

CONCEPT OF RELIGIOUS MODERATION PERSPECTIVE OF PROF. DR. AZYUMARDI AZRA

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Abstract

Religious moderation involves attitudes and actions that emphasize tolerance, inclusivity, and mutual understanding between followers of different religions. This concept encourages respect for religious plurality and diversity of beliefs as an integral part of an inclusive society. Two important subjects that introduced Wasathiyah Islam in Indonesia were the Indonesian Ulema Council (MUI) and Azyumardi Azra. It is interesting to delve deeper into Azyumardi Azra's thoughts on the Islamic concept of wasathiyah. This research will focus on the concept of religious moderation or wasathiyah Islam, Azyumardi Azra's perspective and its relevance to Islam in Indonesia. This research uses a qualitative approach to literature study. By using the content analysis method, researchers will examine Azyumardi Azra's thoughts through his works in the form of books, articles, and so on. The results of this study can be concluded that, Islam wasathiyah Azyumardi Azra perspective is a middle way that is moderate, inclusive and tolerant. The Islamic term wasathiyah is a Qur'anic term, which relies on the expression ummatan wasathan, i.e. the ummah in the middle, which is not extreme left or right or up or down. The characteristics of Indonesian Islam include tawashut (middle), tawazun (balanced), i'tidal (fair), tasamuh (tolerant), islah (reformist), ta'awun (please help / gotong royong), shura / musyawarah (consultation), muwathanah (love of the motherland), musawa (equal) and qudwah (example). Wasathid Islam does not believe in the caliphate because the caliphate cannot be achieved through the nation-state and the nation-state basically implements a modern democratic system. So wasathiyah Islam is more inclined to support the ideology of Pancasila and reject radicalism, extremism and terrorism.

Keywords: Religious Moderation; Islamic Moderation; Wasathiyah; Azyumardi Azra.

Abstrak

Moderasi beragama melibatkan sikap dan tindakan yang menekankan toleransi, inklusivitas, dan saling pengertian antara pemeluk agama yang berbeda. Konsep ini mendorong penghormatan terhadap pluralitas agama dan keragaman keyakinan sebagai bagian integral dari masyarakat yang inklusif. Dua subjek penting yang memperkenalkan Islam Wasathiyah di Indonesia adalah Majelis Ulama Indonesia (MUI) dan Azyumardi Azra. Menjadi menarik untuk menelisik lebih dalam pemikiran Azyumardi Azra tentang konsep Islam wasathiyah. Penelitian ini akan berfokus pada konsep moderasi beragama atau Islam wasathiyah perspektif Azyumardi Azra dan relevansinya terhadap Islam di Indonesia. Penelitian ini menggunakan pendekatan kualitatif studi kepustakaan. Dengan menggunakan metode content analysis peneliti akan meneliti pemikiran Azyumardi Azra melalui karya-karyanya baik berupa buku, artikel, dan lain sebagainya. Hasil penelitian ini dapat disimpulkan bahwa, Islam wasathiyah perspektif Azyumardi Azra adalah jalan tengah yang moderat, inklusif dan toleran. Istilah Islam wasathiyah adalah istilah Qur'ani, yang bersandar pada ungkapan ummatan wasathan, yaitu umat yang berada tengah, yang tidak ekstrem kiri atau ke kanan atau ke atas atau ke bawah.

Karakter Islam Indonesia di antaranya, tawashut (tengah), tawazun (seimbang), i'tidal (adil), tasamuh (toleran), islah (reformis), ta'awun (tolong menolong/gotong royong), syura/musyawah (konsultasi), muwathanah (cinta tanah air), musawa (setara) dan qudwah (teladan). Islam wasathiyah tidak paham khilafah karena khilafah tidak mungkin dicapai melalui negara-bangsa dan negara-bangsa pada dasarnya menerapkan sistem demokrasi modern. Jadi Islam wasathiyah lebih condong mendukung ideologi Pancasila dan menolak paham radikalisme, ekstremisme dan terorisme.

