

## IMPLEMENTATION OF RELIGIOUS MODERATION IN THE QUR'AN: A SOLUTION TO RADICALISM IN INDONESIA

Muhammad Zulfikar Nur Falah<sup>1\*</sup>, Ahmad Bayu Setiawan<sup>2</sup>, M. 'Izzuddin Robbani Habe<sup>3</sup>

<sup>1</sup>Sekolah Tinggi Ilmu Al-Qur'an dan Sains Al-Ishlah Lamongan, Indonesia;  
zulfikarnur2002@gmail.com

<sup>2</sup>Universitas Islam Internasional Indonesia, Indonesia;  
ahmad.setiawan@uiii.ac.id

<sup>3</sup>Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Indonesia;  
jud365502@gmail.com

Article History: Received: 18 August 2024      Revised: 25 September 2024

Accepted: 11 October 2024



© 2024 by Authors. Submitted for possible open-access publication under the terms and conditions of the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>).  
DOI: <https://doi.org/10.20871/tjsq.v7i1.361>

**Abstract:** *The case of radicalism in Indonesia is considered unknown until now. The existence of cases of radicalism in Indonesia is very worrying and deserves our collective attention. A way to prevent radicalism can be done through the concept of religious moderation. Religious moderation is a concept for preventing acts of radicalism in Indonesia. Religious moderation is a straight attitude that puts forward proportional values as a role of thinking. The distinction between this research and previous studies is the position of the concept of religious moderation associated with the interpretation of the Qur'an as an implication for the prevention of radicalism in Indonesia meanwhile previous studies only focused on researching the concept of religious moderation about social attitudes of the community and not associated with the interpretation of the Qur'an. This research becomes urgent on how the concept of religious moderation in the Qur'an and its implications for the prevention of radicalism in Indonesia. This research uses a library research method, with relevant sources such as books, journals, theses, and dissertations. The results of this research include intergroup disputes that can be used by certain groups to incite violence, this appears as a cultural product of radicalism in Indonesia. An analysis of the concept of religious moderation in the Qur'an has been identified as a solution to deal with radicalism in Indonesia. This explanation directs each individual to develop an attitude of tolerance, and acceptance of traditions fairly, as well as increasing national commitment, which does not require extremism.*

**Keywords:** *Al-Qur'an, Indonesia, Radicalism, Religious Moderation.*

**Abstrak:** Kasus radikalisme di Indonesia dianggap belum diketahui secara pasti jumlahnya hingga

\* Corresponding Author

saat ini. Adanya kasus radikalisme di Indonesia sangat memprihatinkan dan patut untuk menjadi perhatian bersama. Cara untuk mencegah adanya radikalisme dapat dilakukan melalui konsep moderasi beragama. Moderasi beragama merupakan konsep yang berkaitan dengan upaya untuk mencegah terjadinya tindakan radikalisme di Indonesia. Moderasi beragama merupakan sikap lurus yang mengedepankan nilai-nilai proposional sebagai peran berpikir. Distingsi penelitian ini dengan kajian terdahulu adalah posisi konsep moderasi beragama yang dikaitkan dengan tafsir Al-Qur'an sebagai implikasi pada pencegahan radikalisme di Indonesia sedangkan kajian terdahulu hanya fokus dengan penelitian konsep moderasi beragama dalam kaitannya dengan sikap sosial masyarakat saja dan tidak dikaitkan dengan tafsir Al-Qur'an. Penelitian ini menjadi penting untuk menjelaskan bagaimana konsep moderasi beragama dalam Al-Qur'an dan implikasinya pada pencegahan radikalisme di Indonesia. Penelitian ini menggunakan metode kepustakaan (*library research*), dengan sumber-sumber yang relevan seperti buku, jurnal, tesis, dan disertasi. Hasil penelitian ini adalah mencakup perselisihan antargolongan yang terjadi dapat dimanfaatkan oleh kelompok tertentu untuk menyulut kekerasan, hal ini muncul sebagai produk kultural radikalisme di Indonesia. Pada akhirnya, analisis terhadap konsep moderasi beragama dalam Al-Qur'an telah diidentifikasi sebagai solusi untuk menghadapi dan menangkal radikalisme di Indonesia. Penjelasan ini mengarahkan agar setiap individu untuk mengembangkan sikap toleransi, dan penerimaan tradisi secara adil, serta meningkatkan komitmen kebangsaan yang tidak mengharuskan adanya ekstremisme.

**Kata-kata Kunci:** *Al-Qur'an, Indonesia, Moderasi Beragama, Radikalisme.*

## Introduction

One of the contextual issues related to radicalism in today's development is cyber terrorism. This issue has upheld the attitude of propaganda in cyberspace. Cyberterrorism is a new form of crime that has its characteristics and is identified as an attack on critical national infrastructure on civilians and government employees using computer technology. Cyberterrorism is an unlawful attack on the network connection of the news installed to intimidate the people and their government. Such attacks result in criminal acts against individuals, groups, or government property, leading to harm and fear.<sup>1</sup>

Not only in Indonesia, but the ultimatum of cyberterrorism has attacked all countries. The operation of internet facilities in conducting criminal activities needs to be protected. Because almost all facilities have used the internet network which has flexibility in connecting all aspects. Practically conducted by terrorist syndicates, namely by applying deadly compounds in their work. The use of gas as well as radioactivity is a tool that is often used in various countries. Several PGD BNPT activities discuss this topic to reconstruct operational rules in dealing with the KBRN threat which is predicted to be a major threat in the era of globalization. Especially, the trend of security threats facing the turbulent issue of radicalism.<sup>2</sup>

In Indonesia, the issue of radicalism is raised for four reasons. Firstly, the personal reason that radicalism can develop is due to ideological matters and financial needs. Second, there is attractive political propaganda. Third, there are strong religious reasons for getting involved in radicalism. Fourth, distrust of the political system

1 Gusti Kadek Sintia Dewi, *Bunga Rampai: Isu-Isu Krusial Tentang Radikalisme dan Sparatisme* (Klaten: Lakeisha, 2022), 187.

