in Wuhan,

of thousands or even millions of new cases are still popping up with a large number of deaths.² After the first and second wave attacks, several countries reported a third wave of attacks.³ Unfortunately, this third wave has the potential for a more severe threat, because Covid-19 has mutated and formed a new virus variant that has the ability to spread more quickly and with far more dangerous effects.⁴ Based on the latest data, since it was first detected in the UK and the United States, the new virus variant has spread widely in a number of countries, not less than 50 countries have reported the presence of cases.⁵

The length of the spread of the Covid-19 pandemic has hit the world, it must be admitted that it has presented quite a serious problem.⁶

China, of Novel Coronavirus–Infected Pneumonia,” *New England Journal of Medicine*, vol. 382, no. 13 (March 26, 2020), pp. 1199–1207; Jasper Fuk-Woo Chan et al., “Genomic Characterization of the 2019 Novel Human-Pathogenic Coronavirus Isolated from a Patient with Atypical Pneumonia after Visiting Wuhan,” *Emerging Microbes & Infections*, vol. 9, no. 1 (January 1, 2020), pp. 221–236; Kiesha Prem et al., “The Effect of Control Strategies to Reduce Social Mixing On Outcomes of the Covid-19 Epidemic in Wuhan, China: A Modelling Study,” *The Lancet Public Health*, vol. 5, no. 5 (May 2020), pp. e261–e270.

² Johns Hopkins, “COVID-19,” *Johns Hopkins Coronavirus Resource Center*, last modified January 22, 2021, accessed January 22, 2021, <https://coronavirus.jhu.edu/map.html>.

³ John Drake, “The Real Cause Of America’s Third Wave Of Covid-19,” <https://www.forbes.com/>, last modified December 7, 2020, accessed January 22, 2021, <https://www.forbes.com/sites/johndrake/2020/12/07/the-real-cause-of-americas-third-wave-of-covid-19/?sh=50fa421012fd>; Welle, “Coronavirus: WHO Warns of COVID-19 Third Wave, Says Europe Failed to Learn from Asia,” *DW.COM*, last modified November 22, 2020, accessed January 22, 2021, <https://www.dw.com/en/coronavirus-who-warns-of-covid-19-third-wave-says-europe-failed-to-learn-from-asia/a-55690325>.

⁴ Helen Briggs, “Coronavirus Variants and Mutations: The Science Explained,” *BBC News*, last modified December 20, 2020, accessed January 22, 2021, <https://www.bbc.com/news/science-environment-55404988>; WHO, “SARS-CoV-2 Variants,” *WHO (World Health Organization)*, December 31, 2020, last modified December 31, 2020, accessed January 22, 2021, <http://www.who.int/csr/don/31-december-2020-sars-cov2-variants/en/>; Briggs, “Coronavirus Variants and Mutations.”

⁵ *aljazeera.com*, “UK’s New COVID-19 Strain Reported in at Least 60 Countries: WHO,” *Coronavirus Pandemic News | Al Jazeera*, last modified January 20, 2021, accessed January 22, 2021, <https://www.aljazeera.com/news/2021/1/20/uk-new-covid-strain-reported-in-at-least-60-countries-who>; Robin Millard, “British Virus Variant Now in 50 Countries: WHO,” *The Jakarta Post*, last modified January 14, 2021, accessed January 22, 2021, <https://www.thejakartapost.com/news/2021/01/13/british-virus-variant-now-in-50-countries-who.html>.

⁶ Sonal Kanungo, Dolly Sharma, and Alankrita Aggarwal, “COVID-19: Impact and New Normal,” *International Journal of*

The problem of the Covid-19 attack and its new derivative virus has not only caused world health conditions to be threatened, but also has made stability and global order turned into chaos.⁷ The emergency situation has practically attracted the attention of the world community, including the WHO, which firmly urges world countries to enforce strict health protocols. Starting from the restrictions and restrictions on mass gatherings, to the regional quarantine (lockdown) policy.⁸ However, as the global economic situation worsens due to the paralysis of socio-economic activities, a number of countries have begun to relax the tightening rules by implementing new normal policies.⁹ Through the new normal policy, a number of public sectors related to socio-economic activities, religion, and administrative services, some of which have begun to reopen, but with a note that they still apply health protocols.

Even though a number of countries in the world have implemented the new normal rules, in fact, not a few people ignore them, and they are often resistant. They force themselves to organize social activities in the form of crowds and crowds, but at the same time ignore the health protocols issued by the government.¹⁰ Interestingly, the above

Security and Privacy in Pervasive Computing, vol. 13 (January 1, 2021), pp. 57–68.

⁷ Matias Carvalho Aguiar Melo and Douglas de Sousa Soares, “Impact of Social Distancing on Mental Health during the COVID-19 Pandemic: An Urgent Discussion,” *International Journal of Social Psychiatry* (May 21, 2020): 002076402092704.

⁸ Mike Lonergan and James D. Chalmers, “Estimates of the Ongoing Need for Social Distancing and Control Measures Post-‘Lockdown’ from Trajectories Of Covid-19 Cases and Mortality,” *European Respiratory Journal*, vol. 31, no. 2 (June 1, 2020), 2001483; Neville Lazarus, “Coronavirus: Millions in India Facing Hunger During COVID-19 Lockdown Measures,” *Sky News*, last modified April 26, 2020, accessed July 15, 2020, <https://news.sky.com/story/coronavirus-millions-of-indians-facing-hunger-during-covid-19-lockdown-measures-11978857>.

⁹ Riddhi Chawla and Robin Malik, “Covidorthodontics: The New Normal,” *Orthodontic Journal of Nepal*, vol. 10, no. 2 (September 11, 2020), pp. 41–44; Kanungo, Sharma, and Aggarwal, “COVID-19: Impact and New Normal”; Maria Arimbi Haryas Prabawanti, “Siapkan ‘New Normal’, Pemerintah Terus Fokus pada 3 Aspek Kebijakan,” *KOMPAS.com*, last modified June 28, 2020, accessed January 8, 2021, <https://nasional.kompas.com/read/2020/06/28/14535161/siapkan-new-normal-pemerintah-terus-fokus-pada-3-aspek-kebijakan>.