Kata kunci: Moderasi Beragama; Moderasi Islam; Wasathiyah; Azyumardi Azra.

Introduction

Diversity such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community. In horizontal communication between communities, Mulyana said, clashes between tribes still occur in various regions, ranging from mere stereotypes and prejudices between tribes, and discrimination, to open conflicts and massacres between tribes that claim lives. Therefore, as citizens, we must respect each other but on the other hand as religious people, we must also maintain our faith, it is necessary to try to handle conflicts more seriously to create peace in society, therefore a moderate understanding of religion is needed to create religious harmony in a multicultural Indonesian society. Religious moderation in Islam better known as Islam Wasathiyah, is the ideal solution today to reduce the number of radicalism and the proliferation of terrorist practices from within. The word moderation is taken from Latin, namely moderation, which means moderation (not more and not less). The word can also mean self-control from excessive and deficient attitudes. Moderation translated from the Arabic word al-wasāṭiyyah is a loan term taken from the word wasaṭa then giving rise to the word al-wasāṭu, which means balanced, which also means between two ends.

In terms of religious moderation, for example, by Quraish Shihab, it is defined as a spiritual attitude that is in the middle without siding with the left and the right (Shihab, 2011). The definition above is by Hamka's statement that moderation means middle, not fixated on the world alone, nor solely concerned with spirituality. Religious moderation is a balanced position between the two (Hamka, 2015). This understanding is also in line with the opinion of Hasbi as-Shiddiqy, according to him, moderation is a balanced attitude, not living excessively in religion (extreme) and not including people who are too lacking in fulfilling religious obligations (Ash-Shiddieqy, 2016).

Previous research has been conducted by experts. Among them are A. Dimiyati, "Islam Wasathiyah: The Identity of Moderate Islam in Southeast Asia and the Challenge of Ideology," *Islamic Review: Journal of Islamic Research and Studies*. This study discusses Islam Wasathiyah which invites every individual to have responsibility for other individuals with organically built solidarity. Najib, M. A., & Fata, A. K. in "Islam Wasathiyah and the Contestation of Islamic Moderation Discourse in Indonesia," *Academia: Jurnal Theologia*. This article provides three things. First, the historical background of the discourse of Islam Wasathiyah emerging in Indonesia. Second, Islam

Wasathiyah was conceptualized by religious organizations and Indonesian Muslim scholars. Two important subjects that introduced Islam Wasathiyah in Indonesia were the Indonesian Ulema Council (MUI) and Azyumardi Azra. Third, at almost the same time, the discourse of Islam Wasathiyah competed for Islamic moderation with other Indonesian Islamic discourses, such as Nahdatul Ulama's Islam Nusantara and Muhammadiyah's Progressive Islam (Najib & Fata, 2020). Based on the research, it is very interesting to examine the thoughts of Azyumardi Azra which has a unique nuance, and is also one of the pioneers of Wasathiyah Islam in Indonesia as mentioned above. The purpose of this study is to understand the concept of religious moderation from the perspective of Prof. Dr. Azyumardi Azra in-depth and its relevance in the socio-religious society in Indonesia.

Method

The type of research used is library research, which is a series of studies related to data collection methods where the objects to be studied are generally explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents). The approach used is qualitative inductive. The main data sources for this study are the books *Moderate Islam di Indonesia* and the book *Relevansi Islam Wasathiyah*. Secondary data sources are in the form of research journals and conceptual discourses or theoretical reviews of the concept of religious moderation. The data collection technique for this library study research is based on qualitative content analysis steps involving three main phases: preparation, organization, and reporting of results. In this phase, the researcher will collect various data sources, especially primary data sources, namely the books *Moderate Islam in Indonesia* and *Relevansi Islam Wasathiyah*, and several secondary data sources. In the organizational phase, the researcher continues the grouping to identify similarities within and differences between categories and performs data editing, namely arranging the collected data according to classification into a systematic unit. In the results reporting phase, researchers interpret the data, namely by providing a brief explanation based on the concept or classification that has been created and then explained according to the author's understanding so that the true meaning of the data that has been systematically arranged can be better understood.

