

Resolution of the Main Values of *Wasathiyah* Islam as an Effort to Counter the Movement of Religious Radicalism

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Abstract

This article specifically examines the resolution of the core values of wasathiyah Islam as an effort to counter the movement of religious radicalism, both directly in the community and in the digital space. Wasathiyah Islam as a form of rahmatan lil 'alamin is an understanding that needs to be disseminated in order to achieve harmony, security, and peace in religion. This article uses a qualitative method of descriptive analysis with library research steps sourced from books, journals, and other supporting data. The article argues that the nature of the value of wasathiyah Islam that consists of: Rahamutiyah (the flow and outpouring of affection without limitation, without discrimination and without pause), Insaniyah (humanity), 'Adliyyah (fairness), Mubadalah (equality), Maslahah (benefit), Mu'ahadah Wathaniyah (maintaining national ties), Dusturiyah (obeying the rules that have been agreed upon, for example the laws that apply in a country), Tasamuh (tolerance), and 'Urfiyah (not rejecting customs/traditions, and can even make them a component of the source of law) needs to be encouraged in various spaces of life, including on the internet. That way, the future of Indonesian Muslims will be protected from exposure to religious radicalism.

Keywords: *Wasathiyah Islam, Counter Radicalism, Indonesia, Internet*

INTRODUCTION

In order to address and resolve the issues that often arise in Indonesia, moderation has become a public conversation and given rise to many

interpretations. In modern Indonesian Islamic studies, religious moderation is still popular (Nurhidin, 2021). *Wasathiyah* is an Arabic word that means moderation in religion. *Wasathiyah* is defined as an effort to apply Islam as a whole in all fields, including enhancing human potential in various areas of life: such as politics, economics, social interaction, and education as well as all efforts that can foster greater trust in Allah (Rohmah & Badriyah, 2022). Therefore, it is very important in today's digital era that there is a movement to ground *wasathiyah* Islam in countering radicalism in various corners of the online space.

This article seeks to analyze more deeply the resolution to promote the values of *wasathiyah* Islam to counter or even fight the movement of religious radicalism, both directly and in the digital space. The previous research focused more on the concept of *wasathiyah* Islam (Amar, 2017; Dimiyati, 2017; Najib & Fata, 2020; Arif, 2020; Diyani, 2019; Syam, 2018; Niam, 2019; Faiqah & Pransiska, 2018; Thoriquttyas et. Al, 2022), even the concept of deradicalization (Masduqi, 2013; Muqoyyidin, 2013; Muchali, 2013; Ma'arif, 2014; Qodir, 2013; Suprpto, 2014; Ramadhan, 2015; Ekawati, et. al, 2018; Mustofa, 2011; Laksmana, 2017; Botma, 2020). The difference between this article and previous research is that it more specifically analyzes the resolution efforts of applying the nine main values of *washatiyah* Islam to face religious radicalism groups, both directly and in the digital space.

METHOD

This article uses a qualitative descriptive analysis approach. Specifically, this article explores the efforts to reactualize the values of *wasathiyah* Islam/religious moderation especially in the modern era in countering the movement of religious radicalism. According to Saryono & Aggraeni, qualitative study is intended to describe the characteristics of social effects/impacts that cannot be quantified/defined by quantitative methods (Saryono & Anggraeni, 2013). Because it is dynamic, the things studied with this method can change as a

phenomenon develops (Sugiyono, 2017). This article starts from the process of collecting, analyzing, and processing data from literature studies (Wahidmurni, 2017).

Religious Radicalism: Identity, Ideology and Movement

The term “radicalism” is not new to the study of social sciences. In history and political science, the term has long been used to describe certain social events (Qodir, 2014). For example, the phrase is often used by historian Sartono Kartodirjo in several of his books. He refers to (peasant) protest groups that coined the name “radicalism” to explain how they used religious symbols to reject all prevailing rules and laws. The adjective “radical” indicates a total rejection of the situation. Horace M. Kallen is another scholar who has provided a definition of “radicalism”. He asserts that social radicalism can be classified into three main themes (Fadly, 2016).

First, a notion, idea, institution, or value that is considered to be closely related to a condemned state of affairs can be the subject of rejection. Second, radicalism attempts to replace the existing system with a new one, rather than simply “rejecting” it. Radicals seek to replace the current system with a new system that conforms to their principles. Radical views indicate a desire to change things drastically (Isnanto, 2018). Third, radicals strongly believe that their goals and ideology are the ultimate truth. In the same situation, radicals deny the truth/other views of people outside their group. Social movements often incorporate ideals such as “populism” or “humanitarianism” to advance their goals. This is referred to as philosophical or programmatic correctness. However, the fervor of their ideas can lead to emotional extremes, such as legalizing violence. By considering the characteristics of social radicalism above, we can begin to understand religious phenomena that have similar characteristics to social radicalism (Ansori, 2015).

According to SETARA Institute, radicalism is a perspective that enforces significant changes in accordance with the perspective on social reality or the ideology it adheres to. The word “radicalism” is actually neutral and not at all derogatory. By using persuasion and non-violence, fundamental change can be implemented without the use of violence. In this situation, it is crucial to distinguish between real physical violence and symbolic or metaphorical violence. While ignoring symbolic or linguistic violence, many parties usually associate only physical forms of violence, such as assaults, beatings, vandalism, and so on. They underestimate the possibility of violence triggered by incitement, stigmatization, or inflammatory discourse. Each has the risk of developing into physical violence (SETARA Institute, 2010).