2 Dewi, 187.

as well as democracy.<sup>3</sup> Based on these four factors, implementatively, the spread of radicalism in Indonesia today is considered to have no place in education, places of worship, and even government agencies.<sup>4</sup>

For the case of radicalism in Indonesia, the author will analyze the phenomenon that developed during the New Order and Reformation eras. Then, with the concept of religious moderation in the Qur'an, the author makes it a relevant solution in dealing with radicalism in Indonesia. Because, in addition to being a movement, this moderation is essentially the core teachings of religion. In discussing religious moderation, the Qur'an uses the narrative of *wasat* and is intended for anyone to have a good temperament as soon as he can reflect between knowledge and charity. As a result, extremism is a bad endeavor that is difficult to accept, based on both rational and empirical evidence. This is the reason the author relies on the concept of religious moderation based on the interpretation of the Qur'an as a solution to radicalism in Indonesia.

Analysis of religious moderation in the Qur'an arguably has a complexity of meaning in which it contains a historical situation that the teachings of muslims are not the same as Christians who are excessive with their Prophet. It is different as well as the Jewish people overstepping the limits of their Prophet. The author will explain the concept of religious moderation in the Qur'an based on its meaning and application. Then, contextualizing the teachings of muslims into the idea of ethics that human audiences have generally applied.

This research is differentiated from the previous studies by the position of the concept of religious moderation associated with the interpretation of the Qur'an as an implication for the prevention of radicalism in Indonesia. Previous studies only focused on the concept of religious moderation concerning social community and not associated with the interpretation of the Qur'an.<sup>5</sup> Then, this research becomes urgent on how the concept of religious moderation in the Qur'an and its implications for the prevention of radicalism in Indonesia.

This type of research is library research. Because it focuses more on the type of library research, the data collection method in this research includes determining the written documents to be studied, and inventorying relevant or reliable written documentation as well as reviewing them. The approach of this research is *'ulūm al-qur'ān*. The author drops it operationally by using the *tafsir mawdū'ī* method. This method is applied in four steps. Firstly, the interpretation of religious moderation in the Qur'an is understood as the topic of this research. Secondly,

3 Imran Tahir, "Perkembangan Pemahaman Radikalisme di Indonesia," *Jurnal Ilmiah Administrasi Pemerintahan Daerah* 12, no. 2 (2020): 80, <https://doi.org/10.33701/jiapd.v12i2.1360>.

4 Yuda Leonardo Dauff and I. Gusti Agung Ayu Dike, "Perkembangan Pengaturan Paham Radikal Terorisme di Indonesia," *Kertha Wicara: Journal Ilmu Hukum* 8, no. 5 (August 13, 2019): 9.

5 Priyantoro Widodo and Karnawati Karnawati, "Moderasi Agama dan Pemahaman Radikalisme di Indonesia," *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen* 15, no. 2 (November 29, 2019): 9–14, <https://doi.org/10.46494/psc.v15i2.61>.

collecting and compiling the verses of religious moderation in the Qur'an with a focus on the analysis of the word of *wasat*. Third, understanding the *munāsabah* of religious moderation in the Qur'an. Fourth, compiling of religious moderation in the Qur'an as an implication for the prevention of radicalism in Indonesia.

## The Phenomena of Radicalism in Indonesia

Radicalism in Arabic is called *al-tatarruf* and is synonymous with *ifrād* or *ghulū*. The word radical in *the Dictionary of American History* is popularly used to indicate individuals, parties, and movements that wish to change the state of a practice, or social system appropriately. In politics, radical is often used to denote a person and a party that reflects the views of the left sector.<sup>6</sup> In other sources, the suffix -ism in the word “radical” refers to the meaning of understanding or ideology. Radicalism means radical ideology or understanding. The word radical itself is an absorption from Latin, namely *radix* which means root. In English, radical is defined as extreme, fanatical, and fundamental. In general, radicalism means the practice of radical or extreme ideology.<sup>7</sup>

Based on the definition above, radicalism in Indonesia can be traced from Greg Barton's analysis, and this happened around 1950. This radicalism movement was characterized by the emergence of Darul Islam (DI/TII). In 1962, the government was able to break the (DI/TII) movement. Some muslims in Indonesia had already carried out this movement. Activists who were not caught became embryos in the radical Islamic movement, eventually establishing a headquarters in Solo and led by Abu Bakar Ba'ashir.<sup>8</sup>

After Darul Islam (DI/TII), Komando Jihad (Komji) emerged in 1976 and blew up places of worship. In 1977, the Indonesian Muslim Liberation Front did the same. In addition, there was also an act of terror by the Islamic Revolutionary Struggle Pattern in 1978. Shortly thereafter, after the post-reform era, a radical movement led by Azhari and Nurdin M. Top and other radical movements emerged in several parts of Indonesia, such as Poso, Ambon, etc. The spirit of radicalism is certainly not free from political issues. This in turn often leads to symptoms of extremism. It will result in the discomfort of religious people in Indonesia.<sup>9</sup>

The latest phenomenon is the emergence of several supporters of the ISIS/NIS movement who are seen sporadically in several areas such as Sukoharjo, Malang, Tangerang, Surabaya, etc. They provide support in the form of raising money and sending mujahids to help ISIS fighters in conflict areas. The interest of Indonesians

6 Aksin Wijaya, *Berislam di Jalur Tengah* (Yogyakarta: IRCiSoD, 2020), 245.

7 Lebarty Taskarina, *Perempuan dan Terorisme: Kisah Perempuan dalam Kejahatan Terorisme* (Jakarta: PT. Elex Media Komputindo, 2018), 22.