Result and Discussion

The Concept of Religious Moderation from Azyumardi Azra's Perspective

According to Azyumardi Azra, Islam wasathiyah is a middle path that is moderate, inclusive, and tolerant. In the nomenclature of international Islamic studies, Islam wasathiyah is usually referred to as justly-balanced Islam (Azra, 2020). Azra further said that the term Islam wasathiyah is a Qur'anic term, which is based on the expression *ummatan wasathan* (Al-Qur'an/2: 143), namely a people who are in the middle, who are not extreme left or right or up or down; this is more acceptable and therefore commonly used. The verse reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ. (البقرة: ١٤٣)

Likewise, We have made you (Muslims) a moderate nation so that you may be witnesses over mankind and the Messenger (Prophet Muhammad) may be a witness over you. We did not establish the direction (Baitul Maqdis) to which you (formerly) turned except that We may know (in reality) who follows the Messenger and who turns back. Indeed, it is very difficult, except for those whom Allah has guided. Allah will not waste your faith. Indeed, Allah is Most Gracious and Most Merciful to mankind.

Meanwhile, etymologically, religious moderation is defined by Shihab, as a moderate religious attitude without siding with the left and the right. This impartiality is what makes humans act fairly so that they can be an example for all parties. In fact, he describes moderation as the position of the Kaaba which is in the middle of the earth (Shihab, 2011). This definition is similar to Hamka's statement that moderation means middle, not fixated on the world alone, nor solely concerned with spirituality alone. Religious moderation is a balanced position between the two (Hamka, 2015). This understanding is also in line with Hasbi as-Siddiqy's opinion. According to him, moderation is a balanced attitude, not living excessively in religion (extreme) and not including people who are too deficient in fulfilling religious obligations (Ash-Shiddieqy, 2016).

Similar but not the same, Din Syamsuddin Islam Wasatiyah is an Islam that tends to be in the middle way. Wasatiyah Islam focuses on monotheism, establishing God not only in the transcendental dimension but also in life so as to create a good social order. Washatiyah Islam opposes all forms of extremism as well as deviations in thinking in various dimensions of life. Because extremism causes accumulative damage (al-fasad al-murakkab) (Syamsudin, 2016).

According to the Ministry of Religion in the book Religious Moderation, both extreme left and extreme right, are like centrifugal movements from the central axis to one of the most extreme sides. Those who stop at a liberal religious perspective, attitude, and behavior will tend to extremely deify their reason in interpreting religious teachings so that they are uprooted from the text, while those who stop at the opposite extreme side will rigidly understand religious texts without considering the context. Religious moderation aims to mediate these two extreme poles, by emphasizing the importance of internalizing religious teachings substantively on the one hand, and contextualizing religious texts on the other (Kemenag, 2019).

At the same time, the various definitions above agree that religious moderation involves avoiding excessive fanaticism and practicing the principles of tolerance and respect for the beliefs of others. The balance in question includes not only the natural-material aspect but also the supernatural-immaterial balance. Thus, it can be concluded that the definition given by Indonesian experts and intellectuals is comprehensive and comprehensive so that there is no opportunity for people not to be moderate. Azra consistently expressed the view that Islam wasathiyah is the only future for Muslims, as he conveyed in various forums such as discussions, seminars, and conferences. This is a form of Islam that can be a blessing for the whole world, providing goodness not only for Muslims but also for adherents of other religions and even for the lives of creatures in the universe. In his presentation, Imtiyaz Yusuf spoke about the conclusion of the exegesis quote made by Azra. According to him, people who are incited by the extreme left or right have the potential to be involved in acts of violence. Therefore, he described the ummatan as a community that always maintains balance and does not get caught up in extreme things.

