

COMMUNITY-BASED RELIGIOUS MODERATION TO PREVENT RADICALISM: THE CONTRIBUTION OF PENGAJIAN MUSLIMIN-MUSLIMAT BULULAWANG MALANG DISTRICT

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ABSTRACT

Indonesia, which is famous for its religion, ethnicity, culture and language, of course, in everyday life it cannot be separated from various kinds of differences about something that exists. With these differences, it is not surprising that there are those who disagree and oppose, such as the emergence of radicalism as a form of opposition to state sovereignty. This article was prepared with the aim of giving an overview to the general publication about the importance of religious moderation and the contribution of Muslim and Muslimat studies in preventing extremism and radicalism. The research method used is a case study with a descriptive analysis approach. This type of research is qualitative by searching for data sources through observation, interviews and documentation studies. As for the results of this study, routine Muslim-Muslimat Bululawang activities are carried out once a week and attended by all residents, which in this study became a forum for conveying the importance of religious moderation. and the contribution of the Muslimin-Muslimat Bululawang recitation activities has had an influence in internalizing the values of religious moderation, especially for preventing extremism and radicalism in society where most of the people present can meet each other, pray together fullytolerance and a high sense of kinship.and can live life tolerantly, peacefully without any disputes.

Keywords: Religious moderation, Muslim recitation, Radicalism and extremism.

ABSTRAK

Indonesia terkenal dengan keberagaman agama, suku, budaya, dan bahasanya yang mana tidak dapat dipisahkan dari kehidupan sehari-hari. Dengan adanya keberagaman ini, wajar bila ada yang tidak sependapat dan menentang seperti munculnya radikalisme sebagai bentuk perlawanan terhadap kedaulatan negara. Artikel ini disusun dengan tujuan untuk memberikan gambaran kepada khalayak umum tentang pentingnya moderasi beragama dan kontribusi kajian Muslim dan Muslimat dalam mencegah ekstremisme dan radikalisme. Metode penelitian yang digunakan adalah studi kasus dengan pendekatan analisis deskriptif. Jenis penelitian ini adalah kualitatif dengan mencari sumber data melalui observasi, wawancara dan studi dokumentasi. Adapun hasil dari penelitian ini adalah kegiatan rutin Muslimin-Muslimat Bululawang yang dilakukan setiap satu minggu sekali dan dihadiri oleh seluruh warga, yang dalam penelitian ini menjadi wadah untuk menyampaikan pentingnya moderasi beragama. Dan kontribusi kegiatan pengajian Muslimin-Muslimat Bululawang telah memberikan pengaruh dalam menginternalisasikan nilai-nilai moderasi beragama, terutama untuk mencegah terjadinya ekstremisme dan radikalisme di masyarakat dimana sebagian besar warga yang hadir dapat saling bertemu, beribadah bersama dengan penuh toleransi dan rasa kekeluargaan yang tinggi. dan dapat menjalani hidup dengan penuh toleransi, damai tanpa adanya perselisihan.

Kata kunci: Moderasi beragama, pengajian, radikalisme dan ekstremisme

Introduction

Indonesia, known for its diverse religions, ethnicities, cultures and languages, is certainly inseparable from various kinds of differences about something that exists.

With these differences, it is not surprising if there are those who disagree and oppose. However, some of these oppositions are well-intentioned and some are not. One of the bad ones is about radicalism and extremism that occurs in society. Radicalism and extremism in Indonesia are at a dangerous level as stated by many studies (Elma Haryani 2020).

The Wahid Institute has conducted research on radicalism and extremism in 2017. It was conducted in five regions, namely Bogor, Depok, Greater Solo, Malang, and Sumenep. Based on this research, a number of female and male actors were found to be affiliated with radical organizations, either with or without violence. For example, HTI Muslims in Bogor, FPI Mujahidah and MMI Mujahidah in Solo. While in Bogor, Solo and Malang women were found to be connected to ISIS and pro-Jemaah Islamiyah (JI) and Al-Qaeda (Alamsyah M Dja'far, 2017).

