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The Role Of Religious Moderation In Countering Radicalism In The Village

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Abstract

This article comes from the author's service in the villages of Bulak and Bandar Baru for 1 month in these villages. This dedication began with the writer/devotee's sense of concern for villages that have great potential to be invaded by radicalism. This program is also a priority for BNPT and the Government of the Republic of Indonesia. "National preparedness as part of prevention is mandated by law, and we will implement this in village strengthening activities later, because if villages are ready, there is no room for terror groups to invite young people to become part of them," said the Commissioner General. Pol. Boy Rafli Amar. The results in this article show 1). One of the places where radicalism has the potential to enter is rural areas due to education, literacy and so on. 2). The teaching of religious moderation is a teaching that upholds the values of tolerance, four, and so on by relaxing the rules in religion. 3). Therefore, the writer/devotee decided to carry out education on religious moderation in order to counter radicalism in rural areas. This program is also in line with the BNPT and Indonesian Government programs.

Keywords: *Religious Moderation, Radicalisme, Village*

INTRDOUCTION

Indonesia is a country that cannot avoid the massive growth of radicalism in various forms and varieties. The emergence of radicalism in Indonesia is motivated by various reasons, the main issue which is the main cause of various radicalism movements is the attitude of a group that finds it difficult to accept differences in the social/surrounding environment (Aspihanto, 2017). A prominent characteristic of radicals is their way of religion, where this group has a different view in understanding religious teachings. Efforts to unify religious views and interpret religious teachings in one definition are known as reigionization, where this group will build social partitions for groups with different views (Darmadi, 2017).

Radicalism comes from the Latin radix which means root, where the meaning of root is interpreted as thinking deeply about something down to its roots. Referring to the Cambridge Advanced Learners Dictionary; Radical is believing or expressing the belief that there should be great or extreme social or political change. go to extremes. However, the mention of the term radicalism in socio-historical reviews was initially used in socio-cultural studies and in subsequent developments. This term has developed into political and religious issues. Radical means believing or expressing a belief that there must be major or extreme social or political change. Meanwhile, according to the Big Indonesian Dictionary, radicalism is defined as an ideology (ism), an action attached to a person or group that wants social and political change by using violence, thinking

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about human rights (Budijanto & Rahmanto, 2021).

The word radicalism is often interpreted as a deviant understanding. This terminology is often used to refer to the understanding or behavior of individuals who have committed destructive acts in the name of religion. In fact, following the issuance of Law no. 5 of 2018 concerning Criminal Acts of Terrorism, the term radicalism is the basis for authorities to enforce the law. Understanding radicalism etymologically. Linguistically, citing the online page kbbi.kemendikbud.go.id, radicalism comes from the word radical which means fundamentally (down to the principles); very loudly demanding change; advance in thought and action. Meanwhile, the word radicalism means a radical ideology or current in politics; ideology or sect that wants social and political change through violence; extreme attitudes in political flow. In the Popular Scientific Dictionary written by Pius A Partanto and M. Dahlan Al Barry published by Arkola Surabaya, radical means relating to the root of something; firm in action. This dictionary also includes the word radix which means root; base. Radicalism is defined as an understanding of state politics that requires major changes to achieve a level of progress (Safaruddin, 2022).

Understanding BNPT's version of radicalism. The National Counterterrorism Agency (BNPT) has its own way of interpreting terrorism. According to this agency, radicalism is an attitude that desires total and revolutionary change by drastically overturning existing values through violence. In short, radicalism is the embryo of the birth of terrorism. BNPT has several ways to identify individuals who adhere to radical beliefs; First, they are intolerant or unwilling to respect other people's opinions and beliefs; Second, they are fanatical or always feel right about themselves and think that others are wrong. Then, they are exclusive or differentiate themselves from other people. Lastly, they are revolutionary or tend to use violence to achieve their goals. Understanding the Gusdurian network's version of radicalism. According to the coordinator of the national Gusdurian network, Alissa Wahid, radicalism is an ideology that breaks from the usual standards. In the Indonesian context, the standard is to live peacefully with those who have different understandings and beliefs. "Our standard is that we are also brothers, helping each other. "So radical is when he offers something different from the standard of Indonesianism," Alissa also explained about the degree of radicalism. "Those who see other tribes differently, exclusively, are already radical at a simple level in my opinion. "If someone has acted arbitrarily, that is already dangerous," he said (Anzaikhan et al., 2023).