The emergence of radical religious movements is one of the hallmarks of modern Islam. There are not uncommon incidents, such as shootings at military facilities, commercial airplanes, and markets, as well as hostage-taking, kidnappings, and killings carried out by terrorist organizations. The religious extremism movements that have spread to almost all Muslim countries are not necessarily related. Each movement has different targets of persecution. Conflicts between radical movements often occur because they, at least in part, interpret religious scriptures in terms of different ideologies (Yunus, 2014).

In other words, there are at least two causes that contribute to the emergence of radical Islamic movements in Indonesia. The emergence of the Darul Islam/Tentara Islam Indonesia (DI/TII) movement in 1949 marked the beginning of the radical Islamic movement. The modern radical Islamic movement is thought to have started in the late 1970s as a result of the Iranian Islamic Revolution (Dimiyati, 2017). The overthrow of the Shah of Iran by an organization of Mullahs in 1979 is largely considered by Western circles to have inspired the rise of similar movements across the Muslim world. As a result of the Islamic revolution in Iran, the Usroh group, a student study organization founded on the Shia Imamate, was established in Indonesia. The opportunity for open

assembly and expression in the reform era allowed the emergence of radical movements as socio-political communities or organizations (Afdlal, et. al, 2005).

As is well known, the New Order leaders prohibited social and religious organizations from freely expressing their goals. The emergence of extreme Islamic movements during the Reformation, according to Lawrence, was a delayed reaction to the psychological power of the secular government that was considered incompatible with Islamic beliefs. Many causes contributed to the emergence of these extreme Islamic movements. The local political environment, especially political unrest, marginalization, and other circumstances, are the main causes of the emergence of radical Islamic movements. Religion did not serve as a catalyst in the first place (Jamhari, 2005).

One factor that contributes to solidarity and fosters radical perspectives is the West's unjust treatment of Israel's mistreatment of the Palestinian people. However, this tendency is driven by theological and often textual interpretations of religion, in addition to all the external factors mentioned above. From the above, it can be concluded that there are many interrelated factors, not just one, that lead to religious radicalism. However, in the Indonesian context, religious doctrine has a greater influence on extremism (Cristiana, 2021).

Non-religious motives also exist, although they are less prevalent. Since the early 2000s, there have been many suicide bombings in Indonesia. The Jakarta Stock Exchange (BEJ) building on September 13, 2000; the Philippine Embassy in Jakarta on August 1, 2000; Istiqlal Mosque in 1999; Plaza Atrium Senen on September 23, 2001 (which exploded prematurely); J. W. Marriott I Hotel on August 5, 2003; Australian Embassy on September 9, 2004; Christmas Bombing on December 25, 2000; Bali Bombing I on October 12, 2002; Christmas Bombing December 25, 2000, Bali Bombing I on October 12, 2002, Bali Bombing I on August 1, 2000 at the Philippine Embassy in Jakarta, Cirebon Police Mosque 2010, GBIS Solo 2011; Thamrin January 4, 2016, Solo Police Bombing 2016; Kampung Melayu Bombing 2017; North Sumatra Police Guard Post Attack June

25, 2017; Three Churches and Surabaya Police Bombing 2018; Makassar Cathedral 2021; and Presidential Palace 2022, all of these attacks were carried out by masked and armed Muslim women (Bimas Islam Kementerian Agama RI, 2022).

These acts were carried out by radical terrorist organizations connected to various organizational networks. Various studies have been conducted to find out the causes of these terrorist attacks. For example, the Balitbang and Diklat Team of the Ministry of Religious Affairs interviewed a number of terrorists responsible for the Bali Bombings in prison in 2006 (Tim Kementerian Agama RI, 2019). The analysis led to the conclusion that religious beliefs and the desire for revenge against America and its allies motivated them to engage in acts of terrorism. A team from the University of Iowa's Faculty of Psychology led by Sarlito W. Wirawan conducted a second study in 2009, interviewing the perpetrators of Bali Bombing I and 47 other former terrorists (Jamhari, 2005).

They act in accordance with their religious principles. Furthermore, a study conducted by the Ministry of Foreign Affairs, INSEP (Indonesian Institute of Environment), and Densus 88 indicated that 45.5 % of non-violent activities were driven by religious ideology and 20 percent by a sense of brotherhood within the community, based on research data from 110 criminals. Mob mentality was responsible for 12.7 % of the problems, environmental causes 9.1 %, and separatism 1.8 % (Bimas Islam Kementerian Agama RI, 2022). The same finding also emerges from various investigations: people who engage in acts of terrorism do so to advance their religious ideology. Despite the presence of other determining factors, the proportion is much lower. There are at least six theological doctrines that fall under the category of radical ideology (Bimas Islam Kementerian Agama RI, 2022):

1. *Daulah/Khilafah Islamiyah*, which aimed to impose Islamic law and establish a system of government based on Islamic principles. All conquered territories were ruled by one king, the caliph, and were only

recognized as a state for Muslims in the sense of the Islamic Caliphate. The establishment of the caliphate is a fundamental obligation from God (*tâj al-furûdh*) to Muslims. It is also the greatest religious obligation (*a'zham wajibât al-dîn*) (Fauzi et. al, 2017). The Islamic *Daulah* or caliphate should be the model for the state, according to radicalism. If a state rejects this system (an infidel state), then it is referred to as *Dâr al-Harb*. If Muslims do not strive to defend the caliphate, they are seen as sinful throughout the world (Afadlal, 2005).