Sayyid Quthb classified the Ummah wasathan into various forms, as follows:

- a. Ummah wasathan (middle Ummah) with all the meanings of wasath, both taken from the word wisaathah which means good and main, or from the word wasath which means fair and balanced, or from the word wasath in the sense of sensory material.
- b. Ummah wasathan in the tashawur of views, thoughts, and beliefs. Muslims are not people who are solely struggling and carried away by the ruhiyah (spiritual) and also solely materialistic people, but Muslims are people whose instinctive fulfillment is balanced and by physical fulfillment.
- c. Ummah wasathan in thought and feeling. Muslims are not people who are frozen and stagnant with what is known. Also not a people who are closed to scientific experimentation and other knowledge. They are also not people who easily follow the voices that are echoed by others with blind imitation like the imitation of cute monkeys. However, Muslims are people who adhere to their outlook on life, manhaj and principles.
- d. Ummathan wasathan in the rules and harmony of life. Muslims do not only struggle in their lives with feelings and conscience, and are also not fixated on human manners and rules. However, Muslims raise the conscience of humans with the rules of Allah SWT. As well as with direction and teaching. And guarantee the rules of society with a comprehensive arrangement. Islam does not allow social rules to be made by the ruler and also not carried out directly by revelation. But social rules are a mixture of the two, namely rules that come from revelation and are implemented by the ruler.
- e. Ummathan wasathan in bonds and relationships. Islam does not allow humans to let go and exceed the limits of their individuality and also does not eliminate their role in society or the State. Islam also does not allow greed and greed in

social life. However, Islam only provides positive freedom, such as freedom towards progress and growth.

- f. Ummathan wasathan in place, namely a place on the surface of the earth where Muslims are in all corners of it, both in the west, east, north, and south, with this position Muslims become witnesses to other humans.
- g. Ummathan wasathan in time. Ending childhood by welcoming the age of maturity of thinking. Standing in the middle by eroding superstition and superstition that is attached because it is carried over from the past era of ignorance and childishness and maintaining the progress of reason that is controlled by the lusts of Satan (Quthb, 2004).

The elaboration and enrichment of the discourse and practice of Wasathiyah Islam received contributions from Mohammad Hashim Kamali in his work *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyyah* (Oxford & New York: Oxford University Press, 2015, xi + 310 pp). As seen in this title, Kamali does not use the term "Islam Wasathiyah", as is common in Indonesia. He uses the term "the middle path of Islamic moderation" based on the Qur'anic principle of Wasathiyah (Azra, 20202). Kamali understands the sentence ummahan is not limited to Islam, but also to religions that claim to follow the teachings of the Prophet Abraham. Quoting Wahbah al-Zuhayli's explanation, Wasathiyah in Islam covers all aspects of human life; religion, morals, character, and how to interact with followers of other religions and government (Kamali, 2015). According to Azyumardi Azra, Kamali uses the terms Wasathiyah and moderation together with the same meaning. Moderation, in Kamali's view, is not only related to moral virtue in individual life but also to communities and nations. The Qur'an explicitly mentions wasathiyah which is linked to Muslims or communities. On that basis, a common thread can be drawn that moderation is a virtue that encourages the formation of social peace and harmony in individual, family, and community life as well as broad human relations (Azra, 20202).

Islam itself is a religion that emphasizes wasathiyyah; middle way in religion; middle ground in social interactions; a middle way for worldly life and the afterlife; The goodness of Islam is not simply because it gives more attention to worldly life or the afterlife, but rather balance between worldly life and the afterlife. Even in worship, Islam emphasizes this principle. As in giving charity which is not permitted by giving away all the possessions one has or being too stingy (Kamali, 2016). Thus, the principle of the middle way (wasathiyyah) is human nature.

