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ISLAMIC MODERATION TO REDUCE RELIGIOUS RADICALISM IN INDONESIA

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Abstract

The issue of radicalism in the name of religion in Indonesia is very worrying. It happened after the reformation that took place in 1998 until Indonesia became the world's spotlight. This research aims to master the extent to which Islamic moderation can reduce religious radicalism in Indonesia. Research procedures use library research. Sources of information come from various readings, especially those related to religious descriptions that can give birth to terrorism. The literature studied, among others, links to sacred texts that serve as justifications in radical movements, which have implications for revolutionary movement actors. The research results show that to reduce radicalism in Indonesia, Islamic Moderation as a middle path is needed, which is compatible with the core teachings of Islam and human nature. Moderate Islam prioritizes the reasonable principle (washatiah) in preaching, which takes the middle path between 2 opposite extreme poles. This Islamic moderation is a method of da'wah that emphasizes the values of Islam rahmatan Lil Alamin. Da'wah is friendly to tradition so that it can grow in a multicultural and multi-religious society.

Keywords: *Islamic moderation, Islamic wasathiyah, religious radicalism.*

Abstrak

Isu radikalisme atas nama agama di Indonesia sangat mengkhawatirkan. Hal itu terjadi setelah reformasi yang terjadi pada tahun 1998 hingga Indonesia menjadi sorotan dunia. Penelitian ini bertujuan untuk menguasai sejauh mana moderasi Islam dapat mengurangi radikalisme agama di Indonesia. Prosedur penelitian menggunakan penelitian perpustakaan. Sumber informasi berasal dari berbagai bacaan, terutama yang berkaitan dengan deskripsi agama yang dapat melahirkan terorisme. Literatur yang dipelajari, antara lain, terkait dengan teks-teks suci yang berfungsi sebagai pembenaran dalam gerakan radikal, yang berimplikasi pada aktor gerakan revolusioner. Hasil penelitian menunjukkan bahwa untuk mengurangi radikalisme di Indonesia, moderasi Islam sebagai jalan tengah diperlukan, yang kompatibel dengan ajaran inti Islam dan sifat manusia. Islam moderat mengutamakan prinsip yang wajar (washatiah) dalam berdakwah, yang mengambil jalan tengah antara 2 kutub ekstrim yang berlawanan. Moderasi Islam ini adalah metode dakwah yang menekankan nilai-nilai Islam rahmatan Lil Alamin. Dakwah ramah terhadap tradisi sehingga dapat tumbuh dalam masyarakat multikultural dan multi-agama.

Kata kunci: *moderasi Islam, wasathiyah Islam, radikalisme agama.*

Introduction

Islam is rahmatan lil alamin, which is often mentioned in some basic religious concepts, but there are still many who have not mastered the true faith. In Quran Surah Anbiya verse 107, Allah SWT said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

It means: And We have not sent thee except as a mercy unto the worlds.

Islam rahmatan lil alamin means compassion for all nature. It is an abstract concept that reinforces the model of liaison between pluralistic, humanist, dialoguist and tolerant people [1]. This concept enhances the utilization and management of nature with compassion[2].

In reality, lately, there are often events that reduce rahmatan lil alamin to be smaller, so that there is a rise in radicalism in Indonesia. To the extent that the Universal Muhammadiyah Leader, Prof. Dr. H. Haedar Nasir, criticized the sharpness of the phenomenon of embedding radicalism to Muslims[3]. At Universitas Airlangga Surabaya, Head of BPIP Yudian Wahyudi revealed the meaning of Pancasila as an antidote to radicalism[4].

It is necessary to understand that the consequences of radicalism caused by religion can be at risk. Often, unnoticed by citizens, a crime has shifted and killed the fundamental values agreed upon by Pancasila. Because, who wants to be torn apart by modern politics is Pancasila, the 1945 Constitution, Bhineka Tunggal Ika and NKRI known as the four pillars as guards and national guards[5]. So if we have acknowledged that our father has completed the distinction into one goal, we believe that the conservative issue is no longer suitable[6].

Radicalism can be minimized through religious moderation. At this time, Islam is again styled as a religion that lacks respect for creativity or curbs freedom[7]. There is still an attitude of Muslims that produces intolerance that stimulates the onset of conflict between religious people, let alone internal religious people that causes damage to the joints of a peaceful and peaceful life[8]. Islam shares protection in every faith and gives freedom of comment, and promotes tolerance[9].

The concept of religious moderation informed by the former Minister of Religion, Luqman Hakim Saifuddin, became an alternative solution in Indonesia's practice of spiritual applications. The application that lately continues to be a concern, the communal conflict between religious people, let alone internal religious people at this time, so quickly arise to the surface[10]. The issue of radicalism on behalf of religion is the case of our nation at this time, the emergence of groups that practice religious teachings that exclusively trigger the onset of intolerance behaviour[11]. This subject can lead to the thought and attitude of radicalism for religious adherents, and this condition should not be allowed because it wants to disturb the stability of the beloved country [12]. The explanation above needs to try research with the title **Islamic Moderation to Reduce Religious Radicalism in Indonesia.**

Literature Review

1. Islamic Moderation

In Islam, moderation can be tried through [13]: a) strengthening the principle of ahlussunnah waljamaah, b) sharing various structured and systematic infrastructure, c) carrying out various activities and d) responding to conditions. Some aspects that support degrading radicalism such as the values of ahlussunnah waljamaah, cultural traditions, the position of scholars in delivering the interplay between religious values and nationality, learning institutions and official schools[14].

