

MEANING OF RELIGIOUS MODERATION AND RADICALISME

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Abstract

In this context, Indonesian society faces challenges in understanding and interpreting the Islamic religion. There are two large groups in Islam, namely conservative and scripturalist groups who tend to be rigid in interpreting the teachings of the Koran, and inclusive and pluralist groups who accept differences and new traditions in accordance with the teachings of the Koran. The views of contemporary ulama, especially from the Syafi'i School of thought which is dominant in Indonesia, towards radicalism. Ulama are considered to have a key role in stemming and minimizing radicalism by prioritizing moderation in contemporary Islamic views. The concept of moderation in the context of contemporary Islamic understanding. Moderation is seen as a middle attitude that reflects justice, balance and tolerance. Some scholars, such as Sheikh Yusuf Qardhawi, teach that Islam is a moderate and balanced religion. Religious moderation, especially in contemporary Islamic views, plays an important role in dealing with radicalism. Nusantara ulama have the responsibility to minimize hardline Islamic movements by prioritizing the values of moderation, justice and balance in understanding the Islamic religion. In this way, it is hoped that Indonesia can face the challenge of radicalism in an effective way and maintain harmony between religious communities

Keywords: moderation, Islam

1. INTRODUCTION

If the religions in Indonesia ensure the essential truth, the meaning of religion has a truth that cannot be denied (Quraish Shihab, 2001: 2017). So that within one religion there may be more understanding about religion (M. Husein, 2007: 674). It is the same with Islam in understanding its religion, until now there are still at least two large groups, namely people who are conservative and scriptural, exclusive (rigid, in interpreting the verses of Allah's Word (Al-Qurán) as we know, and never taking part in combining it with the conditions of the times they are facing) , also an inclusive, pluralist people, who are still able to accept differences and new traditions (still in accordance with Allah's words, namely the Al-Qurán) (Mujib Ridwan, 2019: 23).

However, since the 1980s, different developments in da'wah have emerged in Indonesia. (Shaykh Idarham, 2012: 39). Since that day, various movements of Islamic spreading organizations from abroad began to visit Indonesia, often known as Trans-National. The meaning of Islam for Trans National is a meaning for an international political movement that seeks to change the world order with a fundamentalistic, strict and very puritanical religious stance (Abdul Fattah, 2019: 102).

Society's innocence towards religion can provide a very broad path for a new understanding of Trans-National Islam in providing a broad understanding, inseparable from what radicalism is, by making all of its followers wider and its exclusivism stronger. There are many forms of pre-popaganda understanding of radicalism through the publishing sector of imported books, translated books, magazines, newspapers, even radio broadcasts or even illegal radio broadcasts which are very disturbing. Radicalism which leads to acts of terrorism is now a problem that is

no joke for Muslims in Indonesia today. This issue can result in Islam being judged as a religion of terrorism and Islam being judged as favoring violence when spreading its religion. Even though this estimate is too easy to refute, it is true that the perpetrators of terror in Indonesia are indeed Muslims, namely hardline or extreme Muslims. This is very damaging to the psychology of Indonesian Muslims in general.

Religious moderation specifically in contemporary Islamic views regarding the rise of radicalism in Indonesia. And the role of ulama is one that is needed to stem radicalism in Indonesia. Considering that the entire school of Islam in Indonesia is Imam Syafi'i, the understanding is Ahlus Sunnah wa al Jama'ah (Khalista, 2010: 105). So this is where the role of ulama is to minimize and stem radicalism in Indonesia by interpreting moderation in contemporary Islamic views.

2. RESEARCH METHODS

This research provides a comprehensive picture of the thoughts and steps taken by thinkers and ulama regarding the issue of religion and radicalism in Indonesia. The data for this research are all journals obtained from literature review journals which contain the meaning of religious moderation and radicalism studied, methods for searching articles in research journal databases and searching via the internet. The database search used was Google Scholar from 2019 to 2023.

3. DISCUSSION RESULT

Moderation of the Understanding of Contemporary Islam

Recently it has become a matter of opinion on social media. In fact, in the modern era, a good form of Islam is to be a moderate Muslim, namely in the middle and not too extreme, in other words, not to be a strict Muslim (Syaikh Idarham, 2011: 17). Moderation itself comes from the English word "moderation" which means moderation and an attitude of moderation (Purwo Atmojo, 2000: 195). Also in Arabic it is middle, this is reflected in one of the verses in surah Ar-Rahman verses 7-8 as follows:

Translation: "He has raised the heavens and He has created scales (justice and balance . So that you do not exceed the limits in those scales. (QS Ar-Rahman/55: 7-8). (Department of Religion of the Republic of Indonesia, 2019: 55)