At least from some of the conditions of society which are filled with radical and extreme understanding, this is what encourages a resident, cleric, and active board in the NU organization in the Bululawang Village Community to initiate the existence of routine recitation activities for Muslims and Muslim women. This idea, in addition to bonding between neighbors, is also expected to be a forum for understanding the true and straight religion and not deviating from the movements and sects out there. It aims to make them slowly understand the importance of religious moderation thus they will not be influenced by radical groups that are increasingly widespread in the era of the industrial revolution 4.0.

In addition, cases of violations of Freedom of Religion and Belief (KBB) are still at a high level. Case after case of violation of religious moderation often comes until 2021. Even at the end of last March (precisely on March 28, 2021), the Indonesian people were shocked by a suicide bombing in front of the Cathedral Church in Makassar. When this case is referred to in the name of religion, it indirectly tarnishes religion itself, even though any religion, including Islam, never teaches to kill each other either between people of the same or different religions unless they commit murder or war. However, this is quite contrary to life in Indonesia, where by looking at several articles such as Indonesia, all things have been regulated in the Constitution and Pancasila regarding the freedom to worship according to their own religion.

In this paper, the writers examine the Muslimin-Muslimat recitation in Bululawang, Malang Regency as a contribution to religious moderation in the community. The aim, of course, is to erode radicalism and extremism that are rampant in Indonesia. This paper has a distinction with other works on religious moderation, because this paper focuses more on the action of religious moderation in the community so that it is more down to earth, while other writings focus on the academic world which may be limited to certain circles (Lulu Syifa Pratama et al, 2021).

Methods

This research used a case study approach and descriptive analysis. Case study is an approach used to in-depth examine individuals, groups, organizations, activity programs, and so on within a predetermined period of time (Zainal Arifin, 2011). The

type of research that will be used is qualitative, which is a research process carried out naturally in accordance with the objective conditions in the field, and the type of data collected is mostly qualitative. Bogdan and Taylor define a qualitative approach as a research process that produces descriptive data, which is in the form of written / oral words of parents and observed behavior. The location of the research was in Bululawang Village, Bululawang District, Malang Regency. The researchers chose this location because there is routine recitation activities of Muslimin and Muslimat.

There are two types of data sources that will be used in the research proposal, namely primary and secondary data sources. Primary data sources are the main sources used by researchers to find data. In this study, the primary data sources are data from observations and interviews with ustadz/ustadzah and Muslimin-Muslimat members, documents obtained directly from the Chairman, and two books published by the Ministry of Religion related to religious moderation. The secondary data source is a source that acts as a supporter of the primary source. Secondary data sources that will be used include: books, journal articles, newspaper/website news, previous research results, the Quran, hadith, and other documents related to religious moderation.

There are three data collection techniques that will be used, namely observer observation, in-depth interviews, and documentation studies. Observation is seeing and observing directly during daily activities in stages, then interviews are conducting questions and answers with people who follow the recitation starting from members to the chairman. For the documentation itself is a number of photo snapshots that can be evidence of activities related to the title and formulation of the problem,

a. Data Condensation

According to Miles, M.B, Huberman, A.M, and Saldana, condensation is a process of selecting, focusing, simplifying, abstracting, and or transferring data contained in field notes, interview transcripts, documents, and other data. Up to this point, the agenda carried out by researchers is: (1) selecting, (2) focusing, (3) simplifying, (4) abstracting, and (5) transforming, so that the final data can be concluded and verified (J Miles et all, 2014).

b. Data Presentation

Data presentation is a stage in organizing and thinking about the content of the data, whose appearance is easy to understand. In this study, the forms of data presentation that will be used are words, sentences, and charts / matrices.

c. Drawing Conclusion and Verification

Drawing conclusions is an activity of reviewing the results of data analysis and assessing the implications of the meanings that arise for the research focus. So in this case, researchers carry out activities such as: giving meaning to the data that has been displayed and confirming the accuracy / inaccuracy of giving this meaning. After the data is concluded, verification is then carried out through checking the data condensation, data presentation, and data summarization.