There are several ways to overcome and minimize radicalism in Indonesia. One of these methods is religious moderation. In Arabic, the word moderation is usually termed "wasath" or "wasathiyyah"; the person is called "wasith". The word "referee" itself has been absorbed into Indonesian which has three meanings, namely 1) mediator, intermediary (for example in trade, business, etc.), 2) mediator (separator, reconciler) between those in dispute, and 3) leader in match. What is clear, according to Arabic language experts, is that this word means "everything that is good according to its object" (Muthohirin, 2015). In an Arabic expression, the best of everything is in the middle. For example, generous is an attitude between stingy and wasteful, brave is an attitude between cowardly and reckless, and so on (Azra, 2019). At the practical level, the form of moderation or the middle way in Islam can be classified into four areas of discussion, namely: 1) moderation in matters of faith; 2) moderate in matters of worship; 3) moderate in matters of temperament and character; and 4) moderate in matters of tasyri' (formation of sharia) (Yasid, 2010). The concept of wasathiyyah seems to be the dividing line between two opposing things. It is claimed that this mediator does not condone the existence of radical thinking in religion, and conversely does not condone efforts to ignore the contents of the Koran as the main legal basis. Therefore, Wasathiyah tends to be more tolerant and does not hesitate in interpreting Islamic teachings. According to Yusuf Al-Qardhawi, wasathiyyah (moderate understanding) is one of the characteristics of Islam that is not shared by other ideologies.

In the context of Islamic thought in Indonesia, the concept of Islamic moderation has at least the following five characteristics. First, the ideology of non-violence in preaching Islam. Second, adopting modern life patterns and all their derivatives, such as science and technology, democracy, human rights and the like. Third, the use of rational thinking in approaching and understanding Islamic teachings. Fourth, use a contextual approach in understanding the sources of Islamic teachings. Fifth, the use of ijtihad in establishing Islamic law (istinbat). However, these five characteristics can be expanded into several more characteristics such as tolerance, harmony and cooperation between different religious group (Effendi, 1994).

The moderation of Islamic teachings which is in accordance with the mission of Rahmatan lil 'Alamin, requires an anti-violent attitude in behavior among society, understanding the differences

that may occur, prioritizing contextualization in interpreting the Divine verses, using *istinbath* to apply the latest laws and using a scientific and technological approach to justify and overcome the dynamics of problems in Indonesian society. Differences in attitudes should become a dynamic of social life that is part of a civil society. The existence of moderate Islam is sufficient to be the guardian and guardian of the consistency of Islam that was brought by the Prophet Muhammad. To restore the true image of Islam, moderation is needed so that other adherents can experience the truth of Islamic teachings that are *Rahmatan lil 'Alamin* (Zamimah, 2018).

According to Quraish Shihab, he sees that in moderation (*wasathiyyah*) there are important pillars, namely (Zamimah, 2018) First, the pillar of justice, this pillar is very important, several meanings of justice explained are: first, fair in the sense of "equal", namely equality in right. A person who walks straight and his stance always uses the same measure, not double measure. Equality is what makes someone who is fair and does not take sides with someone who is in a dispute. Fairness also means placing something in its proper place. This leads to equality, even though the quantity may not be the same. Fairness is giving the owner their rights through the closest path. This does not require someone to give their rights to another party without delay. Fairness also means moderation, 'neither reducing nor exaggerating'. Second, the pillar of balance. According to Quraish Shihab, balance is found in a group in which there are various parts that lead to a certain goal, as long as certain conditions and levels are met by each part. By meeting these conditions, the group can survive and fulfill the purpose of its existence. Balance does not require equal levels and conditions for all parts of the unit to be balanced. One part can be small or large, while small and large are determined by the function expected from it. In Quraish Shihab's interpretation, balance is the main principle in *wasathiyyah*. Because without balance there cannot be justice. Balance in creation, for example, Allah creates everything according to its size, according to its quantity and according to the needs of living creatures. Allah also regulates the natural system so that each circulates in a balanced manner so that the heavens and celestial bodies do not collide with each other. Third, the pillar of tolerance. Quraish Shihab explained that tolerance is a measuring limit for additions or subtractions that are still acceptable. Tolerance is a deviation that must be done before it is not done, in short it is a deviation that can be justified (Shihab, 2017).