2. *Tahkîm al-Sharî'ah*, or the obligation to enforce Islamic law in official matters. This concept is a manifestation of the Ikhwanul Muslimin *Hakimiyah tawhid*, which states that only Allah has the authority to exercise political authority (Lewis, 2004). Islamic law must be followed when drafting constitutions. States that do not follow Islamic sharia are considered to have replaced Allah's law as the supreme law. There is no reason whatsoever to question the supremacy or power of God. This group argues that the only real state is one governed by Islamic law (Arifin, 2020).
3. *Jihâd (qitâl)*. War in Arabic is referred to as *Jihâd (qitâl)*. Jihad is defined as a holy war waged to uphold/implement the laws of Allah, destroy polytheism, protect Muslims and Islam, establish justice and truth, and increase and maintain Islamic territory (Efendi & Prasetyo, 1998). All Muslims are required to follow the laws of jihad, which include things like prayer, fasting, *zakat*, and *hajj*. Missing any of these is considered the worst of human beings. Forgoing prayer or other acts of worship will only harm oneself (PPIM UIN Jakarta, 2021). If Muslims decide not to wage jihad, they will all suffer loss and misery. Jihad is thus seen as a way to exact retribution for the arbitrary killing of non-Muslims by Muslims, and is also the most effective measure in

- solving economic, political and social problems in Muslim countries, including Indonesia (Al-Amin, 2012).
4. *Irhabiyah*, or acts of terrorism and jihad strategy. Radical terrorist groups feel that committing acts of terror (*irhab*) is essential to assuage the fears of the enemy. They assert that Surah Al-Anfal verse 60 calls for terror. They claim that the phrase "*turhibûna bihi*" in the verse refers to the command to attack those who are considered infidels. *Irhabiyah*, or acts of intimidation, are considered jihad in Islam. It is not their responsibility if Muslims lose their loved ones in terrorist attacks, and they should not downplay the significance of jihad as there is no justice for such crimes (Taher, 1998).
 5. *Takfiri*, a Muslim who disbelieves other Muslims is known as a *takfiri*. This group holds that anyone who rejects the *Islamic Daulah/Khilafah* and does not live by Islamic law is a *kafir*. Other Muslims are seen as heretics by *Takfiri*, who only know about the organization (Burhani, 2016). Disrespecting other groups outside one's own community is referred to as *takfir* or the concept that goes with it. This way of thinking is dangerous. For example, it is acceptable to steal, rob or seize assets belonging to a third person or party (outside the group) (Burhani, 2016).
 6. *Al-Walâ wa al-barâ*, or only praising Muslims and criticizing non-Muslims. *Al-barâ* (*barâ'ah*) means "to cut", while *al-walâ* (*waliya*) means "to close". *Al-walâ wa al-barâ* is the idea held by radical Islamic organizations that they are close to Muslims out of love, help, and peaceful coexistence with them. At the same time, they end their relationship or connection with non-Muslims and choose to live separately from them (Sigit, et. al, 2020). They believe that non-Muslims, especially Christians, Jews, and the West as a whole, are always plotting to destroy Islam, so their hatred of non-Muslims is

justified. In addition, they believe that religious literature supports conflict (Nainggolan, 2018).

Seeing the facts and religious ideologies that are increasingly leaning in this direction, including scripturalism, radicalism, and liberalism, a balanced perspective on religion is needed. Religious understanding must be drawn from the extreme right and left to the center in order to provide a balanced understanding of religion. Islam is actually based on moral and spiritual concepts that uphold human values, which need to be conveyed by moderate religious leaders to the community.

On the other hand, radical-conservative groups have grown in size and influence in recent years. This group is active in cyberspace, especially since reformasi. Radicalism, Islamism and religious conservatism dominate in the virtual media environment, as evidenced by the publication of research findings by Media and Religious Trends in Indonesia in November 2020. The findings make it clear that conservative narratives dominate (67.2%), then moderate organizations (22.2%), liberal groups (6.1%), and Islamists (4.5%). In addition, from 2009 to 2019, conservative hashtags were frequently used (The Jakarta Post, 2020).

Islamism and populism have been brought about by a vast and growing conservative movement in the realm of social media. Simultaneously, a community for the modern hijra movement has developed on social media and is now a popular trend among young people. The *hijrah* movement has produced 180 YouTube videos and 1,237 Instagram posts, both of which tend to promote conservative narratives, according to data from PPIM UIN Jakarta's research (PPIM UIN Jakarta, 2022). In contrast to seeing reliable references from the authoritative Islamic social groups such as Nahdlatul Ulama (NU) and Muhammadiyah, the formation of content in people's minds about religious studies that is simpler to follow according to their perceptions is declining (PPIM UIN Jakarta, 2022). Although they (the conservative-textualists) are few in

number, their movement is massive, defeating the moderate group with its dominating quantity. This textualist-conservative group is then dubbed as the noice minority.

***Wasathiyah* Islamic Identity: Meaning, Characteristics and Teachings**

In some political discourses, the phrase “moderate Islam” is also often used to describe good and friendly Muslim behavior with the United States, especially because of President Bush's aggressive counterterrorism strategy after 9/11 and the stereotype that immoderate Muslims are Muslims who are generally hostile to the West and the United States. Of course, it is not entirely acceptable that moderate Muslims are Muslims who accept America and the West (Pabbajah, et. al, 2021). This is due to the fact that many Islamic organizations are often critical of American and Western policies, rather than hostile to them. The Latin word *moderatio*, which signifies moderation (neither excess nor deficiency), is the root of the English word “moderation”. It can also refer to “self-control” as opposed to excess or deprivation.