¹⁰ “Report a Business or Venue Not Complying with Coronavirus (COVID-19) Closure Restrictions,” accessed January 22, 2021, <https://www.barnsley.gov.uk/services/health-and-wellbeing/coronavirus-covid-19/report-a-business-or-venue-not-complying-with-coronavirus-covid-19-closure-restrictions/>;

resistance attitude is not only carried out by one group, but also involves people from various social classes, especially those with religious culture who have a normative, rigid, textual mindset and tend to highlight reactionary behavior. In contemporary religious discourse, those who have such religious characteristics are called fundamentalist groups. Be it Islam, Christianity, Catholicism or Buddhism, each has a special sect that falls into this category.¹¹

To this extent, it must be admitted that the existence of religious fundamentalism groups has given birth to a separate phenomenon for the implementation of the new normal for the Covid-19 pandemic. The definition of fundamentalism is an understanding or religious movement that seeks to bring back what is believed to be the basis or principle of religion,¹² on many occasions often show friction or differences with government policies related to the Covid-19 prevention agenda. Referring to a study conducted by Abd Hannan (2020), the big potential problem of religious fundamentalism arises from their religious paradigm which tends to be selfish and arrogant, contrasts science with religious texts, and often instills suspicion towards scientific products, considering it as a blasphemy against the sacredness of religion, even more extreme than that, leads to claims of disbelief or apostasy.¹³

Observing the dynamics of dealing with Covid-19 at the global level that has occurred in the last few months, one of the crucial issues that often arises in a number of countries in the midst of handling Covid-19, one of which is

the problem of religious fundamentalism.¹⁴ This phenomenon does not occur in one country alone, but is almost comprehensive, especially in countries that religiously have a tradition of fanaticism and strong sentiments such as Pakistan, India, and Indonesia.¹⁵ This is where a universal religious perspective is needed, which is able to place common sense and belief in a balanced way. Not extreme right in a textual and ahistorical sense, nor extreme left in a liberal and secular sense, so that it can offer a broad and moderate religious perspective, not creating a contradictory attitude when faced with an emergency situation like today. Theoretically, in contemporary religious discourse, this universal religious tradition is popularly known as moderateism.¹⁶

In relation to the study of religious fundamentalism in the new normal era, studies on it have not actually been done much. So far, there are at least two studies that still have a correlation with this study, one of which comes from Masdar Hilmy (2020), *Winning the Battle of Authorities: The Muslim Disputes Over the Covid-19 Pandemic Plague in Contemporary Indonesia*. In this article, although he does not focus on studying the phenomenon of religious fundamentalism in the midst of the Covid-19 pandemic, on many occasions, Masdar Hilmy has also discussed the existence of religious fundamentalism groups.

aljazeera.com, "UK's New COVID-19 Strain Reported in at Least 60 Countries: WHO"; Amy Nivette et al., "Non-Compliance with COVID-19-Related Public Health Measures among Young Adults in Switzerland: Insights from a Longitudinal Cohort Study," *Social Science & Medicine*, vol. 268 (January 2021), p. 113370.

¹¹ Abd Hannan and Wafi Muhaimin, "Teologi Kemaslahatan Social-Physical Distancing dalam Penanggulangan Covid-19", vol. 13, no. 1 (June 1, 2020), p. 25.

¹² Zahid Shahab Ahmed and Galib Bashirov, "Religious Fundamentalism and Violent Extremism," in *The Difficult Task of Peace*, ed. Francisco Rojas Aravena (Cham: Springer International Publishing, 2020), pp. 245–260, accessed January 22, 2021, http://link.springer.com/10.1007/978-3-030-21974-1_11.

¹³ Abd Hannan, "Moderatisme dan Problem Konservatisme Beragama di Tengah Pandemi Global Covid-19," *Jurnal KURIOSITAS: Media Komunikasi Sosial dan Keagamaan*, vol. 13, no. 2 (Desember 2020), p. 31.

¹⁴ Tutut Chusniyah et al., "Religious Fundamentalism as the Predictor of Secondary Students' Obedience to Authority During Pandemic," *KnE Social Sciences* (January 5, 2021); Juan Cole, "Religious Fundamentalists Are Making the Pandemic Worse," *The Nation*, last modified May 20, 2020, accessed January 22, 2021, <https://www.thenation.com/article/politics/religious-fundamentalists-coronavirus-pandemic/>.

¹⁵ Forum Transregionale Studien, "Brazil and Coronavirus: How Denialism, Religious Fundamentalism and Necropolitics Has Disproportionately Affected Women," Billet, TRAFO – Blog for Transregional Research, n.d., accessed January 22, 2021, <https://trafo.hypotheses.org/24749>; Boyan Stanislavski, "Covid-19 in Eastern Europe: Austerity, Authoritarianism and Religious Fundamentalism," <https://www.Transform-Network.Net/>, last modified 01 May 20, accessed January 22, 2021, <https://www.transform-network.net/blog/article/covid-19-in-eastern-europe-austerity-authoritarianism-and-religious-fundamentalism/>.

¹⁶ Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Montestation, and Meclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies*, vol. 10, no. 1 (May 29, 2020), pp. 1–24; Nurul Faiqah and Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman*, vol. 17, no. 1 (July 3, 2018), p. 33.

According to him, in the midst of the efforts of many groups to carry out crucial resistance to the spread and transmission of Covid-19, religious fundamentalism groups are more likely to adopt resistant attitudes and behaviors, contrasting the Covid-19 response system with a religious dimension. In addition to the study above, another study that examines the relationship between religion and science also comes from Fitriyah Rahmawati (2020), *Moderatism and the Problem of Religious Conservatism in the Midst of the Covid-19 Global Pandemic*. In this study, Rahmawati examines the existence of conservative religious groups who on many occasions often contradict the sacredness of religion with the handling of Covid-19. According to him, the resistant behavior of this group emerged as a consequence of their normative, traditional, and exclusive religious traditions, so that in the end they closed and closed themselves to the development of science and all its derivatives. Therefore, the problem of overcoming Covid-19 will not be resolved by simply using a structural method, but more than that, it must also be balanced by a religious cultural approach, transforming the values of religious moderation into people's lives. In this context, as also emphasized by Abdul Syatar et al (2020) in his writing, *Emergency Religious Moderation in the Middle of the 2019 Corona Virus Disease Pandemic*, moderatism can be a middle way to answer the problem of the phenomenon of religious fundamentalism that has emerged in the midst of implementing the new normal Covid-19 pandemic.

Based on the above framework, this study has the specific aim of conducting an in-depth study of the phenomenon of fundamentalism and the challenges of religious moderation in the era of new customs. Several research problems regarding the terms fundamentalism and religious moderation in the new normal era, both of which will be problems that will be widely studied in this research. To make this study focused, these two problems will be broken down into a number of research questions; How is the phenomenon of religious fundamentalism in the midst of implementing the new normal? How does the problem of fundamentalism affect religious

moderation in the midst of implementing the new normal post-Covid-19 pandemic?

Method

Methodologically, this study is a field study conducted using qualitative research. The selection of this research is based on the research objective which presents an in-depth and comprehensive analysis. The data used in this study was taken from two sources, both primary and secondary sources consisting of mass media, news, and social media. While theoretically, this study focuses its reading using the perspective of the sociology of religion theory from Emile Durkheim. Through the use of the sociological perspective of religion, this study is expected to be able to take a more focused study position, namely to describe the problem in depth down to its roots, so that it is hoped to be able to dismantle various sociological elements related to the existence of religious fundamentalism groups, as well as their sociological role in influencing discourse. religious moderation in the new normal era.

New Normal in the Middle of Covid-19; a Conceptual Reading

The global Covid-19 pandemic has given birth to various fundamental changes for human life.¹⁷ These fundamental changes occur in all lines of life, ranging from educational, cultural, political activities, especially the economic sector, even in the social and religious fields which are known as sacred and great.¹⁸ Although all changes occur in such a fast and radical process, no one can avoid them, let alone resist them. Because along with the spread of the Covid-19 pandemic and the emergence of new viruses resulting from mutations from it, then added by the not yet maximized world vaccination program, the only option so that the stability of the world community is maintained

¹⁷ Kanungo, Sharma, and Aggarwal, "COVID-19: Impact and New Normal"; Prem et al., "The Effect of Control Strategies to Reduce Social Mixing on Outcomes of the COVID-19 Epidemic in Wuhan, China."