8 Muhammad Al-Muizul Kahfi, *Dialektika Deradikalisasi Quranik: Sebuah Tawaran Interpretasi dan Soft Approach Sufisme Perspektif Nasaruddin Umar* (Malang: CV. Literasi Nusantara Abadi, 2022), 28.

9 Ahmad Asrori, “Radikalisme di Indonesia: Antara Historisitas dan Antropisitas,” *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 9, no. 2 (2015): 256–57, <http://dx.doi.org/10.24042/klm.v9i2.331>.

who join ISIS fighters is driven not by ideological factors, but also economically through monthly salaries and welfare guarantees for fighters' families. Recently, 16 Indonesians were known to be crossing into Syria through Turkey but were foiled by local authorities.<sup>10</sup>

In the international context, the double-standard political reality of the United States (US) and its allies is the main trigger for the development of Islamic radicalism. This development became stronger after the WTC tragedy on 11 September 2001. Regarding the tragedy, the US and its allies, in addition to accusing Muslims of being the perpetrators, have essentially equated various militant Islamic movements with terrorists. The US and its allies not only punished the accused of the WTC bombing without evidence but also carried out terrorism seizure operations that spread to many other Islamic movements in several countries, including Indonesia.<sup>11</sup>

The reality of radicalism in Indonesia is reminiscent of the democracy trap theory. This means that the democratic regime is utilized by radical groups to carry out and mobilize their actions to seize political power at the end of their movement. Some radical groups do not want to be involved in the practical political system. This does not mean that they are reluctant to hold the highest power in a country. They still desire to seize power through their means. If not by peaceful means, violence then becomes their priority tool. Peaceful campaigning as it is done, at certain times will touch a saturation point that can force it to turn to violent means if conditions require. Then, radicalism in Indonesia as a movement is an attitude that deviates from the involvement of the role of justice and social balance to seize all power freely.

### Concept of Religious Moderation in the Qur'an

The word moderation, derived from the Latin *moderatio*, means moderation (neither excess nor deficiency). In English, the word moderation is often used in understanding the meaning of average, core, standard, or nonaligned.<sup>12</sup> The term moderation in the Qur'an is mentioned five times with the word *wasat*. First, the word *wasata* in Q.S. Al-Baqarah [2]: 143. Second, the word *al-wusṭā* in Q.S. Al-Baqarah [2]: 238. Third, the word *awsata* in Q.S. Al-Mā'idah [5]: 89. Fourth, the word *awsatuhum* in Q.S. Al-Qalam [68]: 28. Fifth, the word *wasatn* in Q.S. Al-Ādiyāt [100]: 5.<sup>13</sup> The word *wasat* generally means an intermediate position between two opposing things. It can also be interpreted as praiseworthy according to its object. The use of the word *wasat* in the Qur'an, although in different

10 Masdar Hilmy, "Radikalisme Agama dan Politik Demokrasi di Indonesia Pasca-Orde Baru," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 2 (2015): 415, <http://dx.doi.org/10.30821/miqot.v39i2.33>.

11 Nuraida, "Gerakan Radikalisme Islam di Indonesia," *Wardah: Jurnal Dakwah dan Kemasyarakatan* 12, no. 2 (2011): 156–57, <https://doi.org/10.19109/wardah.v12i2.235>.

12 Pipit Aidatul Fitriyana, *Dinamika Moderasi Beragama di Indonesia* (Jakarta: Litbangdiklat Press, 2020), 7.

13 'Alami Zādah Fayḍullah al-Maqdisī, *Fath al-Rahmān li-tālib Āyat al-Qur'ān* (Beirūt: Dār al-Kutub al-Ilmiyyah, 1971), 764.

contexts, all have positive connotations.<sup>14</sup>

### 1. Q.S. Al-Baqarah [2]: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ  
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ  
رَّحِيمٌ

*“And likewise, We have made you (muslims) a chosen people that you may be witnesses to the people and that the Messenger may be a witness to you. We have not fixed the Qiblah to which you are to turn but that We may know (so that it may be evident) who follows the Messenger and who defects. Indeed (the shifting of the Qiblah) is very hard, except for those whom Allah has guided, and He will not waste your faith. Verily, Allah is merciful to mankind.”*

In the interpretation of the verse above, the word *wasata* means the middle of something or the axis of a circle. Then, it is used to express the existentially praiseworthy attitude. This is because every trait is the midpoint between the two ends, which are transgression and negligence. The most excellent trait is in the middle. In this sense, the word *wasata* refers to people of good character who can combine knowledge and charity.<sup>15</sup> Socio-culturally, the concept of *ummatan wasata* is a witness to the truth and the fallacy of the view. The world community will return to the values taught by Allah. For this reason, the Prophet Muhammad will be a witness regarding the suitability of the attitude of muslims with divine guidance. This also means that muslims can be witnesses to other people if their steps are by what the Prophet Muhammad taught.<sup>16</sup>