The word “moderate” in the Big Indonesian Dictionary (KBBI) is defined in two ways, namely reducing violence and avoiding extremes. A “moderate person” refers to someone who is reasonable, ordinary, and not excessive. The word “moderate” is often used in English to mean “average”, “core”, “standard”, or “impartial” (Mas’ud, 2018). In general, moderation means fostering harmony in terms of views, values and character, both when relating to others as individuals and to government structures. Usually, “moderate Islam” is related to the concept of *ummatân wasathâ* in Islamic literature and is synonymous with “*wasathiyah Islam*” (Q.S. al-Baqarah [2]: 143) (Shihab, 1999).

Al-wasath is defined by Imam Fakhruddin al-Razi (d. 1209 CE) as “far from the two extremes (*al-bu'du 'an tharafayn al-ifrâth wa al-tafrîth*)” (Zamimah, 2018). Al-Qurthubi (d. 1273 CE) also translates the word *al-wasath* as “far from the two extremes (*mujânibâ li al-ghuluww wa al-taqshîr*)”. Thus, the phrase *al-*

wasath and the word moderate, which also denotes avoiding extremes, the middle, or not taking sides, have comparable meanings. Allah says in the Qur'an: *And thus, We have made you (Muslims) a people of moderation (wasathâ), that you may bear witness to the deeds of men and that the Messenger (Muhammad) may bear witness to you.* In QS. Al-Baqarah [2]: 143, *Ummatân wasathâ* is interpreted by Imam al-Thabari (died 923 AD) as *khiyâr* or chosen. Another content of the phrase is not one-sided (fair) (Schwartz, 2007). The corridor between the two sides is also referred to as *al-wasath*. Allah calls them *ummatân wasathâ* because their religious practices are moderate and not excessive. According to Imam Fakhruddin al-Razi, the word “*wasath*” in the Quran has four meanings (Suryadi, 2022). *First*, ‘*adl* (justice), which indicates impartiality to one side to achieve justice. *Second*, the best thing (*khiyâr*). *Third*, the most important (*aktsaru fadhilâ*). *Fourth*, not excessive in rituals/worship and various religious activities (Saragih, et. al, 2021).

The term “*wasathiyah Islam*” or moderate Islam is defined in more detail by modern scholars (Widodo & Karnawati, 2022). The idea of *wasath* was originally introduced into contemporary Islamic theology by Yusuf al-Qaradawi (2006). In contrast to the minority view represented by radical Muslims or liberal intellectuals, he asserts that *wasathiyah Islam* is the dominant/majority school (Setia, et. al, 2021). According to al-Qaradawi, this moderate school is built on a common-sense approach that balances between sharia and contemporary/modern realities. Such ideas are a reaction to the political and religious climate in the Middle East, especially in Egypt. For the *Islamiyyûn*, especially the followers of the Ikhwanul Muslimin in various countries, moderate Islam became a line of distinction with the *Almaniyyûn* or the Ikhwanul Muslimin (Al-Qardawi, 2011).

Nine Core Values of *Wasathiyah* Islam

Rahamutiyah

After reciting the last verse of surah al-Baqarah, one often recites a very famous prayer. "*Yâ arham al-râhimîn irhamnâ*" is a very poetic and rhythmic expression. The word (*r-h-m*) is repeated three times in the sentence with different vowel types: *arham*, *rahim* and *irham*. The only articles in the statement are the pronoun *na* (we) and the interjection *yâ* (hi) (Bimas Islam Kementerian Agama RI, 2019). Since this is an exclamation addressed to the second person, the phrase can also mean "O owner of the highest love, love us," which means "O most loving one, love us." And as strange as it may seem, it is possible to modify the final vowel to *arhim-nâ*, making the statement "O owner of all love, make us (also) loving (like You)" (Bimas Islam Kementerian Agama RI, 2019).

The term "*rahim*" and all other words derived from the root "*r-h-m*," such as "*rahmat*" and "*almarhum*," are often used in expressions and spoken aloud. The pinnacle of human achievement and the point of life is *Rahmatullâh*, or the grace of Allah (Pabbajah, et. al, 2021). For all that man does becomes meaningless without the grace of Allah. If a person is deprived of Allah's grace, then all his generosity, charity, worship, and devotion will simply evaporate like dew on a wet stone. Hence, it becomes necessary for servants to extend themselves and seek Allah's mercy. One of the key strategies to obtain it is to transform oneself into grace, then transforming oneself into love, embracing and emulating the character of the all-loving God, connecting with himself so that he can continue to love, and spreading that love to everything and everyone around him so that, in the end, he too is transformed and becomes love (Jamaluddin, 2022).

Insaniyah

One of the underlying principles of religious moderation is *insâniyah*, or humanity. Understanding that without other human beings, our existence as human beings has no purpose is a prerequisite to understanding the importance of

insâniyah. Moreover, this understanding inspires people to always do good to their fellow citizens. He is also encouraged by this understanding to stop considering himself superior and more humane than others. Human values are highly upheld in Islam. All the teachings of Islam are compatible with humanity and do not contradict it. There is nothing in Islam that harms others (Hasan, 2021).