The explanation of the data analysis technique above can be described as in the following figure.

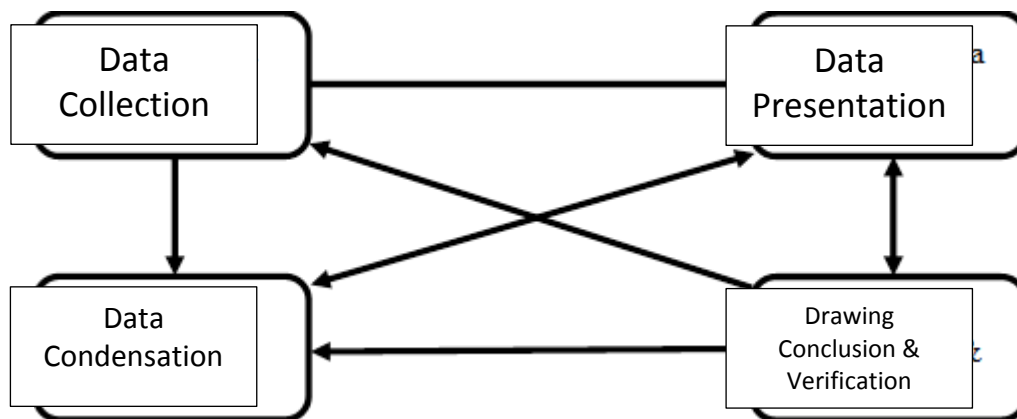


Figure 1. Qualitative Data Analysis Stage

The technique that will be used for data validity in this research is triangulation. The reason for choosing this triangulation technique is to reduce the element of bias and subjectivity of research. This is done through comparison of research results with various sources. There are four stages of triangulation according to Norman K. Denkin, namely: triangulation of methods, between researchers, data sources, and theories (Arifin, 2011). However, this study only uses three stages, because it includes individual research, so it does not use triangulation between researchers.

Results and Discussion

Based on the results conducted during July-August, it was found that in Bululawang Village related to Muslimin-Muslimat activities were very much carried out. In fact, there were several types of activities, starting from the routine activities of Muslimin Muslimat in each RT, RW, mushalla and activities on certain nights such as Friday night, the night of 10 Muharrom and others.

Given the number of types, the researchers here concentrate their research on the routine activities of each RT and RW in Bululawang Village. Where in the observations made, these routine activities between one RT and RW are not much different. There are activities ranging from reading shalawat together, yasin, tahlil, and religious lectures conducted by several religious leaders in the village. However, the time between locations is different, and likewise for people in the same RT, usually between Muslims and Muslims are different. For example, in RW 03, Muslimin activities are usually held on Monday evenings, while Muslimat activities are held on Thursday evenings. However, the activities carried out are the same, starting with a speech, reading yasin and tahlil and sholawat nabi, then a religious lecture, and ending with prayer.

The religious speakers for each meeting are different, depending on the schedule. Likewise, the material presented is also different, but in every material that

is carried out always relates to the picture and challenges of the times, including those related to extremism and religious moderation. In fact, this was also reinforced by Mr. Ali as one of the speakers in the activity. He gave a statement that with the existence of this routine activity, in addition to increasing the sense of friendship, it also provides insight and fortresses for us to stay away from extremism in society and still view religious moderation that is obliged to do.

The contribution made by this Muslimin-Muslimat activity to the prevention of radicalism in Indonesia is as a forum for people from all groups to understand their religion which shows that the religion they hold is a religion that is far from extremism and also adheres to *tasamuh* or religious moderation. So that with this activity it becomes a fortress for the community so that it is not easily influenced by the extremism movement which is currently easy to develop, especially for young people and parents who are targeted to carry out this extremism. According to the head of the RT, this explains that in Bululawang Village, even though the majority are Muslims, there are also non-Muslims and it is also not feasible to get to know them outside Bululawang Village or to follow online programs that are private (therefore, in Bululawang Village it is not surprising that all RT and RW have routine activities that are required for Muslims and Muslim women to participate from the beginning to the end so that, with this activity, it will be able to prevent the community from deviant influences and mislead the local community such as rejecting religious tolerance or what is known as extremism or radicalism.



