

# THE THREAT OF RELIGIOUS MODERATION TO RELIGIOUS RADICALISM

*Rahman Hakim*<sup>1\*</sup>, *Mudofir*<sup>2</sup>

<sup>1,2</sup> Raden Mas Said State Islamic University Surakarta, Raden Mas Said State  
Islamic University Surakarta

<sup>1\*</sup> [jurgenh4berm4s@gmail.com](mailto:jurgenh4berm4s@gmail.com)

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**Abstract:** *Religious moderation is very important. So that there will always be peace, religious moderation is needed in a pluralistic society. In the midst of the threat of radicalism, which is spreading rapidly and can be dangerous if this understanding of radicalism is embraced by many people, Religious moderation is a religious attitude that takes a fair attitude, is not inclined to be radical, and is not inclined to liberalism. All the arguments in Islam tend to always take a middle attitude, which means balanced. The purpose of this study is to understand and describe religious moderation to prevent the entry of radicalism and liberalism. The results of this literature research show that understanding and applying religious moderation can prevent and protect against being influenced by radicalism and liberalism. Religious moderation will create tolerance, peace and harmony between religious communities. To prevent acts of radicalism and extremism, an understanding of religious moderation is needed that is correct and in accordance with the Al-Qur'an and Al-Hadits*

**Keywords:** *religious, moderation, Islamic, al-Qur'an, al-Hadits, Indonesia*

## INTRODUCTION

Islam is a very peaceful religion. Islam strongly advocates a tolerant attitude towards other religions. A phenomenon that appears in the midst of society, some individuals cause attitudes that do not represent Islamic society. [1]. *Bhinneka Tunggal Ika* is the slogan of the Indonesian nation, which has united the nation. It has one meaning, and also the role of the Indonesian language plays a big role in uniting the nation [1]. Muslims in Indonesia must have a role in maintaining the stability of religious harmony because Muslims are the majority people in Indonesia There are many threats of accusations of radicalism. Because some Muslims do not meet the standard of moderation. In order to avoid unwanted things, it is necessary to understand again what is meant by moderation. So that in the future there will be no communication errors, which will lead to misunderstandings [1]. Defining the meaning of "moderate Muslim" in the current situation is quite crucial, because the term was created to identify the opposite traits, namely radical Muslims. The importance of knowing the meaning of moderation so that there is no misunderstanding needs to be addressed. If there is no indication of moderation, it may fall into radical understanding [2]. There are only two alternatives. If they are not identified as moderates, they will be accused of being radicals. [2].

Every time there are terrorist acts that occur in various places in the world, moderate Islam appears to be able to overcome radicalism. Because moderate Islam is a solution to acts of terrorism in the name of religion [3]. Mainstream Muslims must immediately determine postulates in order to close the gap created by radicalism masked by religion, by interpreting the basis of religion with their interpretation, which can harm mainstream Muslims. Religious radicals who spread terror in various places often distort the basis of religion for the sake of their evil deeds. [3]. The dividing line between moderate Muslims and radical Islam in countries with legal systems based on the West (the majority of

countries in the Muslim world) is whether sharia should be applied, which makes the difference between radical understanding and moderate Islam in developed and developing countries, east and west, with an understanding of how sharia must be applied in the local country [3]. World geopolitics is developing so rapidly that a study that discusses moderation, or in Arabic, called "Wasatiyyah," is needed to develop drastically into various dimensions and approaches. Many scholars have recently paid attention to moderate Islam, thinkers from various fields, such as linguistics, socio-psychology, and the development of human capital in Islam, both in the religious sphere and outside. socio-political context or strategy. This widening can be observed from the common opinion of modern scholars in defining "religion" as an organized collection of beliefs and cultural systems held by a community which are an integral part of their worldview and socio-cultural existence. [3].

Contextually, the terms "moderate Muslim" and "moderate Islam" are strongly influenced by the region. Each region has its own peculiarities, so that it gives rise to different meanings. In 1979, there was a revolution in Iran. It was against this background that academics came up with the term "moderation" as a term coined by academics. Then, gradually, the word was used widely by scholars, politicians, and even journalists. Geneive Abdo is an American media journalist who is native to the Middle East and uses the word "moderate Islamist" as opposed to the phrase "hardline Islamist." Recently, many journalists have followed suit..[4].