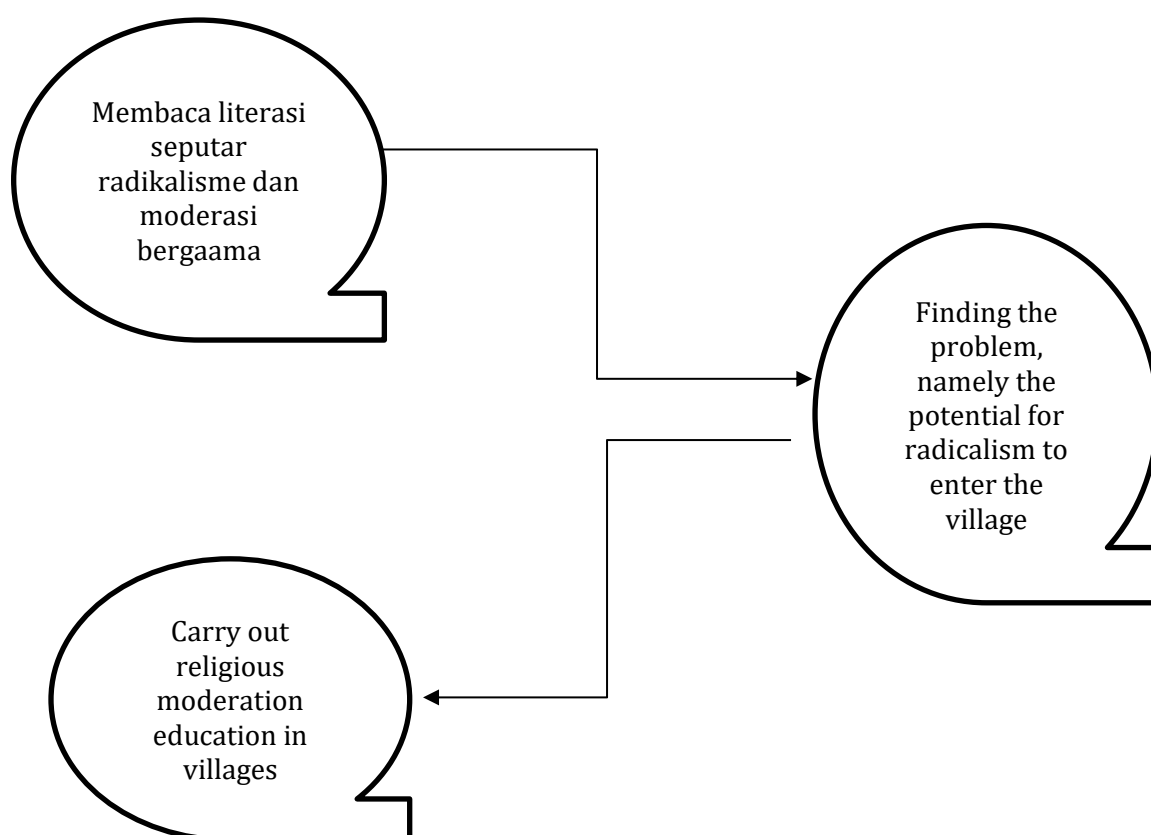
One area/place that is vulnerable to exposure to radicalism is rural areas. Preparedness to counter radicalism in rural areas is also one of the priority programs of the BNPT and the Government of the Republic of Indonesia. "The spread of radicalism in Indonesia is no exception targeting village communities. We are trying to fill and optimize the strength of efforts to detect radicalism early with the role of village strength which lies in religious, traditional, community and women leaders together with the government to strengthen the capacity of grassroots communities in building peace and tolerance in the village," said the Special Staff of the PDPT Ministry of Villages. To help with this program, the servant and writer took the initiative to provide education regarding religious moderation in nearby villages, namely Bulak Village, Cirebon and Bandar Baru Village, North Sumatra.

