

Moderate Islam for Harmonization; Analysis and Literature Study in Responding To The Development Of Radicalism

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Abstract

This article discusses the importance of moderate Islam along with the development of radicalism in a number of regions, using a literary approach. The author realizes that terrorism, radicalism, and liberalism are the main topics in this research. Considering that the world is currently known for the problems of radicalism, extremism, and fundamentalism. As an initial illustration based on the topic of news in many media, the issue of radicalism has become a public opinion, especially in the mass media and electronic media. In fact, this act of crime or violence is a phenomenon that we often hear both in the media and in our environmental and social reality. So far, terrorism has been defined as acts of terror, violence, extremism, and intimidation, which often have negative effects on victims. The study "Radicalism, Liberalism, and Terrorism Impacting Islam" explores global events and issues of extremism, fundamentalism, and religious extremism. Several academic questions are presented as the boundaries of the study, including what exactly is the definition of moderate Islam and radicalism, what is the concept of moderate Islam for harmonization? And why is moderate Islam important along with the development of radicalism? Using the literature approach in this article can provide an in-depth description of the condition of human groups, situations, ideological systems, or phenomena today. It can also provide a systematic, honest, and accurate explanation of the events, characteristics, and relationships between the phenomena studied.

Keywords: Radicalism, Liberalism, Terrorism

Abstrak

Terorisme, radikalisme, dan liberalisme adalah topik utama penelitian ini. Dunia saat ini lebih terkenal dengan masalah radikalisme, ekstremisme, dan fundamentalisme. Terorisme adalah topik berita terkini dan terpanas yang dibahas oleh opini publik dan media masa maupun elektronik, dan kejahatan atau kekerasan adalah fenomena yang sering kita dengar baik di media maupun dalam realitas lingkungan dan sosial kita. Selama bertahun-tahun, terorisme didefinisikan sebagai teror, kekerasan, ekstremisme, dan intimidasi, yang seringkali memiliki efek negatif pada korban. Kajian "Radikalisme, Liberalisme, dan Terorisme yang

berdampak Terhadap Islam" mengeksplorasi kejadian global serta masalah ekstremisme, fundamentalisme, dan ekstremisme agama. Penelitian ini mempelajari kondisi kelompok manusia, situasi, sistem ideologi, atau fenomena saat ini. Untuk memberikan penjelasan yang sistematis, jujur, dan akurat tentang peristiwa, karakteristik, dan hubungan antara fenomena yang diteliti.

Kata Kunci: Radikalisme, Liberalisme, Terorisme

Introduction

The world is plagued by violence stemming from radical movements and ideas that are too extreme for certain groups or concepts. Islam, the religion given by Allah SWT to Prophet Muhammad SAW, was given to all humans with the aim of creating harmonious relationships between everyone. Harmony occurs when two or more parties reach an agreement about it.

A Social Problem: The rise of radicalism and the need for moderate Islam to harmonize religious extremism has become a deepening social problem in the modern world. This problem in the context of Muslims impacts the entire global society, not just those who are Muslim. In this article, we will examine the social problems caused by the rise of radicalism and why moderate Islam is the best way to achieve social harmony.

It should not be overlooked how important moderate Islam is as an idea that promotes peace, tolerance and interfaith discussions in an effort to maintain social harmony. In other words, improving the understanding of moderate Islam can help address the social problems caused by the rise of radicalism and result in a more peaceful and harmonious world.

Love and the ability to manage life in a balanced way (physically, mentally, emotionally, and spiritually) within the family and in relationships with others creates an atmosphere of security, a sense of peace, and others can also fulfill their roles with a fully mature attitude and live life with efficiency and inner satisfaction. However, ideas that are radical, extreme and fundamental will pose a threat to themselves and their environment, which will eventually be felt and develop into the ubiquitous problem of terrorism, as is happening today.