Islam has a concept known as *maqâshid al-syarî'ah*, which refers to the reason behind a law. According to the majority of scholars, the five objectives of sharia are to uphold religion (*hifzh al-dîn*), human life (*hifzh al-nafs*), property (*hifzh al-mal*), offspring (*hifzh al-nasl*), and reason (*hifzh al-'aql*) (Habibie, et. al, 2021). Religious teachings include ideas about humanity. Thus, defending human ideals is a form of religion. For example, it is acceptable to end a prayer to save someone who is drowning. When a person is so hungry that he risks losing his life, it is permissible to consume *haram* food. In fact, the Companion Abu Bakr al-Aslami once had to delay praying because his horse was galloping. He was worried that if he didn't chase it, he wouldn't be able to continue his journey to meet his family. In fact, in Islam, the most important acts of worship are those that involve other people. As stated in the *fiqh* rule, *af'âl muta'addi afdhal min al-qâshir*, joint worship is prioritized over private worship. As a result, according to KH. Ali Mustafa Yaqub, sharing with people in need and helping people in need is more important than performing Umrah repeatedly (Fajron, et. al, 2020).

Islam has many examples that show compassion towards humanity. Why is humanity so highly upheld in Islam? This is due to Nurcholish Madjid's theory that human nature has a fundamental purity which must then be reflected in purity and good deeds towards others. Destroying and taking human life is a grave sin in Islam because Islam is a religion of humanity. In fact, taking one human life is tantamount to taking all human lives. According to Allah, if one person is killed without anyone else being killed or because there is corruption on earth, then it is as if all people have been killed (in Q.S. Al-Maidah [5]: 32) (Fahri & Zainuri, 2019).

'Adliyyah

Awareness of the value of humanity (*insâniyah*) and practicing it will motivate a person to be fair (*'adliyyah*). This is because human values presuppose acceptance of human equality and diversity in terms of origins, dispositions and goals. On the one hand, all people are equal and share the same basic principles. The honor and superiority of one person over another is purely based on his or her level of piety. Or, to use the Prophet's expression, "it is the benefit or *maslahat* he provides to humanity "*khayrukum anfa'ukum li al-nâs*" that determines the difference in the level of goodness of one person from another (Amar, 2018).

On the other hand, as each person is unique, there are differences in attitudes, behaviors, viewpoints, understanding, and desires due to heredity (family), social background, culture, and other factors. Since everyone has to establish interactions with other individuals in order to function as social beings, these differences require everyone to adopt a fair approach. Everyone has unique hopes, aspirations and personalities. Everyone has the right to achieve their goals and fulfill their desires (Agung & Maulana, 2021).

Without a just mentality, everyone will take what they want and impose their will without regard for the rights of others. Without a sense of justice, desire and craving will drive one to get as much as possible, to the point that one will do everything possible to get it. People will claim intelligence, money and truth as their own if they do not have a just mindset. So that his efforts to realize his needs do not harm others, justice will help man see himself and recognize the existence of others (Arif, 2020). Justice is a fundamental component of religious moderation. The most important aspect of moderation is to avoid deviating too far to the extreme right or left. According to Hasyim Kamali, religious people should not have extreme opinions and should always try to find common ground. This is what is meant by the concept of moderation (*wasathiyah*) (Abror, 2020).

Mubadalah

Mubâdalah, or mutual benefit, is another ideal of Islamic moderation. Faqihuddin Abdul Kodir developed the concept of *mubâdalah* in Indonesia (Faqihuddin, 2019). This concept was later developed into a reading method known as *Qirâ'ah Mubâdalah*. This idea was inspired by the many verses of the Quran and hadith that discuss the interdependence between men and women. *Mubâdalah*, as a term, denotes a partnership of two parties based on equality, interdependence and cooperation. Cooperation, friendship, family relationships, social, or laborer-employer relationships, or political between people and rulers, or relationships based on sex, gender, class, or anything else, are examples of *mubâdalah* (Faqihuddin, 2019).

According to Faqihuddin, the *mubâdalah* relationship has three keywords: equality, interdependence and cooperation. *Mashdar* (noun) *mubâdalah* comes from the verb (*fi'l*) *bâdala-yubâdilu*, which implies reciprocity. This word comes from the root *b-d-l*, which means to replace (Mulia, 2006). According to al-Munawir (1997: 65), this word contains the meaning of replacing, changing, exchanging, turning, exchanging, and connotations centered on reciprocity. While the word *mubâdalah* has the connotation of two-party trade in the lexicon of *Lisân al-'Arab* by Ibn Manshur. *Mubâdalah*, on the other hand, also means buying and selling, exchanging commodities for money or bartering (Engineer, 1999).

Thus, *mubâdalah* means “interconnected” or “changing or giving to each other”. According to Faqihuddin, who popularized this phrase, *mubâdalah* is a way of looking at or understanding a particular relationship between two parties that includes the value and spirit of collaboration, cooperation, reciprocity, and the concept of reciprocity. This concept of reciprocity should apply to all types of relationships, including those between the state and the people, employer and laborer, parent and child, teacher and student, and majority and minority.

Maslahah

The Arabic word *mashlahah* has been assimilated into the Indonesian language as "maslahat", meaning "goodness or usefulness". *Mashlahah* comes from the root *sh-l-h*. *Shâlihînshâlihât* (good people), *ishlâh* (repair or improvement towards the better), *shulh* (peace or restoration), *mushlih* (one who repairs or reconciles), and *mashlahah* (goodness or benefit) all come from this root. All these interpretations relate to the same basic concept: goodness (*shulh*) (Tim Pokja Moderasi Beragama Kemenag RI, 2020). It should be noted that the word *sh-l-h* is often used in the Quran to distinguish it from faith. For example, Allah says, "And give glad tidings to those who believe and are fond of doing good (*'amilû al-shâlihât*) that for them is Paradise" (Q.S. al-Baqarah [2]: 25) (Tim Penyusun Kementrian Agama RI, 2019).