METHODS

This article comes from the author's service in the villages of Bulak and Bandar Baru for 1 month in these villages. This dedication began with the writer/devotee's sense of concern for villages that have great potential to be invaded by radicalism. This program is also a priority for BNPT and the Government of the Republic of Indonesia. "National preparedness as part of prevention is mandated by law, and we will implement this in village strengthening activities later, because if villages are ready, there is no room for terror groups to invite young people to become part of them," said the Commissioner General. Pol. Boy Rafli Amar. The stages of problem discovery and emerging educational solutions in this article are as follows:

Figure 1

The Stages Of Problem Discovery And Emerging Educational Solutions In This Article Are As Follows:



RESULT AND DISCUSSION

Radicalism and Religious Moderation

Indonesia is a country that cannot avoid the massive growth of radicalism in various forms and varieties. The emergence of radicalism in Indonesia is motivated by various reasons, the main issue which is the main cause of various radicalism movements is the attitude of a group that finds it difficult to accept differences in the social/surrounding environment (Aspihanto, 2017). A prominent characteristic of radicals is their way of religion, where this group has a different view in understanding religious teachings. Efforts to unify religious views and interpret religious teachings in one definition are known as reigionization, where this group will build social partitions for groups with different views (Darmadi, 2017).

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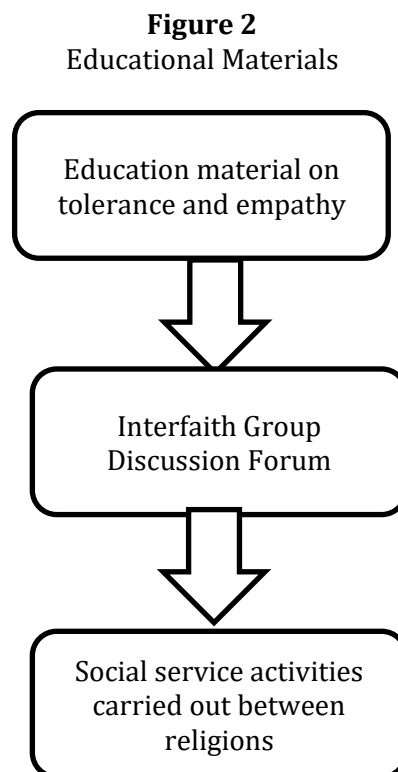
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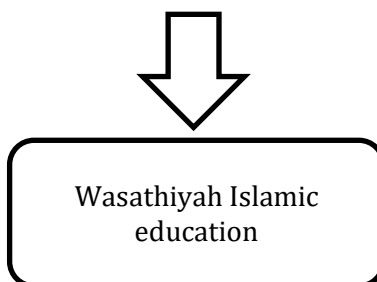
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The Role Of Religious Moderation In Countering Radicalism In The Village

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Based on a number of explanations above, the author/devotee hopes that educational material and practices regarding religion which include tolerance, Islamic understanding, empathy, group discussion forum activities, and social service activities can help the Indonesian community in preventing radicalism in rural areas as well as helping programs. BNPT and the Indonesian Government in countering radicalism in rural areas.

CONCLUSION

Based on a comprehensive explanation of the role of religious moderation in overcoming and countering radicalism in rural areas, several points can be concluded as follows:

1. One of the places where radicalism has the potential to enter is rural areas due to education, literacy and so on.
2. The teaching of religious moderation is a teaching that upholds the values of tolerance, four, and so on by relaxing the rules in religion.
3. Therefore, the writer/devotee decided to carry out education on religious moderation in order to counter radicalism in rural areas. This program is also in line with the BNPT and Indonesian Government programs.

EXPRESSION OF THANKING

The author expresses his deepest gratitude to the officials of Bulak Village, Cirebon and Bandar Baru Village, North Sumatra who have allowed the author to provide education regarding the role of religious moderation in preventing radicalism for one month. The author also thanks the residents of Bulak Village, Cirebon and Bandar Baru Village who were involved in this article. There is great hope that these villages will not be infected by radicalism.

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