### 2. Q.S. Al-Baqarah [2]: 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

*“Observe the prayers and the middle prayer, and stand up to God in obedience.”*

The word *al-wustā* in the verse above, derived from the phrase *al-wasat* means “the just” or “the best”. It could also mean middle prayer. Because it lies in the middle of the two prayers before and after it. On the one hand, the word *al-wustā* means the middle of the time. However, the stronger opinion is that *al-wustā* means the ‘*asr*’ prayer. This is based on the historical situation as narrated by Ahmad, al-Bukhārī, Abā Dāwud, al-Bayhaqī, and Ibn Jarīr from Zayd bin Thābit, “That the

14 M. Quraish Shihab, *Ensiklopedia Al-Qur’an: Kajian Kosakata*, vol. 3 (Jakarta: Lentera Hati, 2007), 1070–71.

15 Wahbah Al-Zuhayli, *Tafsir Al-Munir: Aqidah, Shari’ah, dan Manhaj*, trans. Abdul Hayyie al-Kattani, vol. 1 (Jakarta: Gema Insani Press, 2013), 271.

16 M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, vol. 1 (Tangerang: Lentera Hati, 2005), 348.

Prophet Muhammad used to *zuhd* prayer, and this concept was the hardest prayer for the companions, so Q.S. Al-Baqarah [2]: 238 was revealed”.<sup>17</sup>

### 3. Q.S. Al-Mā'idah [5]: 89

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ  
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ  
فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

“God will not take you to task for indiscretion in your oaths, but He will take you to task for what you have committed in your oaths; the expiation for which is to feed ten poor people from the average of what you feed your families or clothe them or freeing a slave, and whoever does not have the means to do so shall fast for three days; this is the expiation of your oaths when you swear, and keep your oaths; this is how Allah shows you His signs, that you may be thankful.”

The interpretation of the meaning of *min awsat* here is moderate in terms of the amount and quality of food that is donated and as commonly consumed by the public, not looking at its specialty.<sup>18</sup> According to al-Marāghī, the word *al-awsat* means food that can be eaten at home, not the lowest food and sometimes used for *zuhd*, nor the highest food eaten in a state of sufficiency.<sup>19</sup> This interpretation is essentially based on the historicity that is manifested in the text, which shows the reason why Allah forbade the prohibition because of the people’s desire to live in *zuhd* or act like priests to get closer to Him. They asked the Prophet Muhammad about what to do with their vows. Allah answered them by issuing the ruling on expiatory oaths.

### 4. Q.S. Al-Qalam [68]: 28

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

“The middle one of them said, Didn’t I say to you that you would not praise me?”

The word *qāla awsatuhum* has the meaning of the best and superior opinion among others.<sup>20</sup> In *Mufradāt fi Gharīb al-Qur’ān*, it says *bādhā awsatuhum ḥasaban*, meaning when that person becomes the mediator among his people. Like the saying *arfā’uhum maḥallan*, has a meaning as it refers to the person who is the

17 Jalaluddin Al-Suyuti, *Asbabun Nuzul: Sebab-Sebab Turunnya Ayat Al-Qur’an*, trans. Andi Muhamad Syahril (Jakarta: Pustaka al-Kautsar, 2014), 80.

18 Wahbah Al-Zuhayli, *Tafsir Al-Munir: Aqidah, Shari’ah, dan Manhaj*, trans. Abdul Hayyie al-Kattani, vol. 4 (Jakarta: Gema Insani Press, 2013), 44.

19 Bachtiar Nasir, *Al-Alfaazh: Buku Pintar Memahami Kata-Kata dalam Al-Qur’an* (Jakarta: Pustaka al-Kautsar, 2017), 85.

20 Wahbah Al-Zuhayli, *Tafsir Al-Munir: Aqidah, Shari’ah, dan Manhaj*, trans. Abdul Hayyie al-Kattani, vol. 15 (Jakarta: Gema Insani Press, 2013), 80.

highest in rank among them.<sup>21</sup> In *munāsabah*, the historical situation contained in it is stated in Q.S. Al-Qalam [68]: 17. It was narrated by Ibn Abū Ḥātim from Ibn Jurayj, that Abū Jahl on the day of the battle of Badr said, “Take them completely. Tie them with ropes. Do not kill any of them”. Then Q.S. Al-Qalam [68]: 17 was revealed.<sup>22</sup>

## 5. Q.S. Al-‘Ādiyāt [100]: 5

فَوَسَّطْنَ بِهِ جَمْعًا

“They centred it in a crowd.”

In the interpretation of the verse above, the word *wasatn* describes the horsemen who charge into the midst of the enemy. This illustrates that the troops who stormed into the midst of the enemy were the chosen troops.<sup>23</sup> Allah swears by the horse because it has a specialty when running that is not owned by other animals. This oath means to raise the degree of urgency of horses among muslims so that they practice riding them for the sake of jihad in His way. They are accustomed in such a way as to do great things and consistently do good deeds.<sup>24</sup>

The conclusion drawn in defining moderation is an attitude characterized by a reduction in violence. The mention of the word *wasat* five times is a Qur’anic term when talking about moderation. The context of the discussion of the five verses is different. Firstly, Q.S. Al-Baqarah [2]: 143 discusses the context of moderation with an explanation of the coveted testimony of truth. Second, Q.S. Al-Baqarah [2]: 238 speaks of the context of moderation related to the meaning of the word *al-wustā* which is attached to the afternoon prayer. Third, Q.S. Al-Mā’idah [5]: 89 talks about the context of moderation with an explanation of the standardization of charity. Fourth, Q.S. Al-Qalam [68]: 28 speaks of the context of moderation related to the nobility of a mediator. Fifth, Q.S. Al-‘Ādiyāt [100]: 5 talks about the context of moderation with an explanation of the success of the cavalry.