¹⁸ Abd Hannan, Siti Azizah, and Husna Atiya, "Dinamika Pesantren dalam Merespons Pandemi Covid-19 di Madura," *DINIKA: Academic Journal of Islamic Studies*, vol. 5, no. 2 (December 2020), p. 30.

is to implement a new normal scenario.¹⁹ By implementing the new normal regulations, there is an opportunity for the community to remain productive, carry out socio-economic activities such as trade and commerce, but at the same time must continue to carry out health protocols such as wearing masks, washing hands, and keeping a distance from crowds and crowds.²⁰

Genealogically, the term new normal was first introduced by the international health organization (WHO). This concept is intended to identify changes in the behavior of the world community in the midst of the Covid-19 pandemic.²¹ In principle, the new normal contains the aim of reducing the socio-economic burden of the world community which has been paralyzed by the massive reorganization. Through the implementation of the new normal, regulations on community restrictions can be relaxed, eliminating regional quarantines (lockdowns), to gradually reopening the main accesses to the community's economy, but at the same time still paying attention and monitoring aspects of their effectiveness. As a matter of fact, the main principle of the new normal is to adjust the pattern of attitude and behavior to the latest emergency situation, of course, by instilling self-awareness to obey all forms of health protocols totally and thoroughly.²²

For this reason, in order to achieve this effectiveness, the application of the new normal

¹⁹ Kanungo, Sharma, and Aggarwal, "COVID-19: Impact and New Normal"; Kamran Abbasi, "COVID 19: Questioning and Change Must Be the New Normal," *Journal of the Royal Society of Medicine*, vol. 113, no. 7 (2020), p. 1.

²⁰ Dipna Videlia Putsanra, "Apa Itu New Normal dan Bagaimana Penerapannya Saat Pandemi Corona?," *tirto.id*, last modified Mei 2020, accessed January 22, 2021, <https://tirto.id/apa-itu-new-normal-dan-bagaimana-penerapannya-saat-pandemi-corona-fCSg>.

²¹ WHO, "From the 'New Normal' to a 'New Future': A Sustainable Response to COVID-19," <https://www.who.int/>, last modified October 13, 2020, accessed January 22, 2021, <https://www.who.int/westernpacific/news/commentaries/detail-hq/from-the-new-normal-to-a-new-future-a-sustainable-response-to-covid-19>; Dipna Videlia Putsanra, "Arti New Normal Indonesia: Tatanan Baru Beradaptasi dengan COVID-19," *tirto.id*, last modified Mei 2020, accessed January 22, 2021, <https://tirto.id/arti-new-normal-indonesia-tatanan-baru-beradaptasi-dengan-covid-19-fDB3>.

²² Arimbi Haryas Prabawanti, "Siapkan 'New Normal', Pemerintah Terus Fokus pada 3 Aspek Kebijakan"; Seung-Soo Baek, "New Normal of Exercise Science," *Exercise Science*, vol. 29, no. 3 (August 31, 2020), pp. 201–201.

cannot be applied as long as it is applied. It needs a special study and certain conditions that must be met before the new normal is implemented. Several conditions that become indicators of the permissibility of implementing the new normal scenario according to WHO in certain regions or regions, include; first, countries that will implement the new normal concept must have evidence that the transmission of the corona virus can be controlled; second, the state must have the capacity of a qualified public health system, including having hospitals to identify, test, isolate, trace contacts, and quarantine Covid-19 patients; third, the risk of epidemic transmission must be minimized, especially in areas with high vulnerability. This includes nursing homes, health facilities, and public places; fourth, preventive measures in the workplace must be established, such as physical distancing, hand washing facilities, e-tickets, and other preventive protocols; fifth, the risk of import transmission from other regions must be closely monitored and considered; Sixth, the community must be involved to provide input, opinion, in the process of the new normal transition period.²³

In other parts of the world, the new normal is considered the most realistic policy option in the midst of the large number of cases of the spread of Covid-19 and the lack of maximum vaccination programs at the global level.²⁴ It's just that, observing the dynamics that have occurred so far, each country has its own experiences in implementing new customary regulations. Not all of them had the experience quite as they had planned and expected. Some of them succeeded, and others failed until finally they had to return to

²³ kumparan, "Beda Konsep New Normal Versi WHO dan Pemerintah Indonesia," *kumparan*, last modified Mei 7:02 2020, accessed January 22, 2021, <https://kumparan.com/kumparansains/beda-konsep-new-normal-versi-who-dan-pemerintah-indonesia-1tUP5YCbU7S>; Dipna Videlia Putsanra, "Syarat New Normal dari WHO: Negara Sudah Mampu Kendalikan COVID-19," *tirto.id*, last modified Mei 2020, accessed January 22, 2021, <https://tirto.id/syarat-new-normal-dari-who-negara-sudah-mampu-kendalikan-covid-19-fDnC>.

²⁴ James Gallagher, "Covid: Vaccine Will 'Not Return Life to Normal in Spring,'" *BBC News*, last modified October 1, 2020, accessed January 22, 2021, <https://www.bbc.com/news/health-54371559>; Aprianus Doni Tolok, "Vaksin Covid-19 Belum Ditemukan, New Normal Jadi Solusi | Kabar24," *Bisnis.Com*, last modified May 28, 2020, accessed January 22, 2021, <https://kabar24.bisnis.com/read/20200528/15/1245878/vaksin-covid-19-belum-ditemukan-new-normal-jadi-solusi>.

their original settings, namely regional quarantine.²⁵ Of course, their successes and failures have various factors, but in general the factors are relatively uniform, namely self-unpreparedness. Therefore, in the context of the actualization of the new normal, it can be concluded that the implementation of the new normal is actually successful or not, it is greatly influenced by the level of readiness of the country, region, or region concerned. This also emphasizes that the implementation of the new normal regulation should not be careless, but must be balanced by previous in-depth studies.

Some Religious Issues in the New Era are normal

One of the obstacles that have so far hindered the Covid-19 response agenda, including the implementation of new normal policies, in addition to structural issues that touch with policy politics and the economic dimension, another issue that is no less crucial is the religious dimension. At this limit, it must be admitted that the existence of community groups that religiously have rigid, normative, textual, and ahistorical religious traditions, on many occasions often show an attitude that is contrary to the vision of tackling Covid-19.²⁶ Unfortunately, compared to other groups, this religion-based group has a stronger and tougher stance and resistance. Thus, it is influenced by the construction of their understanding who sees religion as a non-profane

reality, a sacred reality filled with symbols of majesty and sacredness.²⁷ When these elements are touched, what emerges is reactionary actions that can lead to conflict and social conflict. Referring to Thomas Carlyle's (2018) thesis, religion is a very personal and meaningful experience. So meaningful that people are willing to lose their lives to defend it.²⁸ Those who live religion are like people who are experiencing feelings of falling in love. As a person who is in deep love or 'religious drunk', he will defend himself with all his might even if it is against the reality around him.