Sheikh Yusuf Qardhawi's view is that behind the attitude of Islamic teachings is al-wasathiyah (moderate) and tawazun (balance) (Hammudah Abdalati, 1982: 36). Muslims are usually called ummatan wasathan, which is equal and balanced. According to Western thinkers, moderate Muslims themselves are considered very suitable for living in peace and harmony with all people in the world. Meanwhile, radical Muslims are very dangerous because they have a mission to shift the West and regain the prosperity of Islam that has been lost. (Ahmad Satori Islam, 2007: 15-16). It has several moderation systems, including the following: First, is A'dalah or justice. Second, at-tawazun (balance). Third, the principle of tasamuh (tolerance). These three references are stated in the NU (Nahdlatul Ulama) sermon (Sahabat Ilmu, 1991: 45). It is the largest Islamic religious organization in Indonesia which currently still uses the ideology of Ahlu Sunnah wa al Jama'ah.

Contemporary Islamic Obstacles

What makes Islam a perfect religion today is its balance (Shaykh Idarham, 2021: 17). Balance is one of the social imperatives that applies to every actor in life. In the Al-Qur'an itself it is stated that Muslims are the ummatan wasathan, namely the same people and in the middle (Abu Hasan Ali Nadwi, 1987: 73). It would be better if we look at the historical journey of the Muslim community and pay more attention to the consequences of the large number of

adherents who are not being supervised with accurate tasks towards leading to an advanced world civilization.

As with its history, the spread of Islam almost and very often ensured that there were obstacles. These obstacles changed from century to century in line with the development of Islamic civilization. (Maulana M. Syuhada, 2013: 13). With the increasingly perfect development of Islamic civilization, the Islamic religion is faced with various kinds of civilizational obstacles in the contemporary era which require Muslims to stand up again and carry out direction and organize and maintain life.

As mentioned, the obstacle to contemporary Islam is the creation of neo-imperialism (Anjar, 2020: 18). The colonialism experienced by Muslims in the current era is a negative impact that is even more terrifying than colonialism in the era of physical colonialism in ancient times. The greater consequence of neo-imperialism is the reduction of the ancestral values of an original culture, in other words, Islamic teachings in the lives of Muslims are eliminated due to westernized values, that is, hidden understanding that will slowly destroy the understanding of Muslims. slow. The same goes for capitalization, liberalization and globalization (bagir al-afif, 2007: 15).

World developments mean that the Clash of Civilization will never be allowed again. Everyone who arrives from the west is accepted for universal values that can become a civilization that must be followed because it is a good way. The most contemporary part of Clash of Civilization is the amount of radicalism that has entered. The emergence of political news in the name of Islamic radicalism has become an obstacle for Muslims to explain and clarify it. The phenomenon of Islamic radicalism is a form of historical-sociological phenomenon which is an impact that is much debated and discussed in the implementation of world politics and civilization due to the power of social media which has a big influence in creating perceptions of people in the world (Alfanny, 2010: 120).

Furthermore, the impact of radicalism which has resulted in acts of terrorism is now a very important problem for Muslims in Indonesia today. There are two issues that cause Islam to be considered a religion of terrorism and also because Muslims are considered to be very fond of resorting to violence to spread their religion. Even though this action is easy to deny, the fact that the perpetrators of terrorism are Muslims who are hardline Muslims is very troublesome and disturbs the thinking of Muslims as a whole.

Movement of Indonesian Ulemas to Stem Radicalism in Indonesia

Ulama scholars are one of the public figures who have a big influence on the religion of Islam. The meaning of 'ulama' actually comes from the word *álim* which means someone who has extensive religious knowledge (Uitgeverij, 2002: 5). And what is meant by 'ulama' is also explained in the word of Allah, Surah Al-Fathir verse 28 as follows:

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Translation: "(Similarly) among humans, living moving creatures, and livestock there are various colors (and types). Among the servants of Allah who fear Him, only the ulama. 635) Indeed, Allah is All-Mighty, Most Forgiving" (QS Al-Fathir/35: 28). (Indonesian Ministry of Religion, 2019: 35)

As Allah says in the Qur'an, it is clear that people who are called 'ulama' are people who are very afraid of Allah, because they have and understand the natural sciences regarding Allah's creation (Uitgeverij, 2020: 120). Putting it in more precise terminology, one of the ulama is a scholar in the world and even in the afterlife. Not only do you really master the knowledge of Allah's Word (Al-Qurán), but you also master world knowledge. Because world science is the most important milestone for recognizing problems that will be raised as civilization develops (Agus Musthofa, 2009: 10).