In the same surah Allah also says, "And those who believe and are fond of doing good (*'amilû al-shâlihât*) they are the dwellers of Paradise" (Q.S. al-Baqarah [2]: 82). The phrase *'amal shâlih* juxtaposed with faith is found in more than 50 other verses (2:277, 3:57, 4:122, 4:124, 4:173, 5:9, 5:93, 7:42, 10:4, 10:9, 11:23, 13:29, 14:23, 17:9, 18:2, 18:30, 18:107, 19:96, and so on). As a result, one's faith should serve as a strong foundation and incentive to do good. Alternatively, those who profess religion should enjoy doing good. As such, faith is synonymous with goodness, progress and peace. It is not faith if one enjoys doing harm. Therefore, faith in Allah, whose affairs are very intimate and *bathînîy*, cannot be separated from progress and social benefit (Tim Pokja Moderasi Beragama Kemenag RI, 2020).

A person who is *mufsid* (likes to make mischief) cannot be considered a believer. Faith in Allah should result in good and corrective speech and behavior. The Quran (Q.S. al-Baqarah [2]: 8-11) defines the *mufsid* (mischief-makers) as those who claim to be believers, but are not. They are also known as those who deceive Allah and the believers (Al-Shalab, 2007). In addition, they are classified as liars. Therefore, the value of *mashlahah* which literally means goodness or

benefit becomes the basis for strengthening religious moderation. A moderate, peaceful and prosperous society can only be realized if all its members recognize, accept and respect each other.

The Prophet himself underlined that the quality of a person is determined by how much benefit or advantage he receives. Protecting religion (*hifzh al-din*), protecting the soul (*hifzh al-nafs*), protecting the intellect (*hifzh al-'aql*), protecting property (*hifzh al-mâl*), and protecting offspring (*hifzh al-nasab*) are the three benefits first mentioned by Al-Syatibi. Al-Syatibi argues that primary benefits lie at the heart of all Islamic teachings. Humans need secondary benefits (*al-hâjjiyah*) to make it easier for them to pursue the benefits that fall into the *dharûriyyât* category. Secondary benefits (*al-hâjjiyah*) are needed if the primary benefit (*al-dharûriyah*) cannot be denied. While additional benefits (*al-tahsîniyah*) are defined as everything that is beautiful but not necessary (Al-Qardawi, 2009).

Mu'ahadah Wathaniyah

Indonesia was created as a result of the agreement of many parties. Many people contributed to the establishment of this nation. They came from different racial, religious and cultural backgrounds. Everyone agreed to live side by side under the rule of a state founded on Pancasila and the 1945 Constitution. All citizens are positioned equally under this agreement. Regardless of their nationality, culture or religion, they are all entitled to the same obligations. In Indonesia, no one is exalted or privileged. Everyone is treated fairly and equally. In Islam, it is very important to uphold the agreement (Tim Pokja Moderasi Beragama Kemenag RI, 2020).

In this case, the evidence can be found in the Qur'an and Hadith, among others: Allah Almighty says: "*O you who believe, fulfill your promises...*". The Messenger of Allah (saw) said, "*And Muslims should fulfill the conditions they have agreed upon except those that forbid something lawful or make lawful something unlawful.*" (H.R. Al-Tirmidhi). Agreements and contracts that have

been signed should be upheld and should not be broken, as long as they do not contradict the principles of Islamic law. Thus, an important component of religious moderation is upholding national ties (*mu'âhadah wathaniyyah*) (Zahrah, 1996). These ties should not be loosened or weakened, let alone severed. National ties must be upheld and protected. By placing common interests above individual interests, this bond can be maintained (Azra, 2017).

Dusturiyah

Adhering to the agreed laws, even if they do not directly cite the Quran and hadith, is a by-product of maintaining national ties. The regulations contained therein do not officially refer directly to the Quran, as does the Medina Charter. This is because followers of other religions who do not recognize and embrace the Quran are bound by the Medina Charter, which is a rule or treaty. Values that can be a point of agreement and are seen as good by everyone are prioritized in the Medina Charter (Anwar, 2011).

Therefore, there is no reason for Indonesian Muslims to ignore the laws that govern this nation. Furthermore, Islam places strict requirements on following orders. According to Sheikh al-Nawawi al-Bantani, "when a leader (or state) orders something that is obligatory, the obligation becomes stronger. If he orders something that is halal and beneficial to society (such as banning smoking), then his order must be obeyed. On the other hand, if what is ordered is *haram*, *makruh*, or *mubah*, then it is not obligatory to obey/follow" (Azra, 2021).

There is no reason for us to go against the authorities in this country as long as they do not advocate wrong or unlawful actions. All parties are required to abide by the guidelines of this group. All people, including Muslims, must abide by the rules that have been agreed upon and made in accordance with the mechanisms in place in a country, regardless of whether you agree or disagree with them. Moderates uphold Islamic law and the laws of the country in which they live, even if non-Muslims, such as Muslims living in Western countries,

dominate the country. Rules are made for the sole purpose of achieving good in life, even if they are designed by humans (Azra, 2000).

Tasamuiyah

The attitude of respecting others' stances that are different or contradictory to one's own is known as *tasâmuhiyah*, or tolerance. This is an important value of religious moderation. This attitude can take the form of ideas, beliefs, routines, actions and more. Humanity and tolerance are closely intertwined. When humanity is fully realized, then tolerance can be practiced. The attitude of ensuring security for those with different religions, views and beliefs must go hand in hand with tolerance. For example, Habib Ali al-Jufri points out that religious freedom will not be fulfilled without the guarantee of personal security, social security, and public security (Fauzi, et. al, 2018).