Reflecting on a number of religious phenomena that have occurred in the past year, especially when leaders in many countries around the world have implemented a policy of tightening and restricting territory due to the impact of the Covid-19 pandemic, religious problems in the midst of dealing with Covid-19 until the implementation of the new normal policy, in fact, does not only occur in one area or only two countries, but in many countries of the world, especially some countries which typologically have an exclusive religious tradition, namely a way of religion that has a tendency to separate itself from other groups. In the case of Pakistan, for example. When the local government is struggling to fight the Covid-19 attack through a policy of tightening crowd and gathering events, some local religious groups in the name of ultra-conservatives prefer to carry out religious rituals.²⁹ Even when the government implemented a regional quarantine policy, a number of regions still carried out worship activities in normal public places of worship. Ironically, the government in the local country can not do much, because their existence is supported by two major sect powers in Pakistan, both Sunni sects and Shia sects.

²⁵ C. N. N. Indonesia, "Deretan Negara Eropa Kembali Lockdown Jelang Libur Natal," *internasional*, last modified December 15, 2020, accessed January 22, 2021, <https://www.cnnindonesia.com/internasional/20201215174513-134-582528/deretan-negara-eropa-kembali-lockdown-jelang-libur-natal>; Nafilah Sri Sagita K, "7 Negara Ini Kembali Lockdown Usai COVID-19 Mengganas Diserang Gelombang Baru," *detikHealth*, last modified January 16, 2021, accessed January 22, 2021, <https://health.detik.com/berita-detikhealth/d-5336298/7-negara-ini-kembali-lockdown-usai-covid-19-mengganas-diserang-gelombang-baru>; Syailendra Persada, "Sebut Beberapa Negara Kembali Lockdown, Jokowi: Kepala Daerah Perketat Protokol," *Tempo*, last modified January 6, 2021, accessed January 22, 2021, <https://nasional.tempo.co/read/1420602/sebut-beberapa-negara-kembali-lockdown-jokowi-kepala-daerah-perketat-protokol>.

²⁶ Masdar Hilmy, "Sikap Ilmiah Menghadapi Pandemi Covid-19," *Kolom UINSA*, April 4, 2020, accessed July 4, 2020, <https://w3.uinsby.ac.id/sikap-ilmiah-menghadapi-pandemi-covid-19/>; Heru Margianto, "Agama dan Virus Corona," *KOMPAS.com*, last modified April 26, 2020, accessed July 4, 2020, <https://www.kompas.com/tren/read/2020/03/26/132410565/agama-dan-virus-corona>.

²⁷ Heru Margianto, "Agama dan Virus Corona."

²⁸ Alexander Lvov, "The Burden of Freedom: The Doctrine of Subject in Thomas Carlyle's Works," *Vestnik of Saint Petersburg University. Philosophy and Conflict Studies*, vol. 34 (January 1, 2018).

²⁹ Deutsche Welle, "Tolak Karantina, Pemerintah Pakistan Gugup Hadapi Ulama," *DetikNews*, last modified April 1, 2020, accessed October 28, 2020, <https://news.detik.com/dw/d-4961226/tolak-karantina-pemerintah-pakistan-gugup-hadapi-ulama>.

How about in Indonesia? In Indonesia itself, religious elements are one of the dominant problems that often hinder the agenda for the prevention and handling of Covid-19 in many regions. Even when Indonesia was intensely resisting and seeking socio-economic recovery due to the impact of Covid-19, which at that time was carried out through the implementation of the new normal policy, a number of certain religious groups or organizations still insisted on holding social activities that invited crowds to crowds, especially those with religious ritual motifs. In Kalaten, Central Java, a melasti ceremony took place at Umbul Geneng which invited a mass gathering of up to 3,000 people.³⁰ Nyepi religious celebrations in Bali and Jakarta are still being carried out even though under the pretext of being limited, including the implementation of Melasti in Jolotonfo, East Java³¹ The Isra Mikraj commemoration continues in several places, including the Rajab an event in Karawang in the form of *salawatan* events, recitations, and religious lectures³² And the most recent and attracting public attention, namely the celebration of the Prophet's Birthday and a wedding ceremony conducted by the leader of a non-active mass organization, the Islamic Defenders Front (FPI), Muhammad Rizieq Shihab, which was held in the Petamburan area, Central Jakarta (14/11).³³ In addition to Petamburan, a religious crowd event in the midst of the implementation of the New Normal also took place in Bogor Regency, West Java. Precisely at the Shariah Headquarters of the Agro-cultural

Islamic Boarding School, Megamendung.³⁴ At this event, no less than 3000 people gathered without heeding health protocols, so that there was a great potential for spreading and spreading Covid-19. And sure enough, a few days after the event, as many as 77 people who attended the Petamburan, Tebet, and Megamendung events were found to be positive for Covid-19.³⁵

If we examine more deeply, the various religious problems that have occurred in many countries along with the implementation of new normal policies due to the Covid-19 attack, it indirectly leads us to an interesting hypothesis. In general, the hypothesis revolves around the self-paradigm in understanding the religious text itself. That the various negative attitudes and behaviors shown by religious groups in responding to the Covid-19 response agenda all emerged as the fruit of their rigid religious paradigm. This hypothesis seems to find the answer considering that a number of cases of religious problems above are more dominated by right-line religious groups or organizations, which are identical in thought and understanding to the normative religious paradigm, emphasizing the values of religious fundamentalism. Religious rigidity in the end makes them be exclusive, closing themselves to the development of the latest issues, so it is difficult to be open and open themselves to the development of the latest social phenomena. This includes understanding the relationship between religion and contemporary social issues in the midst of the global pandemic emergency, Covid-19.

Fundamentalism and the Problem of Religion in the Age of New Habits

In contemporary socio-religious studies, the discourse on fundamentalism is actually not new,

³⁰ Agung Sandy Lesmana, "32 Warga di Klaten ODP Virus Corona, Mayoritas Jemaah Pulang Umrah," *suara.com*, last modified March 17, 2020, accessed October 28, 2020, <https://jateng.suara.com/read/2020/03/17/140328/32-warga-di-klaten-odp-virus-corona-mayoritas-jemaah-pulang-umrah>.

³¹ Agnes Swetta Pandia, "Upacara Melasti Di Petirtaan Jolotundo Mojokerto Berlangsung Singkat," *Kompas.Id*, last modified March 22, 2020, accessed October 28, 2020, <https://kompas.id/baca/nusantara/2020/03/22/upacara-melasti-di-pentirtaan-jolotundo-mojokerto-berlangsung-singkat/>.

³² Erwin Dariyanto, "Peringatan Isra Mikraj 1441 H di Tengah Wabah Virus Corona, Apa Hikmahnya?," *detiknews*, last modified March 22, 2020, accessed October 28, 2020, <https://news.detik.com/berita/d-4948724/peringatan-isra-mikraj-1441-h-di-tengah-wabah-virus-corona-apa-hikmahnya>.