Ulama are also known as one of the successors of the Prophets (Said Agil Husin Al-Munawar, 2009: 3). As a result, in their development, they also had to carry on the baton of the prophets' struggle in spreading Islam (M. Al-A'zami, 2008: 67). Islam itself began to enter Indonesia in the 7th century AD (Badri Yatim, 2013: 194). When the religion of Islam spread in Indonesia, the most famous people fighting for it were the Wali Sembilan and what we usually call Walisongo (Agus Sunyoto, 2014: 5).

The system of spreading Islam in Indonesia began with several accurate and strategic paths. First, *tadrij* (gradual), because there are no teachings that are used suddenly, behind that they have to go through adjustments, often even outwardly which are contrary to Islamic teachings. But that's just a strategy. For example, among them they are allowed to drink palm wine, eat pork, and believe in *danyang* and *sanghanyang* (A. Hismy, 1984: 60). Gradually they were justified. Second, *'adamul haraj* (do no harm). All saints who brought Islam never disturbed their culture or traditions, nor did they disturb their religion and beliefs, but strengthened it in a pure way (Thomas W, 1977: 122). This method was taught and practiced by the Prophet Muhammad. Primarily justifying and teaching morals, then continuing with learning the Shari'ah (A. Mustofa, 2010: 46). There is also a theory taught by Walisongo which is actually based on the understanding of *Ahl al Sunnah Wa Al-Jama'ah*. *Ahl Al-Sunnah Wa Al-Jama'ah* in a typical way shows a very distinctive form, not standing the same as the construction of Sunnism in the early era, even though it is a particular thing and still exemplifies the general pattern of Sunnism (Achmad Muhibbin, 2020: 6).

There are also differences between Sunnism in Middle Eastern countries compared to Indonesia in terms of social, political, cultural and religious forms (Muhammad Ramdhany, 2017: 48). If in Middle Eastern countries, for example Saudi Arabia, has made the same understanding in a way, which is a form of monarchical design for a very textual understanding of religion, and in Indonesia, the understanding of religion is even more moderate and contemporary because Islam is in Indonesia in a local form. which has strong traditions. In its development, the understanding was even the same in a sociological sense and in the end it was often referred to as Traditional Islam, in other words Archipelago Islam (Jalaluddin Rakhmat, 2000: 120).

All saints are fully aware that the current multiennial, multicultural and multilingual archipelago is for them a great gift from Allah and there is nothing like it (M. Atho Mudzar, 2001: 12). It is true that this great gift should be accepted and grateful for by protecting, preserving and developing it. Others are denied by being killed and destroyed using names based on religious authenticity or contemporary names. In the middle of the Islamic boarding school, from the start, there has been an effort to continue and develop the legacy of the way that was exemplified by the saints of Allah. Therefore, what has previously been attempted by all guardians, can continue and continue to be preserved and empowered in a way that is full of danger, most especially, when entering the present century in the era of globalization which will be destroyed due to the boundaries of ethnic, cultural, language, religion and their boundaries (Agus Sunyoto, 2019: 10). The emergence of contemporary sections which have the specific aim of purifying Islam, also upholding the values of the Islamic religion, and always providing resistance that is very anarchic or brutal in nature, is now increasingly adding to the anxiety of Muslims. Some Muslims have an attitude like this which is then researched as a hardline radical Islamic movement which then creates the goal of radicalism which is followed as the Indonesian hardline Islamic Current.

The emergence of hard-line Islamic teachings in Indonesia, which brought many radical ideas into Indonesia, in time aroused the feelings of all Indonesian ulama, most importantly NU ulama. Looking for ways to stem the radicalism movement in Indonesia, now several major NU

clerics define the form of the movement, namely: First, Said Aqiel Siradj, . Explaining that to reduce the radicalism movement in Indonesia which has eroded the bones of the unity of the Indonesian nation, the movement carried out by Said Aqiel Siradj is by means of preaching, learning, discussions, writing books, even indoor lessons. Indeed, the solution to stem the radicalism that exists in Indonesia is by providing understanding and experience of religion according to its path and in fact this religion has descended on the world with rahmatan lil 'alamin (Said Aqiel Siradj, 2009: 182). Evidence of the message that Allah mentioned is throughout history and can be proven in the houses or buildings of the Madinah community organization (Yathrib) which was chaired by the Prophet Muhammad. In the Medina charter (Kompas, 2009: 17).