Azra also said that according to a hadith of the Prophet Muhammad SAW, the position of wasathiyah is the best. In line with the results of the 9th MUI National Conference, Taujihat Surabaya stated that Wasathiyah Islam is Islam rahmatan lil 'alamin. It was emphasized that Wasathiyah Islam is a middle-way Islam that aims to realize the best people (khayr al-ummah). This philosophical concept was translated by Masduki Baidlowi in the framework of "Islam Ahlus Sunnah Wal Jama'ah" which he considered a characteristic of NU. Baidlowi understands Wasathiyah Islam as Islam that in the field of theology follows Abu Hasan al-Asy'ari (d. 936) and Abu Mansur

Muhammad al-Maturidi (d. 944); in fiqh of the Shafi'i school of thought (d. 809), as well as in Sufism following Junayd al-Baghdadi (d. 904) and Imam al-Ghazali (d. 1111) (Baidlowi, 2016).

Azra also views the development of Wasatiyah Islamic orthodoxy as consisting of three Islamic teachings. In kalam (theology), Indonesian Islam adheres to Ash'ariyah and Maturidiyah. Meanwhile, in the Shafi'i school of jurisprudence and al-Ghazali's Sufism. These three aspects of orthodoxy were formed in the archipelago - especially since the 17-18 century AD - due to the contribution of several major authoritative scholars such as 'Abd al-Ra'uf al-Singkili, Ar-Raniry, Muhammad Yusuf al-Makassari, Muhammad Arsyad al-Banjari, Abd al-Samad al-Palimbani and others (Najib & Fata, 2020). Azra's view on Wasatiyah Islamic orthodoxy is almost similar to Masduki Baidlowi (MUI) who views Wasatiyah Islam as an integral part of Ahlussunnah Wal Jama'ah in the context of Indonesian Islam (Baidlowi, 2016).

Relevance of the Concept of Religious Moderation by Azyumardi Azra

It is undeniable that the main key to the success of moderate Islam in Indonesia is the presence and dominance of moderate Islamic organizations throughout Indonesia. There are two largest Islamic organizations in Indonesia, namely Nahdlatul Ulama (NU) and Muhammadiyah. The 2015 NU and Muhammadiyah congresses were an opportunity for us to strengthen the moderate and progressive understanding of Islam, which upholds the principle of Islam as a blessing for the entire universe.

Although it has drawn pros and cons among Nahdliyin scholars, the idea of Islam Nusantara is intended as an understanding, practice, and application of Islam in the segment of fiqh muamalah as a dialectic between text, sharia and 'urf, culture and reality in the archipelago (Asy'ari, 2007). In line with the view of scholar Azyumardi Azra who stated that the normative doctrine of Islam Nusantara adheres to the same laws of faith and harmony as people in any part of the world (Azra, 2006). To a certain extent, it has its own distinction.

Islam Nusantara encourages followers of Nahdlatul Ulama to have a national attitude that prioritizes balance between ukhuwah Islamiyah, ukhuwah basyariah, and ukhuwah wathaniyah (Rahmat, 2017). This national politics is in line with the character of Indonesian society which prioritizes harmony in human relations, a moderate attitude, and tends to choose a peaceful path to achieve harmony in social relations. Therefore, NU in its movement wants to manage the pillars of difference so that it can realize consistent harmony. So it is not an exaggeration if Said Agil Siradj, states that Nahdlatul Ulama is a reformist and dynamic organization that is always sheltered by a moral spirit that shines with moderate values (Amrullah, 2019).

