

## Harmonization of Fundamentalism in Religious Moderation in Indonesia

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### Abstract:

In social life, moderation in religion is distorted which causes disharmony between religious communities in Indonesia. Differences in beliefs and teachings are the background for social estrangement in the practice of religious moderation. Therefore, the practice of religious moderation apart from implementing the limits, measures and indicators recommended by the Ministry of Religion of the Republic of Indonesia, also requires a real approach in order to realize a moderate society. This qualitative research uses the literature study method, namely collecting several existing books and literature as the main object, then using a descriptive analysis approach to produce clear, objective descriptions and explanations on the systematic, analytical, and critical thinking about harmonization of fundamentalism in various moderation practices in Indonesia. The study shows that to realize the harmonization of the wrong understanding of religious moderation in Indonesia, a real approach is needed: 1) disseminating the meaning contained in *Bhineka Tunggal Ika*, 2) implementing an attitude of tolerance towards local culture, 3) upholding the attitude of non-violence by controlling excessive emotions.

**Keywords:** Fundamentalism, Harmonization, Religious Moderation.

### Introduction

The term Moderation etymologically comes from the word *al-Wasathiyah* or moderation, while in the Big Indonesian Dictionary (KKBI) it means positioning yourself so that you remain at the midpoint between the two extreme poles (Munir and Herianto 2020). Religious moderation is an attitude that is flexible, not rigid, and tolerant towards the existence of other religions both in terms of beliefs and worship practices (Murtadlo 2021). The Ministry of Religious Affairs of the Republic of Indonesia in each of its programs and policies always tries to position itself to mediate religious diversity, beliefs and even extreme practices of worship (Hefni 2020). It can also be interpreted as a moderate perspective, attitude, and behavior, namely acting fairly, and not being extreme in religion and having limits, measurements, and indicators regarding its implementation (Nurdin 2021). Therefore extreme attitudes and intolerance in religion will lead to new rivalries that lead to division and hostility (Al-Barbasy, n.d.).

Moderation is a very important thing to apply in Indonesia, this is because Indonesia is a country that has many islands, cultures and ethnic groups, and religions, but is still united through the motto of *Bhinneka Tunggal Ika* (Cahyaningtyas and Adriyana 2019). In order to restore the function of *Wasathiyah* religious moderation, efforts are needed to harmonize the excessive practice of

religious moderation which can cause division and hostility by taking a real approach in society.

### **Research Methods**

In this qualitative research, the authors carried out the following steps: 1) Data collection, namely researchers collected data through several books and articles that discussed the Fundamentalism method in Religious Moderation, as well as relevant studies; 2) Data Analysis, namely after the data is collected, the researcher analyzes data related to Fundamentalism in Religious Moderation and how to harmonize it; 3) The collected data will be organized into certain categories to be studied and analyzed in depth to identify the patterns or findings; 4) Data interpretation, namely after the data is analyzed, the researcher interprets the data and draws conclusions based on the findings; 5) The conclusions drawn will focus on Harmonization of Fundamentalism in Religious Moderation in Indonesia. Furthermore, researchers used a literature study approach that used several books and other literature as the main object (Prastowo 2012). The author uses descriptive analysis methods to produce clear, objective descriptions and explanations. systematic, analytical, and critical (Rahman 2020), regarding Harmonization of Fundamentalism in Religious Moderation in Indonesia. After the data was collected, the researcher conducted a descriptive analysis with the following stages (Mujaddid et al. 2019): 1) Preparing data for analysis, 2) Reading all data, 3) Classifying data, 4) Describing the data in the language of the researcher, 5) Providing information related to research results.

### **Results And Discussion**

#### **A. Religious Moderation And Excessive Practices**

Religious moderation can be interpreted as an attitude in religion by taking the middle way to avoid division and hostility in society (Alfaini 2021). Religious moderation must be understood as a balanced religious attitude between the practice of one's own religion (exclusive) and respect for the religious practices of other people of different beliefs (inclusive), in this case it is a limitation rather than the moderation of religion expected by the Indonesian Ministry of Religious Affairs (Indonesia 2019). This limitation is as stated in the Quran in surat al-Baqarah verse 143 which means (Indonesia 2017): "And similarly We have made you (Muslims) a middle nation so that you may be witnesses of human (actions) ...". The word Wasath is a motivation for humans to develop their own potential so that they can realize the nature of rahmatan lil 'alamin from the essence of ummatan wasathan (Budiono 2021).

