



Religious Moderation in Islamic Views and The Position of Right and Left Extreme

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Abstract

The diversity of the Indonesian State, starting from religion, ethnicity, race, language and others, makes Indonesia a country where conflicts often occur. This article is included in library research, which focuses on literature studies because research sources are taken from journal articles, books and interviews. This interview method aims to find out more about Religious Moderation in the opinion of many people. The author conducted direct interviews with several people, one of whom was at the Mambaul Huda Islamic Boarding School, Sumberejo, Batanghari, East Lampung. Then the results of the interviews were reviewed and the data that the author had collected were collected. The research found that one of the triggers for conflict that often occurs is the narrow understanding of Islam thus that many become extremists. To overcome this, it is necessary to apply the values of moderation in religion and Islamic wasathiyah. These values are in the form of mutual love, tolerance, moderation, fairness and always prioritizing common interests through deliberations. As well as what is used as the basis and indicator of religious moderation as a way to deal with the extreme right and left that are happening.

INTRODUCTION

Religious Moderation is part of Islamic teachings where we are taught to have a national commitment, be tolerant, be anti-radicalism and violence and be friendly towards local culture and religion. The differences that exist are a gift from Allah Subhana wata'ala, we should be grateful and respond to every difference with mutual respect, so that differences can become strength, not division.

Moderation and religious tolerance are a discourse and practice that is needed in a pluralistic society like Indonesia. This means that where there is diversity, that is where these two values must be present and become the lifeblood of relationships between members of society. In fact, in order to ensure that diversity becomes positive energy for the growth of society, ideally every member must have the same understanding of mutual respect and accept differences with a full sense of responsibility.

Unfortunately, in every diversity there are always challenges in the form of views, attitudes and actions that undermine this diversity, exclusive, intolerant and even extreme attitudes. Not a few of them are motivated by certain religious views. In fact, such views and attitudes can affect anyone, from citizens to state policy makers. Many studies show that such views and attitudes do not recognize differences in social, economic or even educational strata.

In the Qur'an and Hadith there is much mention of the importance of a moderate attitude, as well as the position of Muslims as a moderate and best people (Maulidi, 2021). Tolerance and moderation are core values in Islamic teachings. It is very important to develop tolerant and moderate values to overcome people's problems such as religious radicalization, violence in the name of religion, disbelieve in other parties, extreme attitudes, excessive fanaticism.

There are many researchers conducted investigation on the moderation. Salmah et. al (2022) conducted a research on the implementation of the values of religion moderation on the Al-qur'an and Hadist. It was found that the values are able to lead the more moderate among the diversity. Yanti and Witro (2020) also conducted an investigation on the important of the moderation. The results showed that the current problems on diversity issues namely economics, culture, religion and etc can be solved by cooperation among religious community that is called moderation. Meanwhile, Hanapi (2014) did the research on the implementation of *wasathiah* or moderation in Malaysia.

This article focused on the implementation of the religious moderation to the students in East Lampung. It is hoped to overcome conflict that is occurred based on the narrow understanding of Islam thus that many become extremists. therefore, it is necessary to apply the values of moderation in religion and Islamic wasathiyah. These values are in the form of mutual love, tolerance, moderation, fairness and always prioritizing common interests through deliberations. As well as what is used as the basis and indicator of religious moderation as a way to deal with the extreme right and left that are happening.

METHOD

This article is included in library research, which focuses on literature studies because research sources are taken from journal articles, books and interviews. This interview method aims to find out more about Religious Moderation in the opinion of many people. The author conducted direct interviews with several people, one of whom

was at the Mambaul Huda Islamic Boarding School, Sumberejo, Batanghari, East Lampung. Then the results of the interviews were reviewed and the data that the author had collected were collected.

Once the data is collected, the researcher organizes the data, sorts it into manageable units, synthesizes it, looks for and determines patterns, finds out what is important and what is learned, and decides what can be reported. Related or relevant data is separated from unrelated data or data that is not relevant to the research problem being studied. The steps used are as follows: First, data reduction, where the researcher summarizes, selects the main things, focuses on the important things, looks for themes and patterns. Second, data presentation. Data is presented narratively. Third, drawing conclusions. Conclusions in the form of new findings as answers to problems.