Through the previous explanation, with an explanation of the context of the meaning of the word *wasat* and its derivations in the Qur’an, the concept of religious moderation is contained in Q.S. Al-Baqarah [2]: 143. The meaning of *wasat* in this verse is intended for those who are well-mannered and combine knowledge and charity.<sup>25</sup> In essence, the contextualization is not addressed to muslims alone, but to all religious human beings to position themselves to be moderate at once in acting to provide goodness as well as benefits to all parties

21 Raghīb Al-Ashfahani, *Kamus Al-Qur’an: Penjelasan Lengkap Makna Kosakata Asing dalam Al-Qur’an*, trans. Ahmad Zaini Dahlan, vol. 3 (Depok: Pustaka Khazanah Fawa’id, 2017), 766.

22 Zuhayli, *Tafsir al-Munir: Aqidah, Shari’ah, dan Manhaj*, 15:81.

23 Shihab, *Ensiklopedia Al-Qur’an: Kajian Kosakata*, 3:1071.

24 Zuhayli, *Tafsir al-Munir: Aqidah, Shari’ah, dan Manhaj*, 15:81.

25 Theguh Saumantri, “Nilai-Nilai Moderasi Islam Perspektif Wahbah al-Zuhayli dalam Tafsir al-Munir,” *Diya’ al-Afkar: Jurnal Studi Al-Qur’an dan al-Hadis* 10, no. 1 (2022): 142, <https://doi.org/10.24235/diyaafkar.v10i1.10032>.



without having to harm or fight a little of them. The definition of *ummatan wasaʿa* in Q.S. Al-Baqarah [2]: 143, cannot be comprehensively understood when it is based on phraseology, without looking at the context of the verse before or after it. Therefore, the syntagmatic relationship of vocabulary in the verse before or after and the historical context become important tools that are prioritized. Thus, the mention of the relevant vocabulary, namely the word *sufahā'* with the possession of a significant contribution to its meaning.<sup>26</sup>

The socio-cultural word *sufahā'* in Q.S. Al-Baqarah [2]: 142 is related to the ignorance of the Jews and Christians who did not know and understand the meaning of moving the Qibla. The question of the people in the book was very reasonable. Because, after a long time, 11 or 12 months, as narrated by Bukhari, muslims pray to face Baitul Maqdis. In fact, among muslims themselves some question the transfer of the Qibla direction. One of them questioned the status of the prayers of people who had died before the transfer of the Qibla.<sup>27</sup>

However, in the context of historicity, the word *sufahā'* in Q.S. Al-Baqarah [2]: 142 refers to a certain group. However, implicitly not all individuals in the group are the target of the savior. In several verses, it has been mentioned about the prohibition of generalizing against a people or community. An example of a verse that is underlined in the Q.S. Āli Imrān [3]: 199.<sup>28</sup> This verse above affirms that a community cannot be beaten with the same model without exception, especially followed by a reproachful attitude towards it. The message to be conveyed is that although the Jews are illustrated with many despicable characters, it does not mean without exceptions.<sup>29</sup> The Qur'anic review of the concept of religious moderation focuses on Q.S. Al-Baqarah [2]: 143. About Q.S. Al-Baqarah [2]: 142, the information that can be taken about a certain community, with an abundance of differences in characteristics, is not necessarily allowed to generalize, or cause discord. Those who find it difficult to accept extremism are the essence behind the concept of religious moderation in the Qur'an.

Various conflicts in the past were revealed to be the most important component in discussing the urgency of religious moderation and its relation to the importance of not having an extremist spirit. From the perspective of Islamic education, the Prophet Muhammad Saw. in delivering his message was carried out secretly. This step was taken to minimize the friction between the beliefs of the Quraysh and the teachings of Islam, which caused many victims. The Quraysh, who clung to the religion of their ancestors, viewed Islam as a source of threat that would shift their beliefs such as worshipping idols. This attitude needs to be enlightened.<sup>30</sup>

26 Badan Litbang dan Diklat Kementerian Agama RI, *Moderasi Islam (Tafsir Al-Qur'an Tematik)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), 341.

27 Shihab, *Ensiklopedia al-Qur'an: Kajian Kosakata*, 3:858-9.

28 Badan Litbang dan Diklat Kementerian Agama RI, *Moderasi Islam (Tafsir al-Qur'an Tematik)*, 343.

29 Badan Litbang dan Diklat Kementerian Agama RI, 345.

30 Muhammad Qasim, *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan* (Makassar: Alauddin University Press, 2020), 65.

Not only does religion refer to how to worship God, but the definition of religion also refers to everything that animates all aspects of human life. The universalist nature of Islam implicitly requires an understanding of addressing the ever-changing development of human life. The universal nature of Islam demands the actualization of Islamic values in the context of cultural dynamics. Thus, on this basis, the true nature of Islam is a blessing for the universe, with a symbiotic relationship with the times or a tendency towards the progress of civilization.<sup>31</sup>

Therefore, the meaning of religious moderation contextually is to implement universal religious teachings based on their meaning as well as their application. Meanwhile, in Q.S. Al-Baqarah [2]: 143, being flexible becomes the most important backing as a behavior to develop a revitalized pattern of justice or balance and equilibrium. A person can be considered to have an attitude of balance, namely when acting to provide goodness as well as benefits to all parties without having to harm even a little of them.<sup>32</sup>