³³ Arkhelaus Wisnu Triyogo, "Kasus Kerumunan Petamburan, Polda Metro Jaya Resmi Menahan Rizieq Shihab," *Tempo*, last modified December 13, 2020, accessed January 22, 2021, <https://metro.tempo.co/read/1413942/kasus-kerumunan-petamburan-polda-metro-jaya-resmi-menahan-rizieq-shihab>.

³⁴ Agie Permadi, "Kasus Kerumunan Di Megamendung, Polisi Panggil Ahli Untuk Dimintai Pendapat," <https://Bandung.Kompas.Com/>, last modified December 15, 2020, accessed January 22, 2021, <https://bandung.kompas.com/read/2020/12/15/12454071/kasus-kerumunan-di-megamendung-polisi-panggil-ahli-untuk-dimintai-pendapat>.

³⁵ Rahman Cahyadi: Iman, "Total Ada 77 Orang Positif Covid-19 Dari Kegiatan Di Petamburan, Tebet Dan Mega Mendung," <https://www.Beritasatu.Com/>, last modified November 20, 2020, accessed January 22, 2021, <https://www.beritasatu.com/kesehatan/700783/total-ada-77-orang-positif-covid19-dari-kegiatan-di-petamburan-tebet-dan-mega-mendung>.

the discourse on it has existed for a long time, and has even become a popular theme that is often studied by many scientists, especially those working in the realm of Islamic studies. In the early days of the millennium, the study of fundamentalism was quite hotly discussed, especially since the outbreak of the September 11, 2000 events.³⁶ And today, in the midst of the world experiencing a multi-faceted crisis due to the impact of Covid-19, the issue of fundamentalism is again being discussed by the public as the presence of contemporary mass organizations or religious groups grows, which on many occasions often contrasts religion with contemporary phenomena, in this case the phenomenon of handling and Covid-19 response.³⁷ The big question now, what is meant by religious fundamentalism? and how does it exist in the dynamics of handling Covid-19, especially in the midst of the implementation of new normal regulations?

Genealogically, the term fundamentalism first appeared in the United States, precisely introduced by local Protestant Christian groups. In its time, the term fundamentalism was addressed to certain religious groups that traditionally have religious beliefs that are very rigid and rigid in understanding religious teachings.³⁸ That is why fundamentalism is often contrasted with modernism, because on many occasions this group tends to show an attitude of rejection of all forms of reform, including reforms in interpreting religion and all its texts.³⁹ For fundamentalists, religious scriptures are final so that their existence does not require reinterpretation. Religion and all its teachings are instructions for a perfect life that contains all the problems and necessities of life, therefore religion

does not need anything other than itself, including the presence of science and all its products such as technology and the like. On the other hand, this group assumes that modernization and science and all its products are one of the causes of secularization which makes society more distant from the religious dimension.⁴⁰

Etymologically, referring to the Big Indonesian Dictionary, fundamentalism means adherents of conservative and reactionary religious movements or ideologies who always feel the need to return to the authenticity of religious teachings as written in the holy book.⁴¹ From this understanding, there are at least three important keys, namely; religious beliefs and movements, old-fashioned, reactionary, and religious purification. As an understanding as well as a movement, fundamentalism does not only operate in the realm of thought in the form of ideology, teachings, values, and thoughts. But it is also a real behavior or action to fight for a value view of life that they believe to be the truth.⁴² The term old-fashioned is synonymous with the meaning of antiquity, having a habit of self that always upholds customs.⁴³ This is also an explanatory factor why on many occasions fundamentalist religious groups emphasize religious, literal and textual strength.⁴⁴ Be more closed to social change, even to the products of science.⁴⁵ The last keyword is reactionary, grammatically this word contains the meaning of opposing progress or renewal; is contrary to revolutionary action; is contrary to legitimate government policy.⁴⁶ With

³⁶ Ahmed Saad Aziz, "Tracing a Narrative of Muslim Self-Aftermath of 9/11 in Monica Ali's Brick Lane: Islamophobia in the West," *Insaniyat: Journal of Islam and Humanities*, vol. 3, no. 1 (December 31, 2018), pp. 81–93; Mohd Yaseen Gada, "On Pluralism, Religious 'Other', and the Quran: A Post September-11 Discourse," *Indonesian Journal of Islam and Muslim Societies*, vol. 6, no. 2 (n.d.), p. 31.

³⁷ Nina Käsebage et al., *Religious Fundamentalism in the Age of Pandemic* (transcript publishing, 2021).

³⁸ Felix Wilfred, "Religious Fundamentalism in the Age of Globalization," 2021, pp. 85–103.

³⁹ Naji Abi-Hashem, 'Religious Fundamentalism and Terrorism', 2014, 1520–25, https://doi.org/10.1007/978-1-4614-6086-2_9341; Lihat juga Ahmed and Bashirov, 'Religious Fundamentalism and Violent Extremism'.

⁴⁰ See Chusniyah et al., "Religious Fundamentalism as the Predictor of Secondary Students' Obedience to Authority During Pandemic."

⁴¹ See Departemen Pendidikan dan kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1999), 2nd edition.

⁴² Volker Kaul, "Agency, Psychology and the Self: The Case of Religious Fundamentalism," 2020, pp. 65–75.

⁴³ "Arti Kata Kolot - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed January 22, 2021, <https://kbbi.web.id/kolot>.

⁴⁴ Kunawi Basyir, "Menimbang Kembali Konsep dan Gerakan Fundamentalisme Islam Di Indonesia," *Al-Tahrir*, vol. 14, no. 1 (n.d.), p. 24.

⁴⁵ Wojciech Maksymiuk, "Essence and Nature of Contemporary Religious Fundamentalism as a Threat to International Security," *Rocznik Bezpieczeństwa Morskiego XIV* (November 2, 2020), p. 1.

⁴⁶ "Arti Kata Reaksioner - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed January 22, 2021, <https://kbbi.web.id/reaksioner>.

these characteristics, it is common for this group to often display religious sentiments, do not hesitate to act and behave anarchically when they find something that is not in line with their standards of belief and truth.⁴⁷ Broadly speaking, the clearest characteristic of religious fundamentalism lies in its fanatical self-religious tradition. With this fanatical attitude, they are known to be militant, have total recognition and respect for religious symbols and all their teachings blindly.⁴⁸

In the context of implementing the new normal during the Covid-19 emergency, religious fundamentalism can be traced to the attitude of religious groups or organizations that emphasize more negative responses to the Covid-19 prevention and handling agenda. The negative response refers to their resistant reaction and behavior, not complying with and supporting the government's efforts to fight the spread of COVID-19. On the other hand, these groups often use religion as an excuse to fight and justify their actions. No matter how threatening the existence of community groups outside them, they try hard and force themselves to keep doing what they believe to be the truth. This happens because they understand religion normatively, without being balanced by a logical thinking process and in-depth study through science. That is why, on many occasions, groups often clash with religion, sanins and Covid1, that Covid-19 is part of a certain group's efforts to carry out a mission to weaken the existence of their religion or belief, so that following the rules for dealing with Covid-19 is the same as making religion stronger. weak and threatened.⁴⁹ Because of this way of thinking, this group prefers to continue to carry out normal religious activities or activities, holding religious rituals in places of public worship without implementing health protocols as recommended by the government.