FINDINGS AND DISCUSSION

Religious Moderation

Moderate Islam is Islam that does not lean to the left or right, but is straight, as in the language of the Koran: the straight path (al-shirat-al-mustaqim). In line with this straight path, the Koran also emphasizes that Muslims are a moderate people (wasatha), the best people who will be witnesses and pioneers for world progress and peace. Linguistically, moderation comes from the English language moderation which means a moderate attitude, an attitude of not exaggerating (Arifinsyah, Andy, & Damanik, 2020). Moderation is a middle way that mediates without taking sides with anyone or any opinion. Be fair to all parties involved. The opinions of several language experts include:

1. In Mu'jam Maqayis, Ibnu Faris said that what is meant by wasatiyah is something that shows justice and middle-ground (Faris, I., & Jakaria, I.1994).
2. Language expert Raghil Al-Asfahani said wasatiyah which comes from the word wasat is something that is between two extremes, while what comes from awsat means the middle point (Al-Asfahani, A. R, 2014).
3. The word moderation comes from the Latin moderateio which means moderation (not excessive or insufficient). Religious moderation is fairness and balance in viewing, responding to, and practicing all paired concepts. In the KBBI the word fairness is interpreted as (1) not being biased or impartial, (2) siding with the truth, and (3) proper or not arbitrary (Jamaluddin, 2022).

4. According to Nurcholis Madjid, modernization is a process of change, both attitudes and mentality, to adapt life guidelines to current life guidelines in order to create a happy life for society. Moderation can also be interpreted as a movement or effort that has the aim of reinterpreting traditional doctrines and adapting to developments in time and science (Ihsan, 2006)

Meanwhile, what is meant by Religious Moderation is an attitude/action which is a requirement in life to be a person who is just, balanced, confident in the essence of the religious teachings they adhere to, but shares the truth as far as religious interpretation is concerned.

Religious moderation requires openness, acceptance and cooperation from each different group. Because of this, every individual who adheres to a religion, regardless of race, ethnicity, culture, religion and political preferences, must be willing to listen to each other, and learn from each other to train their abilities to manage and overcome differences in religious understanding between them.

Religious Moderation is tolerance in religion but not in terms of beliefs but more in terms of social aspects. According to him, religious moderation is very important for the pluralistic Indonesian society with a variety of religions, where Indonesia itself has six different religions and if societal modernization is not implemented it will lead to disputes between religions and the emergence of selfish attitudes in believing in one's own religion. One of the challenges for religious moderation is that there are definitely some parties who are truly fanatical about their beliefs and think that those outside their beliefs are wrong. Don't let a Muslim lose his inner faith in being moderate, because if we don't adhere to our inner creed then an attitude of fanaticism towards religion will emerge. So it is very important to take care of each other in the event of acts of terrorism, radicalism and other negative acts, as well as exchanging ideas in solving existing problems in moderation which will make unity live safely and peacefully in carrying out life (Interview, October, 2022) .

Foundations and Indicators of Religious Moderation

Every religion teaches complete surrender to God Almighty, the Almighty Creator. This devotion to God is manifested in readiness to follow His guidance in life. Humans are servants only to God, are not slaves to others, and are not slaves to others. This is the essence of the value of justice between humans as fellow creatures of God. Religious moderation is the most appropriate value and practice to realize the benefit of Indonesia's planet. A moderate, fair and balanced mental attitude is the key to managing our diversity.

In serving to build the nation and state, every Indonesian citizen has equal rights and obligations to develop a peaceful and reassuring life together. If we can make this happen, then every citizen can become a complete Indonesian human being, as well as a human being who fully practices his religion.

As has been stated, the teaching of being moderate does not solely belong to one particular religion, but exists in the traditions of various religions and even in world civilization. Fairness and balance, which have been explained previously, are also highly upheld by all religious teachings. There is not a single religious teaching that recommends committing acts of violence/unjust, or teaches excessive attitudes.

Regarding the first pillar, moderate religious thought, among other things, is characterized by the ability to combine text and context, namely religious thought that does not solely rely on religious texts and forces the subordination of new realities and contexts to texts, but is able to dialogue between the two. dynamically, so that a moderate person's religious thinking is not solely textual, but at the same time will not be too free and ignore the text.