## **Implementation of Religious Moderation in the Qur'an to Radicalism in Indonesia**

The phenomenon of radicalism in Indonesia developed during the New Order and Reformation eras with different patterns. In the Reformation era, the emergence of radicalism was motivated by political interests in the name of religion. In the New Order era, radicalism was carried out with political engineering that recruited former DI/TII members to become jihad members and cornered Islam. The radicalism movement then sprung up in the Poso and Ambon areas.<sup>33</sup> Radical groups have great potential to infiltrate social problems that occur in society. The issue of marginalization remains the focus of radicalism campaigns. The conflict between classes is so easily exploited by certain groups to incite violence. It is not wrong if a harmonious life in society is difficult to create due to the emergence of social tensions that give birth to internal and inter-religious conflicts.<sup>34</sup>

The theoretical framework of this research is the position of the implementation of religious moderation in the Qur'an as a solution to radicalism in Indonesia. Religious moderation in the Qur'an is understood interpretatively by involving context and content analysis. Context and content analysis of the interpretation of religious moderation in the Qur'an is raised as a universal concept. The position of radicalism in Indonesia becomes a problem that is analyzed for prevention by reviewing the implementation of religious moderation in the Qur'an.

### **1. Cultivate an Attitude of Tolerance**

Tolerance is recognizing and respecting differences, both in terms of religion,

---

31 Ali Geno Berutu, *Pemikiran Hukum Islam Modern* (Salatiga: LP2M, 2021), 98.

32 Mohammad Salik, *Nabdlatul Ulama' dan Gagasan Moderasi Islam* (Malang: PT. Literindo Berkah Jaya, 2020), 24.

33 Kurnia Muhajarah, *Dimensi Islam dan Moderasi Beragama: Mewujudkan Islam Yang Damai, Toleran, dan Inklusif* (Sukabumi: CV. Haura Utama, 2022), 184-85.

34 Syamsuddin, *Pengantar Sosiologi Dakwah* (Jakarta: Kencana, 2016), 93.

nation, ethnicity, etc.<sup>35</sup> In general, the reactions produced by radicalism in Indonesia are terror and violence, two entities that cause problems of unrest and fear in society, both in the New Order and Reformation eras. In the DI/TII movement, for example, the gangs involved made withdrawals from citizens by force. Meanwhile, the resulting reaction had an impact on the economic aspect. For farmers, they are subject to a security tax. This tax is known as *maculae*. Until the harvest is given to the DI/TII gangs as much as 10%.<sup>36</sup> With this description, it has shown the occurrence of terror and violence that has caused community reactions to the abyss of unrest and fear.

Rather than simply recognizing and respecting a difference, the indicator of tolerance in the concept of religious moderation here is intended as a cultural product of human heritage due to the interaction between individuals essentially. The prospect of truth, as promoted by radicalism groups, has become a public spotlight because of their incomprehension in capturing the explicit message behind the expressions intended for their opponents. If examined objectively, the reasons for radicalism are difficult to accept by the public, because it has been proven to create a lot of tension and ultimately easily absorb the values of disharmony. The meaning of tolerance as a form inherited by humans, the interaction between neighbors in it is considered more related to the desire of each individual when talking about social peace.

When humans have conflicts within themselves, they tend to have dilemmas. The conflict of radicalism in Indonesia, which is somewhat contradictory, animates the attitude of tolerance as the concept of religious moderation can push toward social peace due to existential interaction between people. The outcome, however, depends on behavior, whether or not it shows recognition and respect for difference, and is influenced by attitudes towards others. Behavior is the visible element of conflict. What people say when they see it, 'look, those two are fighting', is often a contradiction. With incompatible goals, the cycle of hostility and spiral of violence is forgotten. As is well known, on the evidence of protracted radicalized conflicts, they contain violence that obscures apparent contradictions.<sup>37</sup>

## 2. Acceptance of Traditions Fairly

The meaning of fair is a term that comes from Arabic, namely the word *al-'adl*. According to Rāghib al-Aṣḥānī, the word *al-'adl* has two types of meanings that go hand in hand and cannot be separated. First, justice is considered good in common sense and absolute, which means that it will never be erased by the times and will not even be hostile to anyone. For example, repaying kindness to those

35 Rahmat Hidayat, "Toleransi dan Moderasi Beragama," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 2 (July 1, 2022): 50.

36 Eka Wulandari, "Aktivitas Gerombolan DI/TII dan Dampaknya Terhadap Masyarakat Sidrap 1950-1965," *Pattingalloang: Jurnal Pemikiran Pendidikan dan Penelitian Kesejarahan* 7, no. 2 (2020): 169, <https://doi.org/10.26858/JP.V7I2.13725>.

37 Charles Webel, *Handbook Studi Perdamaian dan Konflik*. Translated by Imam Bae-hajie (Bandung: Penerbit Nusa Media, 2018), 219–20.

who do good, etc. Secondly, justice according to sharia, and this type of justice may be abolished or forgotten at some time. For example, *qiṣās*, *jināyāt* fines, etc.<sup>38</sup> As quoted M. Dawam Rahardjo in his book, *Encyclopedia of Social Sciences* (1968) defines justice as the faithful realization of existing law or “fidelity in the application of applicable law”. This is because, in essence, the measure of justice is the existence of law.<sup>39</sup>

Procedurally, terrorism in Indonesia, as the embryo of radicalism, has been handled by two institutions, the Police and the National Counterterrorism Agency (BNPT). In the police, for example, the agency in charge is Special Detachment (Densus) 88, which has representatives and is spread across several provinces. Densus 88 Anti-Terror is at the forefront of countering the hard approach. Terrorism and radicalism are mutually exclusive. However, radicalism must explicitly lead to an action, so that it can be tackled using terrorism laws.<sup>40</sup>

Fairness as used as a tool in accepting a tradition, here is intended to hold the loyalty of the applicable law and be implemented in a common sense and absolute manner. One of the illustrations that the author describes is that the role of the Police and BNPT institutions is an effort to maintain the enactment of a law when there is extreme external pressure. With the ideology of radicalism in Indonesia in international politics which is considered to have cornered the social life of muslims, acceptance of tradition fairly becomes important. In addition to questioning the absence of synergy expressed absolutely, the role of just accepting a tradition is the applicative attitude of each individual as more optimal in clinging to the good and known by the times without the principle of injustice. When discussing the case of radicalism, it is certainly contradictory based on common sense.