When public gathering places are not safe, one belief or opinion is imposed. Every different individual will face conflict and hostility. This is what happened before the coming of Islam because Arab civilization was not used to resolving conflicts. They often engaged in conflicts with different individuals and neglected harmonious coexistence among various groups. As a result, most Arab elites rejected the religious message brought by Prophet Muhammad. Prophet Muhammad and those who embraced his teachings became targets of their brutality and infighting. However, Prophet Muhammad avoided using violence against certain groups (Al-Hafiz, 2018).

He never even tried to convert anyone, let alone engage in warfare. When dealing with various people, the Prophet prioritized peace. In fact, people of different religions can coexist peacefully and with mutual respect. This is because differences are non-negotiable and are the will of God. Coercion to convert to a particular religion, worldview, or faith is not necessary. God's words; "*If your Lord (O Prophet Muhammad) had willed, he would have made all men one...*" (Q.S. Hud [11]: 118) (Al-Hafiz, 2018).

'Urfiyah

Most academics agree that geography, tradition, and culture can be used as legal factors in Islam as long as they do not conflict with Islamic law, especially in matters that are not specifically discussed in the Koran and hadith. Therefore, jurists refer to Islamic law by considering conventions and texts as sources of law. In the *fiqh* norm mentioned above, *al-'adah muhakkamah*, custom is treated as a legal precedent; when something has been decided by custom, the position is identical to that specified in the text (Vollenhoven, 1987).

The hadith narrated by Abdullah bin Mas'ud can be referred to when discussing the validity of *adat* as a source of law, in which Rasulullah SAW said that, "what Muslims believe to be something good is considered good by Allah SWT." According to Abdul Wahhab al-Khalaf (1968: 90), Almost all academics see *'urf* as a proposition that supports sharia. In fact, Wahbah al-Zuhaili stated that understanding the traditions and culture of a society is a must when carrying out *ijtihad* because many laws change along with changes in culture, social structure, and society (Ma'arif Institute, 2015). The essential principles of sharia will become complicated, damaged, and contradictory if a law is made and applied without regard to the social and cultural context of society (Asyur, 2006).

Because of the contextual differences between them and the previous scholars, the former scholars did not hesitate to express their disagreement. Ibn Qayyim al-Jauziyyah strongly criticized those who issued fatwas without considering the social conditions, customs and culture of society (Al-Munawwar, 2015). According to Ibn Qayyim, a mufti who issues fatwas based solely on text and ignores social considerations commits a worse sin than a doctor who treats patients based solely on books, without first analyzing the patient's health. Therefore, al-Qarafi suggested that before issuing a fatwa, a mufti first understands the psychological, cultural, customs, and socio-economic situation of the fatwa applicant (Kementrian Agama RI, 2019).

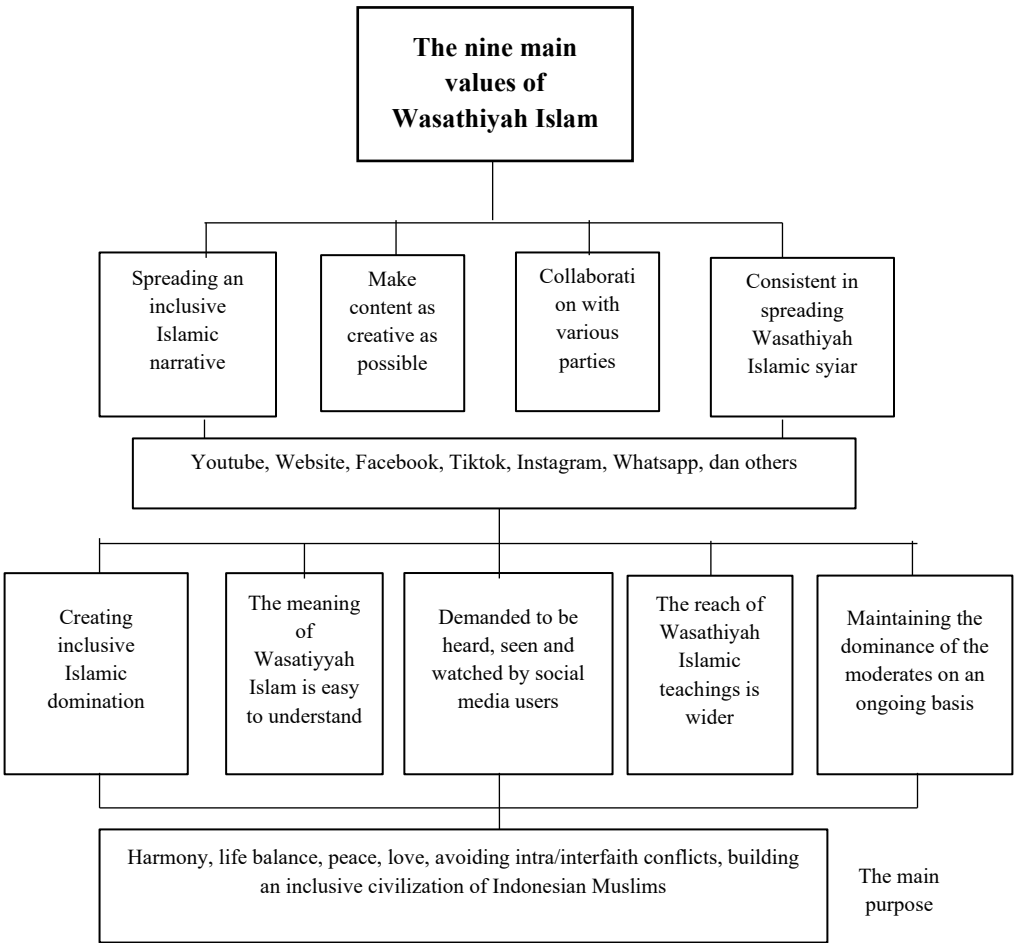
The mufti may not issue a fatwa that is contrary to societal customs. When stating a fatwa, the text must always be quoted. However, it would be a big mistake to refer to texts without considering the cultural and social context. Al-Qarafi stated that the harsh interpretation of the text by *al-jumûd 'alâ al-manqûlât dhalâl fi al-dîn Abadâ wa Jahila bi maqâshid 'ulamâ' al-muslimîn wa al-salaf al-mâdhiyyîn* is deviant in religion and does not understand the motivations of earlier academics. It is not surprising that the opinions of the experts above cannot be generalized to other cultures because some of the beliefs illustrated above were developed within the framework of the dominant culture at that time (Kamali, 2015).