The second pillar is moderation in the form of movement. In this case, the movement to spread religion, which aims to invite goodness and distance oneself from evil, must be based on an invitation based on the principle of making improvements, and in a good way, not vice versa, preventing evil by committing new evils in the form of violence. .

The third pillar is moderation in religious traditions and practices, namely strengthening relations between religion and the traditions and culture of local communities. The presence of religion is not confronted diametrically with culture, both are open to building dialogue to produce a new culture. The discourse of moderation of course does not only belong to the Islamic tradition, but also to other religions, such as Christianity. Moreover, in the Indonesian context, the Christian religious character is also undergoing 'adjustment' to the Indonesian national atmosphere. With its various challenges and dynamics, the ideological interpretation of Christianity then finds its (Kementrian Agama RI, 2019)

Indicators of Religious Moderation

As previously stated, moderation is like a clock pendulum which moves from the edge and always tends towards the center or axis (centripetal), it never remains static. A moderate attitude is basically a dynamic state, always in motion, because moderation is basically a process of continuous struggle carried out in people's lives. Moderation and

moderate attitudes in religion are always in conflict with the values of the right and left. Therefore, measuring religious moderation must be able to describe how the contestation and struggle for values occurs. This clock pendulum analogy can be further explained as follows: a person's religious attitude is greatly influenced by two things, namely: reason and revelation. Excessive alignment with reason can be considered extreme left, which often results in an attitude of ignoring the text. On the other hand, a literal understanding of religious texts can also result in a conservative attitude, if one accepts the extreme truth of only a religious interpretation. A moderate person will try to compromise on both sides. He can move to the left using his wits, but does not stay in extreme position. He swings to the right to be guided by the text, while still understanding the context. So what are the indicators of religious moderation?

We can formulate as many measures, limits and indicators as possible to determine whether a particular religious viewpoint, attitude and behavior is moderate or, conversely, extreme. However, for the purposes of this book, the indicators of religious moderation that will be used are four things, namely:

National Commitment

National commitment is an important indicator to see the extent of a person's or particular group's religious views and expressions towards national ideology. especially his commitment to accepting Pancasila as the basis of the state. In essence, Pancasila is the basis for creating harmonious inter-religious and inter-cultural relations in Indonesia as well as distancing Indonesia from attitudes of intolerance towards ethnicity, culture, language, ethnicity, religion and customs.

Tolerance

An attitude of tolerance towards mutual respect and mutual help towards fellow human beings means here recognizing differences in terms of several aspects. Not only recognizing religious differences but also recognizing differences in understanding within one religion. Tasamuh behavior is also limited by Mahdod worship as this has also been told in many Nabawiyah sirah books, especially regarding the asbabun nuzul of Surah Al-Kafirun. Humans must continue to maintain harmony, support each other, help each other, secure, collaborate and compromise, but in the realm of worship they must continue to be carried out in accordance with their respective religions and beliefs.

Non-violence

In the context of religious life, what is meant by non-violence or non-harm is not thinking, saying and doing something that could disturb the harmony, peace and freedom of everyone in carrying out their religious activities. For example, not violating everyone's right to worship according to their beliefs, not prohibiting building holy places, not insulting other beliefs, and not thinking about saying and doing things that hurt other people.

Accommodating to Local Culture

We as citizens of the Indonesian nation who have many cultures of course have to be smart individuals in adapting to existing cultures, especially for Muslims, where in applying culture there must be Islamic law so that there are no misunderstandings between other cultures that are appropriate and appreciated.

These four indicators can be used to identify how strong religious moderation is practiced by someone in Indonesia, and how much vulnerability they have. These vulnerabilities need to be recognized so that we can recognize them and take appropriate steps to strengthen religious moderation.

