

# Religious Moderation, Effective Solution to Prevent Radicalism

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Although the government does need a long journey in solving national problems. Now, the President and Vice-President, Jokowi-Ma'ruf Amin have never subsided in pushing the priority programs of the Ministry of Religion (Fachrul Razi), and Menkopolhukam (Moh. Mahfud. MD). The task of implementing the program is related to government steps in efforts to eradicate radicalism and deradicalization efforts.

To counteract the radicalism that circulates to various elements of society, and educational institutions (SLTP, SLTA, Colleges / Universities), it is indeed not easy. However, with the existence of religious moderation certainly becomes a priority program of the Minister of Religion the aim is to counteract radicalism. Actually religion is understood to be extreme (textual, scriptural), but it is not understood in a moderate (contextual) manner.

It should, from now on, religious moderation be developed through educational institutions. Starting from the level of basic education to higher level education. This shows the best step of the government that must be appreciated by all circles without the slightest exception. In this case, the collaboration of Jokowi-Ma'ruf Amin's ideas with the Minister of Religion sought to develop a religious model that could be understood with *tawassuth* (moderate).

That is, religious moderation is at least a contextualization step from traditional religious characteristics in Indonesia to moderateism. Who is able to have a positive impact on community, national and state life. Especially at the socio-

cultural, political, economic, legal and religious levels themselves. Thus, the religious moderation program is not only a model of understanding, but also for the sake of realizing a peaceful state (al-darus al-salam).

No less important, for the enforcement of moderate Islam. Where true Islam is demanded to be able to burn the fire of the spirit of change in the understanding of religion. Of course this is the emphasis on religious principles. Namely, *tawassuth* (moderate / middle ground), *tasamuh* (tolerance), *i'tidal* (justice), and *tawazun* (balanced). All of these basic principles must be developed in developing models of understanding religion through religious moderation.

Therefore, this moderation in the religious field should have long shifted the massive radicalism of religion to emerge in this pluralistic country. Because radicalism is as if the motives of extreme understanding are often in the name of religion. In particular, the Islamic religion which is now Islam in Indonesia has far developed a moderate Islamic model.

### **Between Radical and Moderate**

Important agendas for extreme Islamic movements or groups are nothing but the agenda of extreme religious understanding (*tatharruf*). In fact, this understanding is a major factor in the emergence of religious radicalism through movements of certain religions. Meanwhile, religious moderation is the concept of understanding religion so that it can be understood in a more complex and contextual way.

Given the many facts related to religious da'wah filled with utterances of hatred. This is part of the *da'wah* category with violence that does not display a religious face that is tolerant of differences. So that understanding has the potential to cause someone to think extreme and radical. That is, thinking outside the limits of religious awareness that does not tend to humanity endangers security.

If we recall the purpose of the actual religious propaganda, Prof. Azyumardi Azra, emphasized when interviewed by the Harakatuna Media team (04/11/19). That, "the purpose of religious propaganda or lecture is to invite Muslims to be better, to be better so that their Islamic Islamiyah will be stronger". Moreover, if added again, with *Basyariyah ukhwah*, and *ukhwah wathaniyah*? Certainly reflects a very modern understanding of religion.

If we compare factually historically, religious radicalism indeed makes this country no longer safe and is not easily controlled. Meanwhile, religious moderation will certainly be able to be the most effective and efficient choice of solution. Especially in counteracting extreme, radical religious ideas. Therefore, disturbing the comfort and security of the public from their understanding which could be a negative virus in the community and religious environment going forward.

### **Moderatism, the Panacea of Radicalism**

The strategy of upholding religious moderation is a new product of the government in an effort to reduce the understanding of religious radicalism. Moderatism that the government wants to consume so that people can understand religion in a friendly way. And the religious soul that can not be separated from the moneys of Indonesia, Islam, and humanity. So, this understanding can run evenly and can see the national problems with the perspective of *wasathiyah* (moderate).

All religions do have something to do with the mission of the public without having to hesitate with the ideology of the Pancasila state and the democratic system. Because this system is a new model of the product of moderateism that leads us to think more mature. It can even be objective, and be wiser (tolerant / responsive) in dealing with religious differences.

So, the most important task for the government is in producing religious moderation. The pattern is simple, which is necessary to establish cooperation with mass organizations. Especially with NU and Muhammadiyah, and inviting interfaith leaders to give their views. So, with this step. Then, this moderateism can be consumed by the public in order as a panacea to ward off the swift flow of radicalism.

In the end, it is rare for the current government to really be appreciated, because it has sought to shift radicalism through religious moderation. At least in the future there will be no more understanding of religious radicalism that is scattered in the community elements. Especially in educational institutions from elementary to tertiary level though.