The first foundation in religious moderation is fairness, this can be interpreted: 1) Impartial, 2) Siding with the truth, and 3) Not being arbitrary. Meanwhile, the second foundation is balance, which is always on the side of justice, humanity and equality (Indonesia 2019). To realize the concept of balance in religion, it is necessary to manifest attitudes and behavior that are inclusive, humane, and tolerant (Niam 2019).

The Indonesian Ministry of Religion put forward 4 important pillars which are indicators of religious moderation, including (Indonesia 2019): 1) National commitment, 2) Tolerance, 3) Non-violence, 4) Accommodating local culture. National commitment ranks first. This is the basis for Indonesian citizens to practice religious moderation. They must follow the 4 national foundations, namely Pancasila, the 1945 Constitution, Unity in Diversity, and the Unitary State of the

Republic of Indonesia. The second order is Tolerance; to practice social life between religious communities, Indonesian people must be able to control their emotions by respecting the differences that exist between various religions in Indonesia. The third order is Anti-Violence, it is hoped that if differences and disputes arise between religious communities, Indonesian people must be able to control their emotions without committing acts of discrimination and violence against people of other religions. The last order is Accommodative towards local culture, it needs to be instilled because the Indonesian state consists of various ethnic groups, religions, cultures and different customs, so it is necessary to explore and understand and accommodate the differences that exist to respect each other, be tolerant and not disturb existing local wisdom.

Islam as a whole has implemented a life of religious moderation that is harmonious and not excessive as quoted from a study (Yanti and Witro 2020): "Islam is a moderate religion that means not excessive in religion, in beliefs, in cases, and also not arrogant or gentle to others." This is in accordance with the Quran surah An-Nisaa 'verse 171 (Indonesia 2017): "O People of the Book! Do not transgress in your religion, and do not say anything about Allah except what is true. Indeed, Al-Masih Isa son of Maryam is the Messenger of Allah and (who was created by) His words which He conveyed to Maryam, and (by blowing) a spirit from Him. What can be interpreted is that Ghuluw or exaggeration in religion that exceeds the limits of common sense and religious demands in terms of beliefs, speech, and actions is strictly not recommended in any religion (Anwar 2021). However, in practice, religious moderation is distorted which causes disharmony in the life of religious communities in Indonesia. In the concept and terminology of religious moderation, there are practices that are inconsistent with religious values, namely the differences between Eastern and Western cultures (Admin 2021).

For example, about wearing the Hijab and the like. Some Western countries such as France, Belgium and America forbid women to wear the hijab, but on the other hand, Eastern nations actually encourage women to wear the hijab because it is a religious symbol like Christians who wear crosses (Putra 2023). On the one hand, the hijab is a human right as a form of obedience in the practice of worship according to the teachings of their religion, and on the other hand, wearing the hijab can protect and keep women away from unwanted negative disturbances.

Another example of the practice of religious moderation that is too excessive or a religious attitude that crosses the boundaries of the religious law itself, is the case of youth kicking offerings placed by the people of Mount Semeru (Fatkhurrohman 2022), from one side the youth considers this to be a form of polytheism in the teachings of Islam. because it is considered like worshiping Mount Semeru, but on the other hand the people of Mount Semeru consider offerings to be a Javanese custom, as a form of expression of the people's gratitude for safety from various calamities and disasters, or for obtaining abundant fortune from God.

By issuing alms in the form of food intended for God's creatures, whether visible to the senses of the eye, or invisible, with the aim of providing safety for other creatures if they are hungry or lack food supplies (Fatkhurrohman 2022). The extreme understanding of these youths has an impact on the harmony of diverse and social life of the 2 examples of religious moderation both internally (with their own religion) or externally (with other religions) will result in a negative impact that is detrimental to one of the parties. Therefore, the analysis of the two cases above is

that the practice of religious moderation must be carried out with the right understanding and not excessively which actually goes beyond the boundaries of local law and culture or even leads to disputes and divisions. Allah SWT makes an offer in surat al-Kafiruun verse 6 (Indonesia 2017): "For you your religion, and for me mine." From this word it can be concluded that if there are differences regarding our beliefs towards other people, whether of the same religion or different religions, then we should not interfere and interfere too much which results in disputes and discrimination that harms one party.