Indicators of religious moderation in Indonesian society must have national commitment, tolerance, non-violence and accommodating to local culture. However, it is not only about the indicators that the nation has, society must also have several moderate attitudes, namely:

- a. Tawashut means a middle or moderate attitude, neither extreme right nor extreme left. The extreme right is often interpreted as a race radicalism and extreme leftism which were then referred to as liberalism. The extreme right tends to be less accepting of the thought process in understanding religion, and returns everything to the birth of Islam in the Middle East, in this case the period of Mecca and Medina. So, in the extreme, we want to return direction to all aspects, including aspects of being a state and as a citizen, taking the direct example of the Prophet on the pretext that Islam is a perfect religion capable of accommodating all aspects of human life, including the concept of government. On the extreme left, people tend to underestimate both the Koran and the Hadith. Prioritizes reason too much and has a tendency to interpret religion freely without any clear barometer. The well-known teachings of this group include the belief that the Qur'an is a creature, and in the context of Qada and Qadar it is stated that humans themselves create their actions. Therefore, the Islamic teachings in which

tawasuth is present are expected to be able to accommodate both, in the sense that the use of reason is recognized while the texts also remain the main guidance of the Islamic ummah.

- b. Tasamuh is an attitude of tolerance, mutual respect and mutual help towards fellow humans, in the sense here of recognizing differences in terms of several aspects. Not only recognizing religious differences but also recognizing differences in understanding within one religion. Tasamuh behavior is also limited by Mahdod worship as this has also been told in many Nabawiyah sirah books, especially regarding the asbabun nuzul of Surah Al-Kafirun. Humans must continue to maintain harmony, support each other, help each other, secure, collaborate and compromise, but in the realm of worship they must continue to be carried out in accordance with their respective religions and beliefs.
- c. Tawazun is an attitude that must be balanced in doing something, balancing the propositions of aqli and naqli and between worldly and spiritual life. The tendency to blindly adhere to the propositions of aqli will result in humans trivializing revelation (the Qur'an and hadith) whereas if they only rely on the propositions of naqli, humans will tend to forget the world. In the teachings of Islam and the religion of Muslims, there are behaviors that are thought to trigger the decline of Muslims themselves, which is indicated by not practicing this characteristic of tawazun.
- d. Ta'adul (I'tidal) is a fair attitude towards anyone without discriminating between individual or group characteristics. This fair nature was inherited from the time of the Prophet Muhammad SAW. Basically, fairness is very important in society or religion. This ta'adul can be said to be neutral and does not aim at just one side but must aim at both sides, seeing again that we are actually just social creatures who want to have someone around us without having to look at our shortcomings.

The explanation above is the four values of religious moderation in Islam, namely moderate, balanced, tolerant and fair. These four values must become the basic basis for implementing religious teachings amidst societal differences in order to create a harmonious and peaceful state life. If one of these traits is not ingrained in a person, then a moderate attitude does not exist, meaning he does not have a complete moderate attitude.

Religious Moderation in Islamic Views and Extreme Right and Extreme Left Positions

Religious moderation is a behavior, attitude or thought that is able to act as a mediator (washith) in an effort to address or resolve various problems related to religion, both the practice of religious teachings adhered to by its adherents and differences or contradictions related to problems between different religions, so that the problems faced find solutions (solutions) by avoiding violence or extremes.

In matters relating to the practice of religious teachings adhered to by their adherents, Muslims are required to embody the teachings of their religion by prioritizing thinking, behaving and behaving based on a tawazun (balanced) attitude, so that they feel enjoyment and enjoyment in implementing their religious teachings. Meanwhile, towards people of different religions, Muslims are required to develop attitudes of respect for differences in beliefs, tolerance, respect for ways of worship, avoid violence and extreme attitudes that have a disparaging (pejorative) impact on adherents of other religions. Therefore, in dialogue or discussion with people of different religions, Islam prohibits arguing with a harsh attitude and arguments that corner and hurt the feelings of people of different religions. In Surah Al-Ankabut verse 46 it is explained

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

Do not argue against the People of the Book except in a better way, except against those who do wrong among them. Say, "We believe in (the book) which was revealed to us and which was revealed to you. Our God and your God are one. Only to Him do we surrender (QS Al-Ankabut: 46).