Some research questions can be formulated as follows: what is meant by the definition of moderate Islam and radicalism, how is the concept of moderate Islam for harmonization, and why is moderate Islam important in the case of the development of radicalism. The hope is to be able to provide an in-depth description of the condition of human groups, situations, ideological systems, or phenomena today. In addition, it can also provide a systematic, honest, and accurate explanation of the events, characteristics, and relationships between the phenomena studied.

This study is deliberately presented in a descriptive format and focuses on books and literature studies that do not require field studies. It can be illustrated that

radicalism is a threat that is increasingly troubling societies around the world. This phenomenon is no exception in the field of religion, where religious extremism often leads to conflict and violence. Moderate Islam is essential to keep society calm and harmonious. Religious radicalism, including that of Islamic origin, has developed into a profound problem that requires serious attention. In such a situation, moderate Islam looks like a solution that can deal with the threat of radicalism.

Research Method

This research uses the library research method by using relevant journals, books and magazines as primary data sources. This research is presented in a descriptive format and focuses on books and literature studies that do not require field studies. The type of research used is also qualitative research so that information can be produced as well as descriptive notes and data from the texts studied.

Descriptive analysis is needed in qualitative research to provide clear, systematic, objective information, and to provide a clear and critical explanation and description of religious moderation within the framework of tolerance. Furthermore, the data sources used in this research are divided into two. The main data source consists of specialized books on religious moderation, such as books published by the Indonesian Ministry of Religious Affairs and supported by relevant books and journals.

Discussion

In this discussion, so that the discussion of moderate Islam for harmonization; analysis and literature study in response to the development of radicalism can be presented systematically, this discussion is presented in several parts. The hope is that the discussion can answer a number of academic questions raised, namely related to the definition of moderate Islam and radicalism, the concept of moderate Islam for harmonization, and the importance of moderate Islam along with the development of radicalism.

Moderate Islam and Radicalism

As the last religion revealed by God through the intermediary of the prophet Muhammad SAW, Islam is perceived to contain moderate teachings in it. Muslims are commonly called *umatun wasathan*, a moderate people who are neither extreme right nor left. The Islamic component has three dimensions of teaching, including the teachings of monotheism, ethics and morality, and practical rules of daily life.

Radicalism comes from the Latin "radix", which means "root", and the meaning of "root" here means to think something through to its roots. According to the Cambridge Advanced Learners Dictionary, a radical is a person who believes or states that there needs to be significant social or political change. Radicals are those who believe that extreme social or political change should occur. However, Kamus

Besar Bahasa Indonesia defines radicalism as an ideology (ism), action, and basic thinking carried out by a person or group that wants social, political, and violent change. However, the term "radicalism" was first used in socio-cultural studies, and later used in socio-historical reviews. The term evolved into a religious and political issue.¹

Terrorism comes from radicalism. Radicalism is an attitude that desires total and revolutionary change by using violence, or violence, and extreme measures. Some radical attitudes and beliefs. 1. Intolerant, which means unwilling to respect other people's opinions and beliefs; 2. Fanatical, which means always being right and considering others wrong; 3. Exclusive, which means distinguishing oneself from Muslims in general; and 4. Revolutionary, which means tending to use violence to achieve goals.²

A person does not have to be involved in terrorism just because they have radical attitudes and understandings. There are additional reasons that drive a person to join a terrorism network. There are a number of components that are responsible for this motivation. The first factor is domestic factors, which are domestic conditions such as poverty, injustice, or dissatisfaction with the government. The second factor is international factors, which are situations abroad that encourage religious feelings, such as arrogant foreign policy, global injustice, and modern imperialism of superpowers. The third factor is cultural, which is closely related to our understanding of religion. Weak religion and limited, lexical (literal) interpretations of scripture. People often choose to join terrorist acts and networks due to radical perspectives and understandings motivated by the above factors.