### 3. Have National Commitment

National commitment is a promise made to oneself, or to the nation and state that is manifested in every individual action. The indicator serves to measure the perspective, attitude, and religious practice of each individual that has an impact on loyalty to the basic national consensus, including the acceptance of Pancasila as the state ideology to the attitude toward challenges that contradict nationalism. So, it is not wrong that increasing national commitment is indeed important as a component of the concept of religious moderation with its suitability in practicing religious teachings as well as fulfilling the obligations of every citizen.<sup>41</sup>

---

38 Raghīb Al-Ashfahani, *Kamus Al-Qur'an: Penjelasan Lengkap Makna Kosakata Asing dalam Al-Qur'an*, trans. Ahmad Zaini Dahlan, vol. 2 (Depok: Pustaka Khazanah Fawa'id, 2017), 686.

39 M. Dawam Rahardjo, *Ensklopedia Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), 380.

40 Wahyu Hadiningrat and Kurniawan Tri Wibowo, “Penanggulangan Penyebaran Radikalisme Melalui Media Sosial dalam Hukum Pidana Indonesia,” *Rewang Rencang: Jurnal Hukum Lex Generalis* 4, no. 2 (2023): 194, <https://doi.org/10.56370/jhlg.v4i2.304>.

41 Ahmad Fozan, *Wacana Intoleransi dan Radikalisme dalam Buku Teks Pendidikan Agama Islam* (Serang: Penerbit A-Empat, 2022), 69–70.

At the same time, the issue of national commitment is an instant solution to new transnational religious sects. When these narratives emerge amid society, it will certainly be worrying for the integrity of the Indonesian nation.<sup>42</sup> The orientation of radicalism movements and thoughts that aspire to establish a state system as opposed to the principles of the Indonesian state is certainly not by the collective agreement regarding the ultimate meaning of national commitment. For this reason, the understanding of religious and national commitments are two entities that must be placed as well as upheld in the aspect of balance.

As an empirical impact, extremist groups that want the formation of the state, when viewed in terms of quality in society, are relatively small. However, these small groups often become important because they are so parochially active. In a sense, they are active but only for themselves and do not go out and get involved in other areas. Thus, the dimension of pluralism does not necessarily grow in a more specialized sphere. Having a national commitment, it can finally be concluded regarding its system in building attitudes that position themselves in the middle between two opposites. More precisely, being able to make the right decision among fellow human beings.

Thus, the three indicators in the concept of religious moderation in Q.S. Al-Baqarah [2]: 143 as the main narrative in providing solutions to radicalism in Indonesia. Imbuing an attitude of tolerance, acceptance of traditions fairly, and having a national commitment, all of this, of course, talks about the systemic difficulties in accepting the values contained in an extremist culture.

## Conclusion

From the explanation above, it can be concluded that the concept of religious moderation in the Qur'an is explained in Q.S. Al-Baqarah [2]: 143. The domestic issue covers a dispute between classes that can be used by certain groups to ignite violence, this appears as a cultural product of radicalism in Indonesia. For this reason, the analysis of the concept of religious moderation in the Qur'an has been known as a solution narrative to face radicalism in Indonesia. This explanation is more directed to each individual to animate the attitude of tolerance, acceptance of traditions fairly, and have a national commitment, which does not want the values of violence.

---

42 Ali Muhtarom, *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren* (Jakarta: Yayasan Talibuana Nusantara, 2020), 49.

## REFERENCES

- Ashfahani, Raghil Al-. *Kamus Al-Qur'an: Penjelasan Lengkap Makna Kosakata Asing dalam Al-Qur'an*. Translated by Ahmad Zaini Dahlan. Vol. 2. Depok: Pustaka Khazanah Fawa'id, 2017.
- . *Kamus Al-Qur'an: Penjelasan Lengkap Makna Kosakata Asing dalam Al-Qur'an*. Translated by Ahmad Zaini Dahlan. Vol. 3. Depok: Pustaka Khazanah Fawa'id, 2017.
- Asrori, Ahmad. "Radikalisme di Indonesia: Antara Historisitas dan Antropisitas." *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 9, no. 2 (2015): 253–68. <http://dx.doi.org/10.24042/klm.v9i2.331>.
- Badan Litbang dan Diklat Kementerian Agama RI. *Moderasi Islam (Tafsir Al-Qur'an Tematik)*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012.
- Berutu, Ali Geno. *Pemikiran Hukum Islam Modern*. Salatiga: LP2M, 2021.
- Dauff, Yuda Leonardo, and I. Gusti Agung Ayu Dike. "Perkembangan Pengaturan Paham Radikal Terorisme di Indonesia." *Kertha Wicara: Journal Ilmu Hukum* 8, no. 5 (August 13, 2019): 1–15.
- Dewi, Gusti Kadek Sintia. *Bunga Rampai: Isu-Isu Krusial Tentang Radikalisme dan Sparatisme*. Klaten: Lakeisha, 2022.
- Fitriyana, Pipit Aidatul. *Dinamika Moderasi Beragama di Indonesia*. Jakarta: Litbangdiklat Press, 2020.
- Fozan, Ahmad. *Wacana Intoleransi dan Radikalisme dalam Buku Teks Pendidikan Agama Islam*. Serang: Penerbit A-Empat, 2022.
- Hadiningrat, Wahyu, and Wibowo, Kurniawan Tri. "Penanggulangan Penyebaran Radikalisme Melalui Media Sosial dalam Hukum Pidana Indonesia." *Rewang Rencang: Jurnal Hukum Lex Generalis* 4, no. 2 (2023): 186–211. <https://doi.org/10.56370/jhlg.v4i2.304>.
- Hidayat, Rahmat. "Toleransi dan Moderasi Beragama." *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 2 (July 1, 2022): 49–60.
- Hilmy, Masdar. "Radikalisme Agama dan Politik Demokrasi di Indonesia Pasca-Orde Baru." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 2 (2015): 407–25. <http://dx.doi.org/10.30821/miqot.v39i2.33>.
- Kahfi, Muhammad Al-Muizul. *Dialektika Deradikalisasi Quranik: Sebuah Tawaran Interpretasi dan Soft Approach Sufisme Perspektif Nasaruddin Umar*. Malang: CV. Literasi Nusantara Abadi, 2022.