Consequently, this point of view needs to be modernized and adapted to the timeless principles of Islam. Religion and culture are interrelated in the Indonesian environment. In Indonesia, there is not much friction between religion and culture. Indonesian people are used to seeing culture as a component of religion. The development of Indonesian culture must respect the core principles of religion. On the other hand, the diversity of cultures, traditions and practices that have long dominated Indonesia should not be harmed by the resurgence of religion, particularly Islamic preaching (Tim Penyusun Kementerian Agama RI, 2022).

Efforts to Counter Narrative of Religious Radicalism on the Internet

Apart from religious radicalism groups, there are also fundamentalist groups who often feel superior. Religious disputes or acts of violence in the name of a particular religion have been rife in Indonesia. Nonetheless, Islamic teachings actually emphasize the need for peace with the principle of *Rahmatan lil 'Alamin*, which is the foundation for a good and peaceful life for all people. The topic "Inclusive Islam" is often discussed, popularized, and gets more attention to respond to conflicts with religious nuances and the dominance of conservatives (textualist groups) in the digital space and to try to re-emerge the face of inclusive

Islam in a new era. Religious conflicts often arise in Indonesia, both on a small and large scale. So inclusive/moderate narratives need to be involved in solving this (Wahyudi, 2011). Therefore, the internet/social media server as a forum for interaction between the two. In the current modern age, there needs to be a breakthrough on how this inclusive religious pattern also enters and dominates the digital space, in the sense that it is transformed into knowledge/reference material that can be accepted by many groups.



Scheme 1: efforts to counter religious radicalism by inflaming the nine main values of *wasathiyah* Islam or religious moderation

In Indonesia, which is rich in religions (Christianity, Hinduism, Islam, Buddhism, Confucianism and other beliefs), each religion has its own rules. Especially in Islam, in the field of *fiqh* there is a legal reference that is applied in the life of Muslim society. Islamic law has been extensively studied in Islamic boarding schools forums or in the structural arrangements of policy holders (Majelis Ulama Indonesia), or also *Bahtsul Masa'il* of Nahdlatul Ulama or *Majlis Tarjih* of Muhammadiyah, even in the academic world (Wijaya, 2019). However, what is expected of all of them is to produce products of inclusive and contextual thinking in responding to the challenges of the modern era. Of the many religions, it is necessary and very important to pay more attention to maintaining and spreading Indonesia's inclusive religious patterns because life in the midst of plurality will be faced with various problems.

Therefore, religious inclusivity is important to be used as a reference and disseminated not only in the world of Islamic boarding schools, formal schools, campus world, or seminar forums. However, it is also socialized in the digital/internet world as a forum for interaction between coret human beings, and has even become a primary need in the modern era. Efforts that can be made include: 1. Building an inclusive Islamic narrative (the result of *ijtihad* that leads to benefit and harmony), 2. Socialization based on creative contents, 3. Building collaboration with various parties in socialization efforts, 4. Consistently building inclusive narratives in the digital space. Media/platforms that can be utilized include: *WhatsApp*, *Twitter*, *Facebook*, *Website*, *Instagram*, or even *Tik-Tok* which is now loved by the younger generation.

In essence, the main goals/impacts are: 1. Building an Islamic civilization that is contextual, dynamic, and flexible according to the challenges of the times, 2. Inclusive Islamic narratives can be understood by various groups, 3. With creative contents, inclusive Islamic narratives will be read, saw and listened to by more people at various levels, 4. With collaboration, the reach of socialization is wider, and 5. Maintaining the continuity of broadcasting inclusive narratives to

the Indonesian Muslim community to avoid conflicts caused by religion as occurred in the past. With all of these goals, there is great hope for harmony, balance of life, peace, love, avoidance of intra/inter-religious conflicts, and the building of a gracious Islamic civilization in Indonesia.

CONCLUSION

The problem of religious radicalism especially in Indonesia is still a social disease that often endangers various levels of society. One of the efforts to overcome this is by continuing to inflame *wasathiyah* Islamic values in various spheres of life. This can be done not only by relying on government institutions or certain religious institutions, but also by involving various parties, including civil society. Likewise, religious radicalism which legalizes violence in the name of religion is also not justified and must be faced together.

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