⁴⁷ Nan De Graaf and Dingeman Wiertz, "Secularization, Religious Fundamentalism, and Religious Extremism," 2019, pp. 260–280; Andrew Heywood, "Religious Fundamentalism," 2012, pp. 281–310; Dianne Kirby, "The Rise of Religious Fundamentalism," 2019, pp. 343–357.

⁴⁸ See Zainuddin Syarif and Abd Hannan, "Islamic Populism Politics and Its Threat to Indonesian Democracy," *Al-Tahrir: Jurnal Pemikiran Islam*, vol. 20, no. 2 (2020), pp. 251–277.

⁴⁹ See Hannan and Muhaimin, "Teologi Kemaslahatan Social-Phsyical Distancing dalam Penanggulangan Covid-19."

In Indonesia, the real portrait of the phenomenon of religious fundamentalism that contrasts religion with Covid-19 is reflected in the existence of a non-active mass organization, the Islamic Defenders Front (FPI).⁵⁰ As a religion-based movement, FPI's fundamentalism is clearly reflected in many things, ranging from their religious movements which tend to exhibit the practice of anarchism, mass mobilization which is often followed by acts of violence.⁵¹ In the context of implementing the new normal policy, FPI's reactionary actions can be found in their disobedience to the health protocol rules issued by the government, such as at the Prophet's birthday celebration held at Patemburan, Central Jakarta, then a religious event at Megamendung, Bogor Regency.⁵² The two religious events are known to invite the arrival of thousands of masses without being followed by the implementation of strict health protocols.

As a global concept, the problem of fundamentalism does not only exist and plagues Indonesia, but also in other world countries, especially countries that so far have strong (non-secular) religious roots such as Pakistan, Iran, India, and so on. The emergence of the practice of religious fundamentalism in the midst of the new normal era, in the end, has attracted attention and concern from many groups, especially religious academics. To respond to this condition, some of them invite the global community to re-instill the values of religious universality, so that the relationship between religion and the fight against Covid-19 does not exist in a relationship of contradiction or negation between one another,

⁵⁰ Machfud Syaefudin, "Reinterpretasi Gerakan Dakwah Front Pembela Islam (FPI)," *JURNAL ILMU DAKWAH*, vol. 34, no. 2 (2014), p. 18; See Assyaukanie, "Religion as a Political Tool: Secular and Islamist Roles in Indonesian Elections," *Journal of Indonesian Islam*, vol. 13, no. 2 (December 1, 2019), p. 454.

⁵¹ Sholihul Huda, "Fpi: Potret Gerakan Islam Radikal Di Indonesia" (n.d.), p. 16; Ahmad Najib Burhani, "Lessons from Madura: NU, Conservatism and the 2019 Presidential Election," no. 2019 (2019), p. 9; Ahmad Najib Burhani and Deasy Simandjuntak, "The Ma'ruf Amin Vice-Presidential Candidacy: Enticing or Splitting Conservative Votes?," *ISEAS - Yusof Ishak Institute*, vol. 51, no. 2018 (September 4, 2018), p. 8.

⁵² Permadi, "Kasus Kerumunan Di Megamendung, Polisi Panggil Ahli Untuk Dimintai Pendapat"; Triyogo, "Kasus Kerumunan Petamburan, Polda Metro Jaya Resmi Menahan Rizieq Shihab."

but complements and strengthens each other. Various religious ideas were also raised as an effort to find common ground between religion and the agenda for handling Covid-19, one of which is by reviving religious moderation. In relation to the explanation of religious moderation in the midst of the Covid-19 pandemic, it will be fully explained in the following sub-chapter.

Moderation Theology in the New Normal Era

The problem of crowds in the midst of the implementation of the new normal and restrictions on public social activities, practically invites the attention and concern of many groups, especially government officials who structurally develop the duties and responsibilities of carrying out the Covid-19 eradication agenda. In this regard, religious fundamentalism that insists on holding religious events in the midst of the threat of the Covid-19 pandemic, not only has the potential to threaten people's health, but more than that, it has also made the agenda for handling Covid-19 more difficult. That imposing social activities in the form of crowds in public spaces without confirming the rules of health protocols means easing the movement of the virus, so that it has great potential to make the spread and transmission more widespread and higher. In response to this problem, a number of groups have voiced that the government should strengthen the COVID-19 prevention agenda, both culturally and structurally. On the structural aspect, calls for strengthening of Covid-19 appear so that the government will further emphasize legal regulations. Meanwhile, in the cultural aspect, many parties have called for the government to be more active in campaigning and reaffirming the values of religious moderation. By strengthening the values of moderateism, there is hope that religious egoism in the midst of the Covid-19 pandemic can be suppressed to a minimum.

In a global context, the discourse on religious moderatism is not a new thing, this term has been around for a long time, and it can even be said that it is one of the popular themes that is often studied by many social thinkers, especially those working in the socio-religious and socio-

political fields. In political studies, moderateism is identical as a middle-track political ideology, meaning that it is not extreme right towards capitalist liberalism as adopted by the United States, nor is extreme left in the form of communist socialism as adopted by the Republic of China.⁵³ To borrow the language of Anthony Giddens, moderateism in politics presupposes the creation of a middle way politics (the third way) in order to bridge the two extreme political poles, capitalist and communist.⁵⁴ Meanwhile, in terms of religion, moderateism contains the meaning of an understanding that upholds the value of balance, in the sense that it does not lean towards the right and not the left. The term rightism here presupposes fundamentalist radical groups such as Wahhabi puritans in Islam and orthodox circles in Christianity, while the term leftism is intended for secular liberal groups who place great emphasis on rationalism.⁵⁵ Religious moderateism is a tradition of religious thinking that focuses on balance, not favoring one of the two. By its nature, religious moderatism emphasizes the value of universality, dynamics, and contextual reading.⁵⁶ Universality refers to his attitude that is always open and open to groups outside them, in a non-exclusive sense. While the dynamic value refers to its flexible characteristics, meaning that it is easy to adapt to existing social changes. The contextual term presupposes that it is always responsive to the latest social issues.⁵⁷ This includes responding to the implementation of the new normal policy in the midst of the Covid-19 emergency.

⁵³ Rudolf Klein, "The Politics of The Third Way," 2019, pp. 186–209.

⁵⁴ Peter Kolarz, *Giddens and Politics beyond the Third Way*, 2016; Klein, "The Politics of The Third Way"; Vicente Navarro, "Is There a Third Way? A Response to Giddens's the Third Way," *International journal of health services: planning, administration, evaluation*, vol. 29 (October 1, 1999), pp. 667–77; Gwyn Bevan, "A Third Way," *BMJ*, vol. 333, no. 7561 (July 29, 2006), pp. 252–253.

⁵⁵ See Basyir, "Menimbang Kembali Konsep dan Gerakan Fundamentalisme Islam Di Indonesia."

⁵⁶ Akmaliah, "The Demise of Moderate Islam"; Saidurrahman, *Penguatan Moderasi Islam Indonesia Dan Peran PTKIN; Moderasi Beragama Dari Indonesia Untuk Dunia*, (Yogyakarta: LKiS, 2019).