Moderate Islam is also known as Wasathiyyah Islam, which comes from two words, "Islam" and "wasathiyyah." Islam as we know it is a blessed religion brought by the Prophet Muhammad, and is currently the majority religion in Indonesia, which has the largest population in the world. "Al-wasathiyyah" comes from the Arabic word "wasath" (Faiqah & Prasisiska, 2018; Rozi, 2019). "Wasathan" is defined by Al-Asfahaniy as "sawa'un", which means "between two limits, with justice, or between norms or reasonableness." Wasathan also means avoiding discrimination, even abandoning religious beliefs.³

"Al-wash" (with a sin on the sukun) and "al-wasathiyyah" (with a sin on the fathah) are both mashdars (infinitives) of the verb "wasatha". In addition, the word "wasathiyyah" is often synonymized with "al-iqtishad" and "al-muqtashid", but from an applied perspective, the word "wasathiyyah" more generally refers to an overall pattern of thought, especially with regard to Islamic religious attitudes. Abstinence is

¹ Cambridge University, *Cambridge Advanced Learners Dictionary* (Singapore: Cambridge University Press, 2008). hlm. 1170.

² Ahmad Rizky, 2010, *Melacak akar radikalisme islam di Indonesia: Jurnal ilmu sosial dan politik*

³ Sutrisno, *Metodologi Research III* (Yogyakarta: Andi Offset, 1990), hlm. 9

often called "wasath" or "wasathiyyah", and people are called "wasith" in Arabic. In Indonesian, the word "arbitration" has three meanings: 1) conciliator, intermediary (as in business, trade, etc.), 2) conciliator (delimiter, mediator) between people in conflict, and 3) officiator.⁴

If we consider the meaning of the above, in Islam there will be no extremism or radicalism, because in fact Islam teaches about justice and balance. In its behavior and views towards other religions, Islam applies a firm and polite principle, namely your religion for you, my religion for me in accordance with the teachings of Allah SWT:

لكم دينكم ولي دين

"To you your religion, to me my religion"⁵

Radicalism is the seed of terrorism. Radicalism is an attitude that seeks comprehensive and revolutionary change by subverting all existing values through violence and extreme measures. Progressive attitudes and understanding have several characteristics. 1) intolerance (unwilling to respect other people's opinions and beliefs), 2) fanaticism (always feeling comfortable with oneself; considering others wrong), 3) exclusivity (distinguishing oneself from Muslims in general) and 4) revolution (tends to use violent actions to achieve goals).⁶

It is not always extreme attitudes and understandings that predispose a person to terrorist beliefs and actions. Additional factors can drive a person to join a terrorist network. Several components are responsible for this dynamic. The first is domestic factors, especially domestic situations such as poverty, injustice, and frustration with the government. The second is international factors, especially situations abroad, which drive religious sentiments such as global injustice, arrogant foreign policies, and modern imperialism. The third factor is cultural, which is closely related to weak religious understanding and lexical (literal) interpretations of religion. Radical viewpoints and understandings are often triggered by the above factors, leading to a person choosing to join a network and commit terrorist acts.

Indonesia, as the country with the largest Muslim population in the world, is an important spotlight in terms of Islamic moderation. Moderation is the core teaching of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity and the nation itself.⁷ Therefore, the understanding of religious moderation must be understood contextually rather than textually, meaning that moderation in religion in Indonesia is not

⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, 2004), h. 2

⁵ QS. Al kafirun ayat 6

⁶ Ahmad Rizky, 2010, *Melacak akar radikalisme islam di Indonesia: Jurnal ilmu sosial dan politik*

⁷ Ahmad Rizky, 2010, *Melacak akar radikalisme islam di Indonesia: Jurnal ilmu sosial dan politik*

a moderated Indonesia. Because Indonesia has many different cultures, cultures and customs, understanding religion must be done in a moderate way. This Islamic moderation can solve many religious and civilizational problems around the world. It is also important for moderate Muslims to respond firmly through peaceful action to violent, extremist and radical groups.⁸

Today, the Islamic world and Muslims face at least two problems. The first is the tendency of some Muslims to interpret religious texts in a radical and strict manner, and to try to impose this way on Muslim societies, sometimes violently. Freedom of religion and avoiding negative customs and thoughts from other communities and cultures is the second challenge. In this endeavor, they use the Quran and Hadith, as well as the works of classical scholars, as a foundation and framework. However, they understand these texts as literary, pure, and far removed from historical context. Therefore, it cannot be denied that they are similar to the late generation because they live in a modern society with the way of thinking of the previous generation.⁹

The history of radicalism in Indonesia began during the New Order and Reformation periods. During reformation, political interests in the name of religion drove radicalism, and during the New Order, extremism was driven by political engineering aimed at recruiting former DI/TII members to join jihad and embrace Islam. More radical movements later emerged in Poso and Ambon.