## **B. Harmonizing The Practices Of Fundamental Religious Moderation**

Harmonization is interpreted as an effort to unify feelings, actions, ideas, and interests or it can also be interpreted as harmony and harmony (Nafi'ah 2017). Then if harmony is drawn into the context of social relations between humans it can be defined as a process to appreciate, express, and promote love, trust, awe, peace, respect, generosity, equality over other people in a particular society regardless of differences in national origin, weight, marital status, ethnicity, skin color, gender, race, age, occupation, and others (Sharma 2015). The Ministry of Religion also uses the word harmonization to carry out various activities aimed at developing religious harmony (Haryanto 2012). When used in the context of the problems in this study, efforts to harmonize religious moderation practices are very important to be carried out as a response to various religious moderation practices that are carried out beyond the limits of aqidah and sharia to the detriment of oneself and even others (Indonesia 2019). For this reason, the practice of religious moderation must be given a clear solution so that it remains in the middle way. Some things that need to be done to harmonize excessive religious moderation include:

### **1. Disseminate to the public about the meaning contained in nationalism embodied in *Bhinneka Tunggal Ika***

Religious people, both Muslim, Christian, Catholic, Hindu, Buddhist, and even Confucian, in their social practices are always encouraged by the *Kholiq* to always call for goodness (Suriadarma 2022). So one of the real forms of harmonizing religious moderation really needs to socialize to the public about the meaning contained in nationalism embodied in *Bhinneka Tunggal Ika*, not only the government has a role but also all residents, from preachers, community leaders, even religious leaders.

The socialization of the meaning of nationalism is very important as an indicator of religious moderation because as an individual's perspective, attitude, and religious practice have an impact on loyalty to the basic consensus of nationality. As the word of Allah SWT. in surat Ali Imran verse 104 which means (Indonesia 2017): "Let there be a group of people among you who call for virtue, order (do) what is good, and prevent what is wrong"

From the verse above, it is clear that Islam has no homeland, but Muslims who have water must have a commitment to nationalism or nationalism wherever they stand, as the strong love for the motherland was practiced by the Prophet Muhammad SAW (Azman 2017).

To harmonize religious communities, various ways can be done, including:

- a. Through direct delivery of non-formal education to the community, this can be done by an educator, preacher or religious figure in routine *ta'lim*

- assemblies, madrasah *diniyah*, or certain other events (Naj'ma and Bakri 2021).
- b. Through direct delivery to students in formal education with learning that prioritizes the Pancasila character by implementing the Independent Curriculum by the Ministry of Education, Culture, Research and Technology (Hendriyanto 2022). The elements that are strengthened and clarified are Pancasila and the 1945 Constitution which must be analyzed from a religious perspective. So that students and students have an open mind that in fact the state basis of Pancasila and the state constitution of the 1945 Constitution is the implementation of religious orders (Khotimah 2020).
  - c. Through direct delivery of informal education, namely the important role of parents as family rulers to direct their children to be good. Informal education has a very important role, because every individual gets the first education that comes from the family environment, through faith education, moral education, psychological education, social education and so on. Within the family, individuals are educated to be good children, who knows manners and ethics and has a commendable moral character. This education is the forerunner to the emergence of the most important religious moderation.

Of the 3 existing educations, both formal education, non-formal education, and informal education have an important role in supporting and succeeding government programs in the socialization of religious moderation in Indonesia, especially in harmonizing religious moderation through national commitment, because basically, although Indonesia has various religions, cultures and ethnic groups, but all Indonesian citizens are still locked in the motto *Bhineka Tunggal Ika*.

## 2. Realizing tolerance towards local culture with existing local wisdom

Indonesia as a country that legalizes 6 religions in its country, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism, this is stated in Presidential Decree No. 1/PNPS/1965 (YLBHI 2019). Indonesia is also the largest archipelagic country in the world with 17,508 islands and is inhabited by more than 360 ethnic groups (Canbera Australia 2018). So, it does not demand the possibility of conflict between religious communities and even cultures.

One way to harmonize an excessive understanding of moderation in diversity is to manifest an attitude of tolerance towards local culture with local wisdom (Andika and Yunus 2022). Local wisdom is a human action that uses its mind to act and behave socially (Mazid, Prasetyo, and Farikah 2020).

Substantially, local wisdom is the root of national culture, or national identity, because local wisdom has indirectly shaped the nation's personality based on ancestral values and customs. As the *Qaidah Assasiyah* الْعَادَةُ مُحْكَمَةٌ , which means (Azhari 2015): “*Customs are as Law*”.