Meanwhile, moderation/Wasathiyah in Muhammadiyah's view has at least three characteristics, namely, first, faith and worship are interpreted deeply, balanced, and broadly, not only emphasizing the outer skin and not demeaning others. Second, in morals, it is not only following the sunnah of the Prophet Muhammad attributively or

symbolically but must also produce hasanah teachings. Third, Muamalah is progressive and dynamic. In addition to the principle of tawasuth, Muhammadiyah also has the principle of tawazun (balanced) and ta'adul (fair), so that Islam can be applied actually and functionally (Nata, 2008). The description above explains that the characteristics of moderation that are included in the character of NU and Muhammadiyah are very much by the values of the Qur'an. This is reflected in three aspects that are important entities in the Word of Allah SWT. First, the characteristics of NU and Muhammadiyah moderation uphold the value of peace. Second, the principal entities offered by NU and Muhammadiyah support each of their members to help each other. This is very important because the presence of humans on this earth is a social creature that cannot be separated from the interests of others. Third, the principles of Nusantara Islam and progressive Islam both uphold nationalism. This principle, which is based on love for the country, is very important to emphasize (Nasikhin, 2022).

Azra is not wrong in assuming that Indonesian Islam, represented by Muhammadiyah and NU, has almost all the potential to progress to realize a civilization of rahmatan lil 'alamin. The greatest capital for progress is the nature and character of Islamic mass organizations that are independent vis-à-vis the state and power. They have a tradition of not depending on, let alone becoming a tool of power by financing and organizing themselves (Azra, 20201). Azra said that now Indonesian wasathiyah Islam is facing challenges from transnational Islam that carry rigid, literal, and radical religious understandings and practices. Such understandings and practices are spread and infiltrated into various wasathiyah Islamic institutions in Indonesia. In various statements from those who came out of radical and extreme cells, it is implied that students of general universities (PTU) are more vulnerable to recruitment than students of Islamic religious universities (PTAI). This phenomenon is related to reality, the perspective of PTU students, especially in the fields of exact sciences, science, and technology, tends to be black and white. Meanwhile, PTAI students who receive diverse perspectives on Islam tend to be more open and nuanced (Azra, 20201).

The generic meaning of radicalism is "root" or "adhering to the root of the problem" (Charles, 1978). In a more specific understanding, radicalism means "the tendency to be in an extreme position on the scale of political ideology conflict" (Charles, 1978). Radical is ultimately interpreted as a detailed way of looking at something, so that it gives rise to a spirit of progressive thinking and leads to comprehensive change (Wilkinson, 1977).

Radicalism, in the context of religious moderation, is understood as an ideology (idea or concept) and understanding that wants to make changes to the social and political system by using violent/extreme methods in the name of religion, both verbal, physical, and mental violence. The essence of radicalism is the attitude and actions of a person or certain group that uses violent methods to carry out the desired changes. Radical groups generally want these changes in a short time and drastically and are contrary to the prevailing social system. Radicalism is often associated with terrorism, because radical groups can do anything to achieve their desires, including terrorizing

those who disagree with them. Although many associate radicalism with a particular religion, radicalism is basically not only associated with a particular religion but can be attached to all religions (Kemenag, 2019).

Recently, this term has often been associated by various groups not only with puritanism but also with radicalism. In various interviews, Azyumard Azra was often asked questions, especially regarding the impact of the growth of Wahhabism (Wahabiyah) which they believe is increasingly widespread in Indonesia. At a workshop meeting in Bangkok in mid-January 2007 attended by Azyumardi Azra, they linked the wave of puritanism and radicalism in the Muslim Region of Southern Thailand with the teachings of Wahabi Islam.

Understanding Wahhabism is closely related to the idea of the concept of an Islamic government or what is known as the "caliphate". As Azra explained in an exclusive interview about the "caliphate", the concept that they believe in basically only describes romanticism and admiration for history. The idea of the caliphate proposes the idea of forming a single government for all Muslims in the world, a concept that may be faced with questions about its possibility and viability.

Regarding extremism, Azra explained that the ideology of extremism stems from extreme attitudes which in any case and form are not something pleasant in life. Extreme attitudes and extremism only cause various excesses and negative impacts on the lives of individuals, groups, and society as a whole. Extremism in religious life can have even more dangerous impacts because religion also involves emotions that can be very blazing. And this in turn damages the harmony and peace of certain intra-religions and also between religions. Therefore, Islam does not recommend extreme attitudes and extremism, but instead strongly emphasizes the middle path "wasathiyah" (Azra, 20202).