Figure 2. Routine Recitation

Discussion

Religious Moderation

The word moderation in Latin is *moderatio*, which means neither more nor less. In Arabic, the word moderation is often referred to as *wasathiyah* (Ali Muhammad Ash-Shallabi, 2010). The word *wasathiyah* comes from the word *wasthu* which means fair, good and middle. The word *wasathiyah* in the Quran with various forms is found five times, all of which contain the meaning of "between two things / ends". Based on these five verses, the basis of the word *wasathiyah* is often linked to Surah al-Baqarah (2) verse 143, which is *ummatan wasathan* (Ali Muhammad Ash-Shallabi, 2010).

This religious moderation emerges as the right strategy in preventing radicalism/liberalism/extremism. In religious moderation, there is no restriction in holding the principle of true truth in the choice of faith, because the principle of religion lies in one's faith in the choice of religion (Aceng Abdul Aziz et al, 2011). With the existence of people who understand this knowledge, of course they have the characteristics of a moderate attitude that makes them different from those who do not understand. These characteristics include: *tawassuth* (taking the middle path and not overdoing it), *tawazun* (balanced), *I'tidal* (straight and firm which means putting things in their place), *tasamuh* (tolerance means that a moderate person tends to appreciate all aspects of life that exist), *musawah* (egalitarian means trying to align someone who has different beliefs, traditions and origins of history), *shura* (deliberation), *tahadhdhur* (civilized), *husnuzhan* (positive thinking). (Ardiansyah Ardiansyah, 2015).

There are four indicators of religious moderation according to the Ministry of Religious Affairs of the Republic of Indonesia, namely (1) national commitment, (2) tolerance, (3) non-violence, and (4) accommodating to local culture. Where in these indicators, it is defined that someone who is in religious moderation must have an attitude of tolerance that is accompanied by recognizing his nationality and is not violent to those who are different and still in accordance with existing culture without the need to exaggerate.

Muslimin-Muslimat Recitation and the Prevention of Radicalism and Extremism

According to Muhzakir, recitation is a social activity term that contains teaching and learning activities about religion (Pradjarta Dirdjosanjoto, 2013). The purpose of the recitation conveyed by the Koran in Surah al-Imran verse 104 which means: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful", (QS. Al-Imran [3]: 104). Based on the above verse, it can be understood that the purpose of recitation is to lead a person to the path of Allah, telling him to always do good (*ma'ruf*) and stay away from what is forbidden (*munkar*). This is only done to achieve happiness in this world and the hereafter (Umi Musyarrofah, 2008).

The element is not far from the elements of *da'wah* which include: *da'i* (recitation actors), *mad'u* (recitation partners), *maddah* (recitation material both *akidah*, *sharia*, *muamalah*, *morals* and others), *wasilah* (recitation media). Those elements become a unity that must exist and must not be lost in recitation activities.

Radicalism literally comes from the word *radical* which means center or root (Muhammad Harfin Zuhdi, 2017). In KBBI, radicalism is a sect and understanding that wants social and political change by violent means to indoctrinate people by saying their beliefs are the most correct. The meaning of radicalism is still debated in relation to acts of terrorism. The term radicalism has recently been promoted by President Joko Widodo (Jokowi) to change its name to religious manipulator. Quoted from his statement, Jokowi once made a discourse to use another term to replace the word radicalism: "I don't know. There are other terms we can use, for example religious manipulator". It is also a way of using violence in the name of religion which is an act of violence committed by a group of religious believers and religious

fanatics on the grounds of practicing the teachings of that religion. While it has thoughts that tend to replace legitimate governments, change the system and basis of the state, or change others in an extreme way. While the attitudes that are often caused by radical groups are: countering the government, exclusive, intolerant, disbelieving / idolatry of someone who is different from them. The characteristics of these two groups, namely extremism and radicalism, are always contrary to the attitudes and behavior of society in general, such as if there is something different, they tend to reject and demand, it is difficult to be told, always being tough on differences and judging those who are different (Nuria Reny Hariyati & Hespri Septiana, 2018).