⁵⁷ Kasmuri Selamat, *Moderasi Islam Perspektif Teologi Dan Sejarah*, (Jakarta: Kalam Mulia, 2019).

Theoretically, the term religious moderatism is identical with four elements; *al-adâlah* (fair), *al-tawassut* (middle), *al-tawâzun* (balance), and finally *al-tasâmuh* (tolerant).⁵⁸ *Al-adalah* means justice, equal, impartial, clinging to truth, can also be interpreted not arbitrary. If you refer to this understanding, religious moderatism means not imposing your will, not being selfish, and not promoting one-sided interests. Concretely, no matter how sacred religious rituals are, they must pay attention to the surrounding environment, especially when it comes to the public benefit. While *al-tawassut* has the meaning of the middle, the place or direction between two edges. That means, moderate religion requires self-effort so as not to be trapped in extreme right and extreme left understandings. The third element is *al-tawâzun*, which means balance. In religion, the concept of balance is translated by paying attention to self-needs, between outer and inner needs, between worldly needs and the needs of the hereafter. Also included in this definition is the integration of reason and religion. That in responding to social phenomena and current problems, it is not enough to just base it on a normative basis based on religious texts, but there is a need for elaboration with reason and its products, such as science, technology and so on. The last element is *al-tasâmuh* or tolerance, meaning that religious behavior carried out must be within the limits of measurement or reasonableness that is still allowed.⁵⁹ That even though religion is a primary need and contains the value of sacredness, in practice it must also pay attention to the principles of norms, especially if it is related to the general good.

Apart from that, the principle of religious moderation related to the implementation of the new normal policy can also be explored from a religious perspective. From an Islamic perspective,

for example, in Islam the recommendation to be moderate in responding to the Covid-19 pandemic shows that the religious basis is quite clear, both textually and historically. Textually, there are at least three hadiths that talk about Tha'un's disease, each narrated by Hafsa bint Sirin, Aisyah Ra, and Usamah Ra. Not to mention the explanations of previous scholars, such as al-Hafiz Ibn Hajar al-Asqalani (1372-1449), he has given a fairly clear description. Starting from dangers, threats to include aspects of countermeasures as clearly stated in his monumental work, *Badzlu al Maun Fi Fadhli al Thaun*.⁶⁰ Meanwhile, historically, the theological foundation of moderateism related to the emergency situation of the Covid-19 pandemic can be found at the time of the prophet to the companions. Referring to the explanation of Ibn Hajar al-Asqalani, there are at least two major outbreaks in Islamic history; first, the plague event in the period before the birth of the prophet. As is well known Abraha's attack on the Kaaba in Mecca failed because the general Habasyah and his troops were afflicted with a plague such as smallpox; Second, the plague incident during the Caliph Umar bin Khattab. During the caliphate of Umar, Tha'un's infectious disease attacked the Arabian peninsula. Areas such as Baghdad, Algeria, and Iraq were the most affected areas, even at that time the epidemic claimed thousands of victims.⁶¹

If you reflect on the explanation above, it is clear that disease in the form of a plague is not new in Islam, in fact it has been recorded for a long time since the time of the prophethood and the companions. Likewise with the prevention and handling efforts, starting from the recommendations of health protocols such

⁶⁰ Nidia Zuraya, "Hujjatul Islam: Ibnu Hajar Al-Asqalani, Penulis Kitab Fath Al-Bari (2)," *Republika Online*, last modified April 17, 2012, accessed July 15, 2020, <https://republika.co.id/berita/dunia-islam/khazanah/12/04/17/m2lur6-hujjatul-islam-ibnu-hajar-alasqalani-penulis-kitab-fath-albari-2>.

⁶¹ Ibn Hajar Al-Asqalani, *Ba'z al-Mâ'ûn Fi Fadh Li al-Th a'ûn* (Riyadh: Dâr al-Ashimah, 1991); Saifuddin Zuhri Qudsy and Ahmad Sholahuddin, "Kredibilitas Hadis dalam COVID-19: Studi atas Ba'z al-Mâ'ûn fi Fadhli al-Thâun karya Ibnu Hajar al-Asqalani," *AL QUDS: Jurnal Studi Alquran dan Hadis*, vol. 4, no. 1 (May 11, 2020), p. 1; Uus Rustiman, "Wabah Pandemi Dalam Manuskrip Badzli Al-Mâ'un Fî Fadhli Ath-Thâ'ûn Karya Ibnu Hajar," last modified April 29, 2020, accessed July 15, 2020, <https://www.persis.or.id/wabah-pandemik-dalam-manuskrip-badzli-al-mun-f-fadhli-ath-thn-karya-ibnu-hajar>.

⁵⁸ Zainuddin Syarif and Abd Hannan, "Kearifan Lokal Pesantren Sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura," *ISLAMICA: Jurnal Studi Keislaman*, vol. 14, no. 2 (March 1, 2020), pp. 220–240.

⁵⁹ Abd Hannan, "Islam Moderat dan Tradisi Populer Pesantren: Strategi Penguatan Islam Moderat di Kalangan Masyarakat Madura melalui Nilai Tradisi Populer Islam Berbasis Pesantren," *Jurnal Sosiologi Dialektika*, vol. 13, no. 2 (May 16, 2020), p. 152.

as keeping a distance, not creating crowds, and avoiding social activities that have a large potential to cause crowds. If all these recommendations are translated into the realities of life today, absolutely all of them contain relevance to the dynamics of handling Covid-19, including the implementation of the new normal policy in an effort to break the chain of spread and transmission of Covid-19.

Fundamentalism and the Future of Religious Moderation in the New Normal Era; a Theoretical Analysis

In the midst of an emergency situation due to the current Covid-19 pandemic, it must be admitted that the emergence of the practice of religious fundamentalism directly has caused quite a crucial problem. The great danger of religious fundamentalism is not only because of their normative, literal, and rigid religious way of thinking, which tends to contradict religion and reason. But more than that, also because of their religious behavior which tends to highlight an anarchist attitude, even in certain situations they often display acts of violence.⁶² In the context of dealing with and handling Covid-19, learning from religious events in many countries that have occurred in recent months, religious fundamentalism has created its own social upheaval in society, as well as making the handling of Covid-19 more complicated and difficult.