- Maqdisi, 'Alami Zādh Fayḍullah al-. *Faṭḥ al-Raḥmān li-tālib Āyat al-Qur'ān*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1971.
- Muhajarah, Kurnia. *Dimensi Islam dan Moderasi Beragama: Mewujudkan Islam Yang Damai, Toleran, dan Inklusif*. Sukabumi: CV. Haura Utama, 2022.
- Muhtarom, Ali. *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren*. Jakarta: Yayasan Talibuana Nusantara, 2020.
- Nasir, Bachtiar. *Al-Alfaazh: Buku Pintar Memahami Kata-Kata dalam Al-Qur'an*. Jakarta: Pustaka al-Kautsar, 2017.
- Nuraida. "Gerakan Radikalisme Islam di Indonesia." *Wardah: Jurnal Dakwah dan Kemasyarakatan* 12, no. 2 (2011): 153–62. <https://doi.org/10.19109/wardah.v12i2.235>.
- Qasim, Muhammad. *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan*. Makassar: Alauddin University Press, 2020.
- Rahardjo, M. Dawam. *Ensiklopedia Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*. Jakarta: Paramadina, 2002.
- Salik, Mohammad. *Nabdlatul Ulama' dan Gagasan Moderasi Islam*. Malang: PT. Literindo Berkah Jaya, 2020.
- Saumantri, Theguh. "Nilai-Nilai Moderasi Islam Perspektif Wahbah al-Zuhayli dalam Tafsir al-Munir." *Diya' al-Afkar: Jurnal Studi Al-Qur'an dan al-Hadis* 10, no. 1 (2022): 135–54. <https://doi.org/10.24235/diyaafkar.v10i1.10032>.
- Shihab, M. Quraish. *Ensiklopedia Al-Qur'an: Kajian Kosakata*. Vol. 3. Jakarta: Lentera Hati, 2007.
- . *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Vol. 1. Tangerang: Lentera Hati, 2005.
- Suyuti, Jalaluddin Al-. *Asbabun Nuzul: Sebab-Sebab Turunnya Ayat Al-Qur'an*. Translated by Andi Muhamad Syahril. Jakarta: Pustaka al-Kautsar, 2014.
- Syamsuddin. *Pengantar Sosiologi Dakwah*. Jakarta: Kencana, 2016. Tahir, Imran. "Perkembangan Pemahaman Radikalisme di Indonesia." *Jurnal Ilmiah Administrasi Pemerintahan Daerah* 12, no. 2 (2020): 74–83. <https://doi.org/10.33701/jiapd.v12i2.1360>.
- Taskarina, Lebarty. *Perempuan dan Terorisme: Kisah Perempuan dalam Kejahatan Terorisme*. Jakarta: PT. Elex Media Komputindo, 2018.
- Webel, Charles. *Handbook Studi Perdamaian dan Konflik*. Translated by Imam

Baehaqie. Bandung: Penerbit Nusa Media, 2018.

Widodo, Priyantoro, and Karnawati Karnawati. "Moderasi Agama dan Pemahaman Radikalisme di Indonesia." *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen* 15, no. 2 (November 29, 2019): 9–14. <https://doi.org/10.46494/psc.v15i2.61>.

Wijaya, Aksin. *Berislam di Jalur Tengah*. Yogyakarta: IRCiSoD, 2020.

Wulandari, Eka. "Aktivitas Gerombolan DI/TII dan Dampaknya Terhadap Masyarakat Sidrap 1950-1965." *Pattingalloang: Jurnal Pemikiran Pendidikan dan Penelitian Kesejarahan* 7, no. 2 (2020): 160–71. <https://doi.org/10.26858/JPV7I2.13725>.

Zuhayli, Wahbah Al-. *Tafsir Al-Munir: Aqidah, Shari'ah, dan Manhaj*. Translated by Abdul Hayyie al-Kattani. Vol. 1. Jakarta: Gema Insani Press, 2013.

———. *Tafsir Al-Munir: Aqidah, Shari'ah, dan Manhaj*. Translated by Abdul Hayyie al-Kattani. Vol. 4. Jakarta: Gema Insani Press, 2013.

———. *Tafsir Al-Munir: Aqidah, Shari'ah, dan Manhaj*. Translated by Abdul Hayyie al-Kattani. Vol. 15. Jakarta: Gema Insani Press, 2013.