For concrete evidence that can show that participating in this routine activity avoids radicalism and also prevents us from seeing it from the character. In this case, the writers take the eight characters mentioned by Budiman and six of them have been applied in their daily lives and activities (Ahmad Budiman, 2010). These characters include: 1) Tawassuth, where the people who follow the study all take the middle way, which means that they never differentiate between their different beliefs or tribes. Even during the lecture, this was clearly conveyed to coexist for the sake of goodness. 2) Tawazun, which means that the people who attend the study all take the middle ground, meaning that they never differentiate between different faiths or tribes. So that with this society they never sort out, for example, this religion or this tribe. Even when they are given food during a routine, no one protests if they are given food from a different region or even if there are non-Muslims next to them, everything goes well. 3) I'tidal where in this case it can be seen from those who always place themselves well, for example when they are side by side with non-Muslims they can carry out daily activities then when they meet they will greet them so that even in the routine it is explained to respect each other. 4) Musawah, means that they always serve each other, they never differentiate. For example, in this case in the recitation there are some people who are not native to Java but when they have settled they will participate as usual and blend in well. 5) Shura means deliberation when there are religious or state activities they always discuss at routine times and then it will be conveyed to all communities indiscriminately or differences, all of them must participate and join. 6) Tahaddhur means civilized. In this case, it can be seen from the lectures that Islam teaches love, not quarrels in responding to different beliefs or other differences, so that even this makes their manners to those who are different the same and does not distinguish them.

Meanwhile, if it is seen from the indicators of a person said to be religiously moderate according to the Ministry of Religion of the Republic of Indonesia, of the four indicators there are three that are very much present and carried out by the Muslim women in the recitation.

First, the national commitment, which in this case we can see with the existence of the song Yalal Wathon which contains love for the country, and also the existence of special discussions to celebrate national days such as August 17 and others, where they discuss and contribute at the place of recitation which the results will be submitted at the village or sub-village level.

Second, namely tolerance, in which case if it is specifically different tribes, it can be seen from where they all participate in its activities even though most of them are not originally Javanese. However, in terms of different religions, we can take an example from a religious lecture. It also contains mutual respect for other religions.

Third, accommodating local culture, where many of these things are in the study of local culture that is always maintained, whether it is community culture or religion they run well. For example, grave pilgrimage, celebrations, Friday legi, tumpangan, and others are still well maintained and without rejection and violence. It is stated in this indicator that a person who is a religious moderation must have an attitude of tolerance that is accompanied by recognizing his nationality and is not harsh on those who are different and remains in accordance with the existing culture without the need to exaggerate, and all of that is in the Muslims in the recitation which has a positive impact on all of them.

Conclusion

Therefore, it can be concluded that the recitation activity of Muslimin-Muslimat in Bululawang Village is followed by all of the community. That routine is conducted in every RT and RW. They have their own schedule due to the number of RT and RW. This activity also has a tradition such as eating together, recite shalawat, and also have a lecture for about 15 to 20 minutes. By the existence of this activity, it is not surprising that this is in accordance with the character of religious moderation which includes: Tawassuth, Tawazun, Musawah, Itidal, Shura and Tahaddhur, where the six characters are included in the category of religious moderation. Meanwhile, the indicator that someone is said to have religious moderation by participating in the routine Muslimin-Muslimat recitation activities is also said to have succeeded in becoming a place for them away from the teachings and the behavior of extremism or radicalism. This can be seen from three indicators which include national commitment which means love for the nation and state, tolerance or mutual acceptance of differences, and being accommodative of local culture without rejecting it.

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