The term moderation has a different meaning which is understood by what is believed by western scientific understanding. The use of the term in western scholarship, is very much ridden by the political content to be achieved to be achieved in the Muslim world. All terms used in Islam basically refer to the teachings of the Islamic religion and its foundations [4].

Twenty years after the long period of transition and consolidation of democracy in Indonesia, researchers point to Islamic organizations having a large mass as an important reason for the country's relative success. Many Muslim-majority countries that implement a democratic system, including Egypt, Turkey, Senegal, Pakistan and Nigeria, end up adopting authoritarianism. Interestingly, Indonesia, which is also a majority of the population embraces Islam, continues to cultivate a democratic system. This is evidenced by various indicators that show that Indonesia is a majority Muslim country that has succeeded in implementing democracy and remains a democracy [5]. Compared to other countries, Indonesia has succeeded in implementing democracy, especially in inter-religious life. Thailand and the Philippines have returned to authoritarianism, while enduring authoritarianism reigns in Singapore, Vietnam, Cambodia and Burma [5].

Indonesia is in the midst of major threats related to very serious problems of corruption, rule of law, sectarianism, and economic inequality, Indonesia continues to hold successful elections with changes of power, and state policies are largely made and implemented by elected representatives who are widely responsible [5].

A great figure who is famous for his thoughts and ideas of religious moderation is Yûsuf al-Qardhâwî [6]. Qardhâwî, who is very well known in the world with his expertise in conveying ideas in terms of religious moderation, is a very productive figure and has produced 130 books with various themes based on al-wasathiyah principles. The concept of al-wasathiyah appears as an intermediary as a rope and ship to save the people of the present and future.[7] The concept of al-wasathiyah referred to here is a concept that has a comprehensive and integral understanding of Islam as revealed to the Prophet Muhammad [8]. Faith in the status of the Qur'an and Sunnah as references in legislation and Islamic life guidance both in the individual and collective lives of society. For Muslims who adhere to the understanding of al-wasathiyah, they must be able to use the two primary sources as a basis for life, whether social, economic, political, artistic, cultural and others. Despite the demand for the significance of understanding nushûs in

certain cases, it must remain within the umbrella of *maqâshidkulliyyah* (general goals) that Islam and its teachings want to achieve. Currently, the Indonesian nation is facing a situation of increasing intolerance, radicalism, terrorism, and violent extremism [9].

## METHODOLOGY

This study used a qualitative approach, in which the data obtained were not written in numbers, but in a qualitative form, its nature provides analysis and presentation of the object under study in the form of narration. This research is library research where data sources are obtained from books, journals, magazines, scientific articles, and the internet. Data is collected by reading, analyzing, and analyzing as much as possible obtained from the data source. In analyzing the data, the writer uses Miles and Huberman's data analysis methods, namely data reduction, data presentation, and conclusion drawing.

This study uses a qualitative approach. The data obtained from the source are then presented in a qualitative form. Qualitative research is research that analyzes and presents an object that has been studied in the form of words not in the form of numbers. This research is a library research whose data sources are obtained from books, journals, magazines, scientific articles, and the internet. Data were collected by reading, analyzing, and analyzing as much as possible from the data source. In analyzing the data, the authors use data analysis methods Miles and Huberman, namely data reduction, data presentation, and drawing conclusions.[10]

## RESULTS AND DISCUSSION

Islam is a balanced religion. Not leaning to the extreme right and not leaning to the extreme left. The Qur'an mentions the Muslim community as a people who are not excessive or just and balanced. Being a Muslim, should be wherever and whenever, should prioritize balance. Balanced in terms of spiritual and physical. Prophet Muhammad gave an example of how life must be balanced. Don't overdo it in all areas. [11], [12]

Moderation in Arabic means *wasathiyah*, which comes from the word *wasatha*. In the Qur'an moderation is termed *al-Wasathiyah* which comes from the sentence in Surah al-Baqarah verse 143 "*ummatan wasatan*". which means a society that has the characteristics of justice, and balance and trustworthy people [13]. The term moderation became popular among the Muslim community, when the discourse emerged to stem the movement of extremism and radicalism as well as efforts to prevent violence in the name of religion. [13]. The role of religion to maintain security conditions is very important [14].

Islam is very concerned about human sanctity. Norms in Islam *maq'asid al-syar'lah* emphasize human protection (*hifzal-nafs*) [14]. Modernization is the beginning of urbanization ignorance [15].