Preserving local customs and values means living up to and applying local ideas which are the identity of the nation for the realization of a state identity

that is in accordance with Pancasila values and religious moderation, as well as creating a harmonious and conducive atmosphere in order to respond productively to modernization and globalization. and positive to foster a spirit of religious moderation. Tolerance is an attitude to give space and not interfere with the rights of others even though it is different from what we believe (Indonesia 2019). But tolerance also does not mean that it is obligatory to believe or do what other religious people believe and do because the context of tolerance is limited to appreciating and respecting. As the word of Allah SWT. in surat Yunus verse 99, which means (Indonesia 2017): "*And if your Lord had willed, all people on earth would have believed entirely*".

This verse explains that Allah SWT. not forcing someone to believe (Huda, Amalia, and Utami 2019). So that it can be interpreted that humans must have the right attitude of tolerance and not force others to believe like him. Likewise, tolerance should not be too excessive but requires clear foundations, boundaries and concepts (Rosyidi 2019).

So, the government through the Ministry of Religion provides a solution to re-harmonize the excessive practice of religious moderation by having the right attitude of tolerance by making and issuing the Law on Religious Moderation number 328 of 2020 (Razi 2020). The law contains definitions, indicators, limits, and principles of carrying out religious life in moderation, because religious practices that are too strict and feel the most righteous or too lax or liberal will lead to the practice of shirk and this is contrary to the spirit of Islam which *rahmatan lil 'alamin* in Indonesia (Junaedi 2019).

The attitude of religious moderation in the form of tolerance for local culture with local wisdom includes: 1) Attending invitations to social activities such as village salvation (village cleaning), commemoration of the Republic of Indonesia's anniversary through a sacred night. 2) Participating in religious activities such as *muludan*, *grebek suro*, routine *tahlilan* or death. 3) Participate in cultural activities in the community, such as wedding customs, mudun weak (get off the ground) custom for babies, thanksgiving customs for harvesting crops and safety from disasters, and so on. It can be concluded that tolerance in moderation of religion with local wisdom is very important, provided that it does not go beyond the boundaries of *aqidah* and *sharia* which actually lead to global cultural hegemony (Aksa and Nurhayati 2020).

### 3. Uphold the attitude of non-violence by controlling excessive emotions

An attitude of non-violence is a response to disagreement with ideologies and beliefs that seek to make changes by means of violence in the name of religion both verbally, physically and mentally (Indonesia 2019). As Allah SWT has said. which means (Indonesia 2017): "*And We did not send you, but to (become) a mercy to the universe*". This verse is also a guideline for all Muslims to practice religion in moderation because it is in accordance with the vision of Islam which is full of peace, brotherhood and tolerance or does not use violence (Jamaluddin 2020).

Religious moderation in the form of non-violence can be developed through: 1) Da'wah on social media, 2) Involving religious or community leaders in several activities or events. 3) Teaching students in formal and non-formal institutions, 4). Forming Peaceful Da'wah Ambassadors in various lines of

society, such as representatives from RT, RW, or Villages from among students, students who are competent to be able to preach in a moderate and peaceful manner.

And to foster non-violence, it is necessary to control emotions, this can be done by (Diana 2015): Replacement, this can be done by channeling emotions to other objects, either in the form of activities or self-reflection, and dhikr. 2) Cognitive Adjustment, namely by cognitive attribution (seeing from the positive side), empathy (feeling what other people feel) and altruism (interpersonal relations). 3) Coping Strategy, namely controlling emotions through religious teachings, as taught in Islam to control emotions can be with patience, gratitude and forgiveness.

### **Conclusion**

The Indonesian government through the Ministry of Religious Affairs has provided a solution so that religious moderation can be properly realized, by instilling 2 main foundations, namely fairness and balance, with exclusive and inclusive limitations. Furthermore, it is also necessary to apply 4 main indicators in religious moderation, namely: national commitment, tolerance, non-violence, and accommodation to local culture. As a concrete step to harmonize the excessive moderation of religion in Indonesian society, this can be done by: 1) Disseminating to the public the meaning contained in nationalism embodied in Bhineka Tunggal Ika through delivery in formal, non-formal, even informal institutions, 2) Having an attitude of tolerance towards local culture with existing local wisdom through attending invitations to social activities, participating in religious activities, and participating in cultural activities in the community, 3) Upholding anti-violence by controlling excessive emotions, through replacement, cognitive adjustments and coping strategies.

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