Muhammad Quraish Shihab, In the 21st Century, it is known as the development of science and technology and the rapid and even spread of globalization, the need for new ways of preaching and participating in and anticipating the emergence of radical movements or understandings. Quraish Shihab, who is an Indonesian scholar of Qur'an interpretation, has proven his ability to stem radical movements in Indonesia through preaching, essays, writings, and even participating in several Islamic organizations in Indonesia. In one of his sermons, he once said that in stemming the hardline Islamic movement in Indonesia, when preaching, you should also pay attention to the purpose of the mission first. To urban communities (Quraish Shihab, 2006: 359). So the way that must be done is by paying attention to religion itself, one of which is by demanding an increase in the understanding of the people towards its teachings, namely the religion of Islam, they must always try to protect themselves from forms of ugliness regarding its purity, which ultimately continues to be supported by scientific papers that clearly touching the heart and even soothing. Meanwhile for rural residents (Quraish Shihab, 2006: 398). In line with previously, da'wah has become a shortcut that can be used to preach da'wah bil hal or da'wah about development. This path is one of the main requirements so that an organization can develop in an organized condition, as well as foster unity, cooperation and movement in a better direction (Quraish Shihab, 2006: 396-398).

Third, Yahya Zainul Ma'arif, the proliferation of hardline Islamic ideas means that all Indonesian ulama must be ready to take active action to stem the spread of these radical ideas, it cannot be denied that one of Aswaja's charismatic ustadz, Buya Yahya. The path that Ustadz Buya Yahya took in stemming and anticipating the radicalism movement in Indonesia was by preaching, both directly and online by distributing Islamic religious study sites. Apart from that, Ustadz Buya Yahya is not only active on social media, but Ustadz Buya Yahya is also active in Islamic organizations and often has open discussions and deliberations with the elites of radicalism movements from Indonesia and even in the world, one of which is. Salim Bajri and Ahmad Thoharoh, with various ideas to avoid feuds among society. And society can choose which teachings are truly in accordance with the foundations of the Koran and Hadith (Buya Yahya, 2017: 18).

Fourth, A. Mustofa Bisri, the rise of radicalism in Indonesia has shaken the unity of the Republic of Indonesia and made A. Mustofa Bisri take part in stemming radical movements, one of which is in the following ways: book compositions, poetry, short stories and scientific works. which teaches the ummatan washingatan in religion. As for his famous book, "The Illusion of an Islamic State", politically, this book is a reminder for the Indonesian people from being a nation state to becoming an Islamic country like Saudi Arabia, as is often published by radical members about the establishment of the caliphate. , this problem is not only a danger for the Indonesian people but also the Muslim community itself.

As an Indonesian nation, the transformation into a religious country will result in a reduction in cultural richness and freedom of religion, not only for non-Muslims but also for Muslims

themselves. For non-Muslims, this change can cause them to feel psychological and social alienation within the country. who understand the beliefs they adhere to. Not only that, for Muslims, freedom will change them from having their beliefs decided for the sake of political interests, in the end, the Islamic religion will sway towards its final goal and will no longer be on the path that was initially revealed (Musthofa Bisri, 2010: 220).

And in the end, these are the various movements carried out by the Alim Ulama Nusantara to stem and minimize the hard-line Islamic movement in Indonesia, which has been represented by several NU Alim Ulama who have a very large and broad influence on the Islamic religion Ahl al Sunnah Wal al Congregation in Indonesia

4. CONCLUSION

In essence, the existence of the contemporary group (Modernization) which has a mission to purify Islam, and insists on Islamic values and always provides resistance in the form of anarchy (violence) is increasingly increasing the commotion against Muslims in Indonesia. Some Muslims who responded to things like this became known as radical movements. Radicalism which leads to terrorism is now an urgent problem for Indonesian Muslims today. These two issues have caused Islam to be considered a religion of terror and Muslims are considered to favor violence in broadcasting the Islamic religion. Even though this assumption is easy to refute, the fact that the perpetrator of terror in Indonesia was a hard-line Muslim really puts a psychological burden on Muslims throughout Indonesia.

The solutions offered to prevent the spread of religious radicalism or hard-line Islamic movements, one of which is to re-apply the values of Aswaja NU into social life and educational institutions, actualization which is interpreted as reviving and putting into practice the values that have been taught by Aswaja NU in social life and educational institutions, actualization means reviving and re-practising the values taught by Aswaja NU in the life of society, nation and state, which will hopefully play an important and beneficial role in creating a peaceful life and making Indonesia a strong state in particular, as well as creating world peace in general.

With the solutions offered, it is hoped that radicalism movements will not spread further in state life. Likewise, the younger generation is expected to become citizens who always uphold the values of Aswaja NU which are based on the Medina charter and are at the same time in line with the 1945 Constitution which has been established so as to make the Indonesian nation a nation that applies the motto *Bhinneka Tunggal Ika* in everyday life. .

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