Developing countries have many sects of belief and are places where religions thrive and thrive [16]. A lot of violence perpetrated by extremists [17]. Shifts in knowledge fuel radicalism [18]. The term "Islamic education" is a new sentence in Islamic treasures [19]. Jimmy Carter sees issues of religion and women's rights based on the views of an Islamic feminist figure named Zainah Anwar [20]. Transnational terrorism today has caused division and swallowed up innocent people [21]. Lessons drawn from history are easier for people to understand than theories [22]. Although national politics has inevitably become a part of everyday life for Karen American Muslims. Islamophobia, racism, are unfair acts [23]. Religions defend themselves in an increasingly heterogeneous culture [24]. There has been a lot of destruction of archaeological sites in Syria and Iraq [25]. The pattern of adolescent romantic style in Indonesia is more or less influenced by culture and religion [26]. Al-Quran mentions, Muslims are said to be *ummatan wasatan* [27]. Economic and political movements since the last quarter century have facilitated the revival of religions that cross national borders and pose new challenges for the nation [28]

The Islamic revolution in Iran that occurred in 1979 changed the lives of women in a former westernized country into an Islamic state of Iran [29]. The emergence of a conservative Islamist ideology that tends to be more radical, its emergence began with the collapse of the New Order regime [30].

In Kamus Besar Bahasa Indonesia (KBBI), the term moderation means the tendency to be at the midpoint between two extreme poles. Hashim Kamali stated, in Islam, moderation is an essential aspect because it has many ramifications in various fields, which is quite impressive in Islamic studies. Kamali also explained religious moderation related to current moral virtues related to the life of each individual and related to the nation and State. In Arabic, the term moderation is known as *al-wasathiyah*. In *al-wasathiyah* language, derived from the word *wasath*. Al-Asfahaniy interprets *wasath* with *sawa'un*, which is in the middle between two boundaries, or with justice in the middle. The condition of Indonesian pluralism has existed for a long time both in terms of religion, ethnicity, culture, and language. Islam in Indonesia utilizes local wisdom to create inter-religious harmony. According to Ibn 'Ashur the word *wasath* has two meanings. First, etymologically the word *wasath* means something in the middle of something that has two equal ends. Second, in terms of terminology, the word *wasath* is the values of Islamic teachings that are built based on a straight and centered mindset, not excessive in carrying out an action. In line with this, as Aristotle quoted by M. Quraish Shihab, the virtue of virtue is the middle between two despicable qualities. Thus the word *wasath* is attached to goodness so that the doer of goodness itself is also called *wasath* with the understanding of a good person. Therefore, he is always fair in giving decisions and testimony. Therefore, Islamic moderation is an attitude. which tends to justice and commendable deeds. People who in their lives do not exaggerate can be said to be moderate. In other words, Islamic moderation can shape a person's mindset, attitude, and behavior to love peace and justice. In everyday life, it is clear that moderate-minded people will be tolerant and tend to be open to their community[9].

Talking about religious moderation in the Indonesian context is very important. Because lately, the existence of the Indonesian nation has begun to be undermined and undermined by radical and extremist ideas, which have indirectly threatened the safety of the Indonesian nation. It can even be said that Indonesia is not yet free from acts of intolerance and radicalism at this time. In some areas, suicide bombings occur because of a shallow and narrow understanding of Islam about the teachings of the Koran and Hadith. According to Azyumardi Azra, to build harmonious relations between religious communities and create an inclusive atmosphere in religion. So it takes the ability of each religious group. Deepening the understanding of doctrines and practices of other denominations is a priority.

## CONCLUSION

From the explanation and analysis above, conclusions can be drawn. First, religious moderation is part of Islamic teachings. Because the commandment about religious moderation is found in the Quran. Therefore, religious moderation is an attitude of living in the middle, not leaning left, right, forward and backward, but in the middle of seeing and solving a problem. Finally, the estuary of religious moderation is to create a tolerant, peaceful, and harmonious atmosphere in multi-religious and multicultural life. Second, religious radicalism is an attitude of life that tends to impose its opinion on others and is willing to win on its own. In other words, radicalism is the attitude of someone who wants change through revolution but puts peace aside. Finally, to achieve a change, the perpetrators of radicalism and extremism must take violent actions to achieve the desired goals. Religious moderation will create tolerance, peace and harmony between religious communities. To prevent acts of radicalism and extremism, an understanding of religious moderation is needed that is correct and in accordance with the Qur'an and Al-Hadits.

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