Apart from that, Islamic teachings also prohibit vilifying, insulting and cursing the God worshiped by followers of other religions in order to avoid offending and negative actions that go beyond the limits of followers of the insulted religion. On the other hand, Islam not only firmly condemns forms of coercion in recruiting adherents religion, but more than that, its basic teachings highly uphold the rights of non-Muslims in Islamic territories. Therefore, relations between Muslims and non-Muslims are basically peaceful, except when coercion and violations arise that can trigger controversy between both parties. as warned by Allah SWT. in Surah Al-An'am verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Do not curse (the deities) they worship other than Allah because they will later curse Allah by going beyond the limits without (basic) knowledge. Thus, We make every people think well of their work. Then to their Lord is their return, then He will inform them of what they have done. (QS Al-An'am: 108)

Apart from that, the noble attitude of religious moderation in Islam is a command to its followers to always uphold truth and justice towards anyone, anytime and anywhere, including defending justice for people of different religions for the sake of upholding the truth.

By examining the content of the Qur'anic arguments as explained above, it can be understood that religious moderation is an inseparable part of Islamic teachings. It turns out that the nobility of the attitudes and behavior of Muslims before Allah is not only assessed based on their personal piety in carrying out mahdhah worship to Allah, but also the extent of their social piety in maintaining good relations in society, including towards people of different religions.

Religious moderation often only focuses on placing the moderation movement as a solution to dealing with the problem of religious conservatism, or what is often referred to as the extreme right. This illustrates an incomplete understanding of religious moderation, because in fact religious moderation does not only aim to mediate between those who tend to have ultra-conservative religious understandings, but also groups who have liberal viewpoints, attitudes and religious behavior, or those who often referred to as the left extreme. Both the left extreme and the right extreme, both are like centrifugal movement from the central axis towards one of the most extreme sides. Those who stop at a liberal perspective, attitude and religious behavior will tend to be extreme in deifying their reason in interpreting religious teachings, so that they are separated from the text, while those who stop at the opposite extreme will rigidly understand religious texts without considering the context. Religious moderation aims to mediate between these two extreme poles, by emphasizing the importance of substantively internalizing religious teachings on the one hand, and contextualizing religious texts on the other hand.

Bhinneka Tunggal Ika, he said, however, so far this has not become a reality. It is sensitive when discussing religion that currently a law has been made regarding religious

tolerance where one cannot blame each other, for example, for example, for making infidels, all of this is based on nothing other than the lack of public knowledge about the religion they adhere to. In fact, individuals who claim to be religious experts appear to be misleading. The connection with the extreme right and left here is that they do not declare their own religion to be the most correct and do not always blame other people's religions. In essence, it is important to have an attitude that reminds each other and is humble in carrying out each other's beliefs (Interview, October 2022).

On the other hand, black and white religious views in understanding religious texts are also often trapped on the other extreme side which feels self-righteous. In a religious context, extreme views, attitudes and behavior like this will encourage adherents to refuse to accept other people's views, and insist on their own interpretation of the truth. This is where the term "hardline", extreme or extremism emerged, which is associated with ultra-conservative religious practices. One of the initial characteristics of a person's conservatism in religion is that he has fanatical views, attitudes and behavior towards only one religious interpretation, while rejecting other different views, even though he is aware of the existence of these views. More than just rejecting it, an ultra-conservative person will even go so far as to criticize and try to eliminate the presence of other people's different views. For him, a black and white perspective on religion gives more confidence than accepting a variety of interpretations which are considered to cause uncertainty.

CONCLUSION

The values of religious moderation in Islam actually consist of three things, namely *Tawasuth* (taking the middle path from two extreme poles, namely the extreme right and extreme left), *Tawazun* (balance between the *dalil naqli* and the *dalil aqli* as well as between worldly life and spiritual life), *Tasamuh* (tolerance between religious differences and differences in religious understanding), and *Ta'adul* (fairness between people). With these four values, it is hoped that humans can harmonize their lives and create a foundation as individuals, family members, community members and good citizens. Indicators to determine whether a particular religious viewpoint, attitude and behavior is moderate or, conversely, extreme. Religious moderation often only focuses on placing the moderation movement as a solution to dealing with the problem of religious conservatism, or what is often referred to as the extreme right. Religious moderation does not only aim to mediate between those who tend to have ultra-conservative religious understandings, but also

groups who have liberal viewpoints, attitudes and religious behavior, or what is often referred to as the extreme left.

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