Coordinating Minister for Human Development and Culture Muhadjir Effendi said that radical attitudes can be interpreted positively if they are understood as people who seek and fight for the truth. However, extremism will have a bad impact if it is considered a radical attitude that leads to threats and violence. It is considered an understanding that requires drastic changes without a systematic and gradual process. This is considered to need careful attention as it is believed to be disruptive to the social environment.

One of the hallmarks of terrorism and extremism is the desire to realize their ideology. It is unfortunate that the system used in Indonesia is applied. As Indonesian society consists of many different ethnicities, religions and races, this is not possible.

In addition, extremism stems from attacks on non-Muslims who claim to be Muslims as well as Muslims of different faiths. Due to the prevalence of extremism, the stability and security of society can be jeopardized, especially among religious believers. Anti-Muslims and even ordinary people who oppose Islam often portray Islam as terrorism and violence. The claim that a particular group has the truth shows the ignorance of religion. Contextual access to religious teachings is already closed if religious understanding relies solely on texts. Nonetheless, religion has the ability to adjust to changes that occur in society. Fundamentally, acts of violence committed

⁸ Options, N. L., *Departemen Pendidikan dan Kebudayaan, KBBJ* (Jakarta: Balai Pustaka, 1997), hlm. 850

⁹ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, 2004), h. 5

by some Muslims have undermined the tenets of Islam. When religious-based violence arises, the Islamic value of being polite, humble and wise is invisible.

In Indonesia, radicalism occurs at almost all levels, including government, business and schools. Individuals with an interest in the movement to change the ideology of Pancasila and the Indonesian system use various means, including illegal means. However, at certain times, such as the run-up to regional, legislative and presidential elections, we must be particularly vigilant against extremism and terrorism as uncontrollable forces may emerge. The government can also prevent extremism and terrorism movements by opening more spaces for religious discussions involving relevant stakeholders and encouraging discussions from a human rights perspective. This is because extremism and terrorism can be carried out through brainwashing mechanisms and the rejection of Pancasila. This is important because they will become exclusionary if they remain tied to their own communities.

The deradicalization program is one of the various initiatives made by the government of the Republic of Indonesia to reduce extremist acts today. However, this program is considered to only impact individuals or suspected terrorist perpetrators and is not felt by the general public. Therefore, additional stakeholders should be in place that can provide a broad understanding to the public on how to prevent radicalism.

The Concept of Moderate Islam for Harmonization

As a country with many diverse ethnicities, cultures and religions, Indonesia needs a strategy to create and maintain religious freedom and religious harmony, which are essential for realizing a prosperous, safe and peaceful country. The right strategy to achieve peace, security and unity is religious moderation. Here are some urgencies that must be understood regarding the development of radicalism and the important role of moderate Islam:

First, the sustainability of Peaceful Life: Religious radicalism can disrupt the stability and harmony of society. Critical to the survival of peace is the message of peace, tolerance and interfaith cooperation promoted by moderate Islam;

Second, counter Misinformation and Negative Stereotypes: Being influenced by misinformation and negative stereotypes of certain groups often leads to radicalism. Moderate Islam seeks to dispel false beliefs about Islam and create a better understanding of the religion.

Third, strengthening moderate leadership: A moderate Islam allows for tolerant and moderate religious leaders. These leaders can play an important role in stopping radicalization and guiding Muslims towards harmony.