The term extremism, whether representing the "left" or "right" political wing of a spectrum of political groupings, often has the same connotation, namely "fighting for rapid change against opposing political groups" (Omar, 2009). One of the characteristics of extremism is the tendency to ignore the rule of law and reject plurality in society (Asrori, 2019).

Explicitly, the MUI refers to religious extremist groups with the nomenclature "New Khawarij". Khawarij is an Islamic sect that understands religion literally and must be implemented completely and raw. They often use violence against Muslims who are considered disobedient to God and against infidels (Nasution, 1986). The nomenclature "New Khawarij" indicates that this new Muslim group has the Khawarij religious ideology. On the other hand, the MUI does not refer to Muslim groups that are classified as extreme left. The MUI only provides a kind of clue that this Muslim group has a character that trivializes (tasahul) the implementation of Islam. In addition to the two groups, the MUI also opposes the spread of communist ideology, neo-liberalism, and global capitalism (Baidlowi, 2016). Azra explained that several survey results confirmed the statements and appeals of Muslim leaders in various regions, so that Western leaders, politicians, and academics do not trivially associate Islam with acts of violence

and terrorism carried out by individuals who happen to be Muslim. They may use certain Islamic verses or understandings as an excuse for such actions, or they may even claim to commit violence in the name of Islam. However, both Western society and Muslims themselves should not immediately accept such claims as facts. Look differently with more careful, impartial, and objective observations.

According to James Lutz and Brenda Lutz, a freedom fighter for one group could be considered a terrorist for another opposing group (Lutz, 2005). This means that this label depends on the perspective and assessment of the individual and the group of origin of the person. Therefore, although words such as terror and terrorism have negative connotations, it is still very important to be careful in calling someone a terrorist or identifying a group as a group that carries out acts of terrorism.

According to Azra, other Islamic countries can adopt several responses in dealing with the discourse and practice of extremism experienced by Indonesian Islam. As a first step, at the level of nation-state ideology, other Muslim countries should accept the principle known as "denominational-free ideology". This means that this ideology is based on a particular religion but is not referred to as a secular ideology or an ideology that opposes or is hostile to religion. The Pancasila ideology is a concrete example of an ideology that can be considered by other Muslim countries in realizing the concept of "deconfessional ideology".

Pancasila aspires to be the basis of a modern state. Substantially, Pancasila is a religiously friendly ideology as well as a deconfessional ideology. The nobility of the values of Pancasila (Abror, 2012), if applied, can even make the world's population live in peace, not only peace for the people of Indonesia (Hariyono, 2014). Research from the perspective of Maqasid Syariah will find that the philosophical content of Pancasila also includes al-kuliyāt al-khamsah.

To maintain moderate Islam in Indonesia, we need to be an example for society in facing threats to the unity of the nation, state, and religion. The problem that is still a concern today is the high number of corruption cases involving almost all parts of the government, both at the central and regional levels.

Considering the scale of endemic corruption as it is today, there is no doubt that it has become an extraordinary crime. The first thing that has damaged government bureaucratic institutions and law enforcement. No less negative is the damage to trust, and public trust in bureaucratic and law enforcement officials. Trust is one of the instrumental social capitals for building a credible and accountable state and government so that in turn it can advance the nation (Azra, 20201).