As part of a religious phenomenon, fundamentalism is actually not new. He has existed for a long time, even in practice has appeared since the time of the prophethood. In the history of Islam, religious fundamentalism has many names, ranging from the terms *ushûliyah Islamiyah* (Islamic principles), *Bai' is Islam* (Islamic revival), and *harakah Islam* (Islamic movement).⁶³ *Although they have different terms, but in general this group has the same religious typology rooted in the religious traditions of the Khawarij during Ali's caliphate. Apart from Islam, there is also a flow*

*of religious fundamentalism in Christianity whose existence is dominated by revivalism in Europe such as anabaptism, puritanism, pietism, and methodism which were born more or less from the 16th to 18th centuries.*⁶⁴

The connection with religious moderation in the new era of Covid-19, the great danger of fundamentalism for the future and the continuation of religious moderation, can be seen from three (3) things; First, fundamentalism is identical with the tradition of normative and textual religious thinking. This tradition refers to their religious paradigm which places great emphasis on religious rules or norms as a single basis, especially those that come directly from religious texts such as scriptures and the like (textual text).⁶⁵ Because of this paradigm, this group tends to ignore ideas that come from outside of religion, and often even contradict them. In the case of dealing with Covid-19 in the new normal era, the normative and textual attitudes of fundamentalism groups are clearly illustrated by their religious paradigm which often clashes religion and all its texts with Covid-19 health protocols such as social distancing rules, social restrictions, and temporary cessation of religious ritual activities. in places of public worship; second, fundamentalism is thick with exclusivism, in many religious literatures, exclusivism is synonymous with an understanding that tends to separate itself from society.⁶⁶ In religion, they assume that they are a representation of a single truth, while the outside group they perceive as the others, do not have a foothold and standard of truth as they believe. Because of this paradigm of thinking, they prefer to keep their distance, closed and closed themselves from groups outside them. In terms of handling Covid-19 in the new normal era, religious exclusivism can be traced to the existence of religious organizations that choose to continue carrying out religious events, even though previously there was a policy from the government through religious authority institutions

⁶² See Studien, "Brazil and Coronavirus"; Maksymiuk, "Essence and Nature of Contemporary Religious Fundamentalism as a Threat to International Security."

⁶³ Muhamad Hizbullah, "Dakwah Harakah, Radikalisme, dan Tantangannya di Indonesia," *Sykat Al-Anwar; Jurnal Kajian Islam dan Masyarakat*, vol. 29, no. 2 (n.d.), p. 14.

⁶⁴ Rusydi M Yusuf, "Puritanisme dan Perkembangan Pendidikan Amerika Masa Kolonial," *Buletin Al-Turas*, vol. 6, no. 1 (2020), p. 14.

⁶⁵ See Abi-Hashem, "Religious Fundamentalism and Terrorism."

⁶⁶ Nur Rosidah, "Fundamentalisme Agama," *Walisongo*, vol. 20, no. 1 (2012), p. 24.

regarding the prohibition of making crowds; third, fundamentalism contains the image of extremism, which means very hard, firm, fanatical, people who go beyond the limits of habit (law and so on) in defending or demanding something.⁶⁷ Thus, extreme religion means expressing religion in ways and forms that transcend boundaries, both in terms of teachings and rituals. On many occasions, extremes in religion are also referred to as radicals, this term refers to religious attitudes that tend to highlight violent, violent, and charismatic behavior. In many countries, religious extremism groups receive a lot of attention, criticism, and even rejection. This is because the typology of their understanding and movement uses an intimidating rather than persuasive approach, so that it often triggers social turmoil and chaos in the community.⁶⁸ In the context of handling Covid-19 in the new normal era, fundamentalism in the form of religious extremism is clearly illustrated in the religious attitude of the Islamic Defenders Front religious organization which at that time opposed government policies or regulations, continued to carry out religious events even though previously there had been a ban from the authorities.

To this extent, it must be admitted that the problem of religious fundamentalism has become a serious problem for the future of religious moderates. Therefore, there needs to be a special response and effort from all parties to strengthen it again, namely by reviving the values of moderateism, especially those that are based on the values of justice, balance, moderation, and tolerance. In the context of dealing with Covid-19, the four values of moderation above can actually be reduced to three major concepts; rational, inclusive and contextual.⁶⁹ Rational means according to the mind and logical considerations, based on sound mind, compatible with reason. Moderate diversity in a rational sense means making reason and its products as a part of understanding and carrying

out religious orders, so that religion is not only interpreted as belief, but also belief. In the context of dealing with Covid-19 in the new normal era, moderation in a rational sense presupposes the presence of the ability of reason and its derivatives such as science, technology, and the use of medical devices. Included in this category is compliance with health protocols such as social-physical distancing in an effort to control and break the chain of transmission of Covid-19.

The next is inclusive, inclusive is the awareness to fuse with community groups outside of oneself. Moderatism in an inclusive sense presupposes a religious attitude that always upholds togetherness, so that with it there is a willingness and ability to comply with all forms of regulations that have been produced together. This includes implementing comprehensive health protocol regulations such as maintaining distance and eliminating religious events that can invite crowds and crowds. The last value of moderatism is contextual, which emphasizes the context, responding to a problem while still considering the situation related to the incident. Religious moderation in a contextual sense presupposes an attitude of self to always be open and open to developments that occur in society and the social changes that exist in it. Utilizing science and technology as a means of solving problems (Covid-19). Not vice versa, making previous values as a single perspective to understand the present reality (Covid-19).

Conclusion

There are three important points that conclude this study, namely; *First*, one of the crucial problems that often hinders the agenda for the prevention and handling of Covid-19 in the era of new habits, namely the problem of religious fundamentalism. In practice, the big problem of fundamentalism is caused not only by their behavior and thoughts that tend to be normative and textual, but also because of their arrogance, which often contradicts religion with external reality, including the agenda for handling Covid-19; *Second*, in terms of handling Covid-19 in the new normal era, the problem of religious fundamentalism is carried out by religious groups or organizations that insist on holding religious social activities in places of public worship,

⁶⁷ "Arti Kata Ekstrem - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed January 22, 2021, <https://kbbi.web.id/ekstrem>.

⁶⁸ Akhmad Siddiq, "Islamic Pluralism in Indonesia: Comparing Fundamentalist and Liberalist View," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, vol 1, (October 9, 2015), p. 131.

⁶⁹ See Hannan, "Moderatisme dan Problem Konservatisme Beragama di Tengah Pandemi Global Covid-19."

even though previously there were tightening policies and social restrictions from the local government so as not to hold social activities. which has great potential to invite crowds and crowds, including religious activities; *Third*, the rise of religious fundamentalism in the midst of implementing the new normal policy, in addition to making the Covid-19 response agenda more difficult, it also creates its own problems for the future of religious moderation. The problem refers to the paradigm of their religious thinking and behavior which more often emphasizes anarchism, violence, and religious fanaticism so that it often triggers social unrest and conflict in society. This is clearly contrary to the principle of moderation which in practice places great emphasis on the values of justice (*al-adâlah*), middle (*al-tawassut*), balance (*al-tawâzun*), and tolerance (*al-tasâmuh*). In relation to strengthening religious moderation in the midst of the implementation of the new normal Covid-19, these four values presuppose three attitudes; 1) Rational, this attitude implies the presence of common sense through the use of thought and logical considerations. That to be able to respond to the Covid-19 phenomenon, it is necessary to have a comprehensive perspective, namely by combining religious perspectives and the ability of reason and their products such as science, technology, and so on; 2) Inclusive, not separating themselves from other groups or groups. This attitude presupposes a religious attitude that always upholds togetherness, so that with it there is the willingness and ability to comply with all forms of regulations that have been produced together. Including in carrying out health protocol regulations as a whole, and; 3) Contextual, being moderate in this sense is always addressing the problem while still considering the situation or developments related to the incident. In the context of handling Covid-19 in the new normal era, contextual means willingness to be open and open to all changes and developments in the latest science, such as the use of technology and medical approaches.

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