Fourth, building bridges between groups: Moderate Islam encourages interfaith conversations to build bridges that enable cooperation and better understanding. And

fifth, it enhances security and sustainability: Radicalism can jeopardize the sustainability and security of societies. We can improve security and sustainability around the world by encouraging moderate Islam. It is vital for moderate Islam to combat extremism, both for Muslims and the rest of the world. One important step towards a more peaceful and secure world for all is to promote messages of moderation, tolerance and harmony.

Therefore, it can be understood that believing in the truth of religious teachings and conveying the truth through religious interpretation is the definition of religious moderation. In its spirit, religious moderation symbolizes acceptance, tolerance and cooperation between different religious groups. To create interfaith or interreligious harmony, religious harmony must be moderated. Visions and solutions are needed to address Indonesia's diverse religious landscape and realize harmony and peace in the practice of religious life, including prioritizing religious moderation, valuing diversity, and preventing extremism, intolerance, and acts of violence.

Moderate Islam against the Rise of Radicalism

The term progressivism or radicalism emerged and was created by Western countries. Where understanding is seen as a violent ideology and violence in the name of religion, especially Islam¹⁰, then radical understanding is a distorted understanding of religion and an excessive attitude that allows the path. The truth to follow goes beyond the limits set by religion.

Religion plays an important role in today's society as a guide, helping them coexist with the era of progress and development without separating the two. Conversely, with the advent of democracy and the advancement of information technology, religion can be easily learned by people at various levels¹¹. Religious information can be easily promoted through video books or various social media platforms.

Conversely, moderation in religion can also have an impact on mental health¹². As a result, Islam is truly ready to face and assume the role of Islam in the modern era, both as a spectator and as a player and driver of the progress of Islamic teachers.

Some descriptions of the importance of moderate Islam for social harmony can be elaborated at the end of this discussion. Among others: first, it illustrates that it fosters correct understanding: Moderate Islam promotes a correct understanding of the Muslim religion, helping to eliminate negative stereotypes and overcome mistrust. Second, it encourages tolerance and discussion: Moderate Islam encourages interfaith tolerance, cooperation and discussion, which are important steps towards a festival of social harmony.

¹⁰ Halimah, S. 2018

¹¹ Rahmawanto, S. 2016

¹² Munir, M. B., & Herianto, H., 2020

In addition, the third can provide examples of moderate religious leaders: Moderate religious leaders can play an important role in guiding Muslims towards the path of peace and increasing knowledge understanding among religious groups. And the fourth can build global cooperation: Moderate Islam encourages global cooperation in the fight against extremism, which involves cooperation between countries and communities to address the main sources of extremism.

This is the reason why religious moderation in the contemporary era is so important. Religious moderation is used as the main way to resolve religious conflicts. In addition, religious moderation can help prevent extremism in society. It has the ability to prevent and reduce extreme beliefs that arise in society.

Conclusions

It can be concluded that there are many analyses that are actually made in relation to the global political problems of the Islamic world, which continues to be the object of divide and conquer, oppression and arbitrariness, causing the emergence of religious radicalism. In fact, based on the analysis and literature studies that have been carried out, it can be understood that radicalism is not in accordance with Islamic teachings, it should not be addressed to him in Islam. It is known that in Islam, there is no such thing as radicalism. In the Qur'an and Hadith, people are asked to respect, love and be gentle with others, regardless of their religion. In conclusion, this article affirms that the idea of moderate Islam is a way to create harmony in society. Therefore, it can be believed that the involvement of moderate Islam in preventing extremism can show how important moderate views are to create balance and stability in a society that is more vulnerable to extreme views. This article asserts that firstly, it illustrates that a moderate understanding of Islam can promote a correct understanding of the Muslim religion, thereby contributing to eliminating negative stereotypes and overcoming mistrust. Furthermore, it also encourages actions that prioritize the value of tolerance and prioritize discussion when faced with differences, so tolerance, cooperation, and discussion between religious communities are important steps towards a festival of social harmony. It can also set an example for moderate religious leaders, given that moderate religious leaders can play an important role in guiding Muslims towards the path of peace and increasing knowledge understanding among religious groups.

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