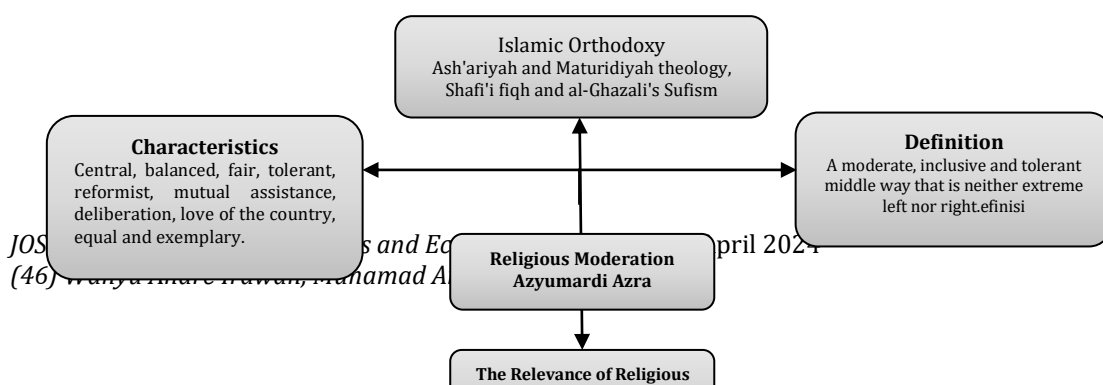


Figure 1. Concept Map of Religious Moderation by Azyumardi Azra

In above is concept map of religious moderation from Azyumardi Azra's perspective, facing various polemics and problems, it is important to strengthen the Pancasila ideology. It is undeniable that the Pancasila ideology is in line with the concept of Wasathiyah Islam. Because Wasathiyah Islam guides us to live a moderate, inclusive, and tolerant life, this has a significant contribution to maintaining the unity of the Indonesian state. Wasathiyah Islam also teaches us to avoid radical, extreme, and terrorist actions that can damage the unity of the Unitary State of the Republic of Indonesia. It seems that in Indonesia, implementing the ideology or concept of the caliphate is quite a difficult challenge. According to Azra, in al-Mawdudi's quote, there are at least two contradictions. There are two reasons why the caliphate cannot be achieved through a nation-state. First, the nation-state implements a modern democratic system. Second, the modern democratic system is not by the principles of the caliphate. The caliphate is not by a democratic system based on the principle that "the voice of the people is the voice of God" While the caliphate government follows the principle that "the voice of God is the voice of the people". Thus, in the socio-political and demographic context in Indonesia, it is certain that the concept of Wasathiyah Islam is very relevant.

Conclusion

Wasathiyah Islam is a moderate, inclusive, and tolerant middle way. The Islamic term wasathiyah is a Qur'anic term, which relies on the expression ummatan wasathan, namely the people who are in the middle, who are not extremely left or right or up or down. Wasathiyah Islam is Islam rahmatan lil 'alamin. It is emphasized that Wasathiyah Islam is a middle-way Islam that aims to create the best ummah (khayr al-ummah). The development of Wasathiyah Islamic orthodoxy consists of three Islamic teachings. In kalam (theology), Indonesian Islam adheres to Ash'ariyah and Maturidiyah. Meanwhile, in the Shafi'i school of jurisprudence and al-Ghazali's Sufism. The characteristics of Indonesian Islam include tawashut (middle), tawazun (balanced), i'tidal (fair), tasamuh (tolerant), islah (reformist), ta'awun (mutual assistance/cooperation), syura/musyawaharah (consultation), muwathanah (love of the homeland), musawa (equal) and qudwah (exemplary).

Indonesian Islam is wasathiyah Islam which presents Indonesian Islamic Moderation. It is proven that one of the main keys to the success of wasathiyah Islam in Indonesia is the existence and hegemony of wasathiyah Islamic mass organizations (middle way) with the two largest Indonesian Islamic mass organizations, namely Nahdlatul Ulama (NU) and Muhammadiyah. Wasathiyah Islam does not believe in the caliphate because the caliphate cannot be achieved through a nation-state and the nation-state implements a modern democratic system. So wasathiyah Islam tends to support the Pancasila ideology and rejects radicalism, extremism, and terrorism. Thus it can be said that religious moderation or wasathiyah Islam is relevant to the socio-culture of Indonesian Islam.

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