2. Religious Moderation to Reduce Radicalization

There have been issues related to religious harmony in recent years, especially in the international interest, thus building religious moderation in the citizens. Religious studies policies and programs should be shown in religious moderation and promote moderate spiritual teachings[15]. The subject was fundamental in the practice of moderate religious education, for Nasution[16] is the learning of tolerance and recognition of all forms of comparison and increase the faith and piety of the teachings of each belief. If this behaviour has been cultivated, there is the hope of maintained harmony among religious groups in Indonesia. This is all an antidote to various behaviours and applications of radical religious understandings, which can be an obstacle to spiritual peace[17]. Religious moderation and religious harmony initiated by the Ministry of Religion theoretically have four markers: national commitment, anti-violence, accommodating local culture, and tolerance[18]. This religious moderation has become the government's federal program, and we hope that the socialization of religious moderation can be experienced by all elements of the citizens in the future.

3. Religious Moderation for Indonesia

For Indonesians, the religion of tribes, religions, languages and cultures is destiny, which is not requested but given by God, not offered but made acceptable. Although the faith is very much embraced and used as a guideline for life by Indonesians. Still, some Indonesians' beliefs and religious beliefs are also expressed in hundreds of ancestral religions and believers[19]. In this kind of diversity, is required moderate behaviour. The personality of religious moderation is the openness, acceptance and cooperation of each different group. The opposite of moderate behaviour is extreme behaviour is to think yourself very right and impose his will or beliefs on the other party[20]. Indonesia is an example for other nations in managing religious diversity and harmoniously comparing how spiritual methods of all countries [21]. For Widyaningsih, there are three alibis of religious moderation for Indonesia: religious moderation upholds the dignity and dignity of human beings as God's creation, avoids conflict, and is our cultural strategy in safeguarding the Indonesian nation[22].

Methods

This research aims to master the extent to which Islamic moderation can reduce religious radicalism in Indonesia. Research procedures use library research. Sources of information come from various readings, especially those related to religious descriptions that can give birth to terrorism. The literature studied, among others, links to sacred texts that serve as justifications in radical movements, which have implications for revolutionary movement actors.

Results And Discussion

The term radicalism comes from the Latin "radix", which means base, base, base, or can also mean evenly, all-out and very hard to demand a change. On the contrary, radicalism means doctrine or application of radical or extreme understanding. On the contrary, for the Great Dictionary of The Indonesian Language, radicalism means: a) understand or radical flow in politics b) understand or flow that wants a change or social and political update with methods of violence or extreme c) extreme behaviour in the political flow. Suparta[23] defines radicalism as a social movement that rejects the social order taking place and is characterized by a solid moral aggravation to oppose and hostile to those who have privileges and are in power. Radicalism is often interpreted differently among interest groups[24].

In the religious sphere, radicalism is a religious movement that seeks to completely overhaul the social and political order that existed with the path of using violence. On the contrary, in the study of social sciences, radicalism is defined as a thought that is willing to carry out a fundamental change about its interpretation of social reality or ideology that it adheres to[25]. From this, it is understandable that a person is mistaken for a radical if he or she is of a colossal view and often uses violence in teaching their beliefs[26]. This is contrary to Islam which is a religion of peace that directs peaceful behaviour and seeks peace. Islam has no time to correct the application of violence in spreading religion, understanding religion and understanding politics[27]. There are some characteristics of the radicalism movement [28]: a) make Islam the final view of life. b) adopt Islamic values that come from the Middle East in what is. c) the purification of non-Islamic culture and rejecting non-Middle Eastern views of life. d) often opposite to the citizens.

2.4 Radicalism needs to be taken down

Religious radicalism is a phenomenon that becomes a global cause, thought to be an act of terrorism that disturbs security and peace everywhere. Religious radicalism is not intertwined only in certain religions, but all the major religions in the world experience it[29]. In the context of Indonesia, the religious radicalism movement is very identical to Islam as a religion mainly[30]. These people often share statements with the public or their followers. If Islam in Indonesia is again colonized, there is a liberal movement and secularism, so they aspire to implement Islamic sharia in socio-political life[31]. And to achieve those ideals is tried extreme acts of violence [32].

Indeed, discussing religious radicalism must be the same as talking about tangled threads. Religious radicalism is an environmental problem. When only analyzed from one perspective has certainly the result does not want to be satisfactory because its aspects are so diverse and related to each other[33]. Therefore, religious radicalism must be examined through various approaches such as religion, politics,

economy, social, culture and different perspectives[34]. Consequently, it needs to be collected some aspects that are dominant in the spread of religious radicalism and how to reduce it [35].

Summary

Some activities carried out by Muslims still tend to be radicalized. We use the information we gathered with library studies and documentation on how religious moderation can reduce radicalism in Indonesia and how Indonesians moderate their religion. In this study, we have given a brief overview of some strategies or ways to reduce radicalism from the Indonesian government.

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