

Moderation at Islamic University in Riau Province: A Reviewed Case

Miftahuddin¹, Azni Azni², Akhmad Mujahidin³, Khairil Anwar⁴, Abu Anwar⁵

^{1,2,3,4,5} UIN Suska Riau, Indonesia; miftahuddin@uin-suska.ac.id

ARTICLE INFO

Keywords:

Islamic moderation;
Radicalism;
Universality and diversity

Article history:

Received 2022-02-15
Revised 2022-04-11
Accepted 2022-08-26

ABSTRACT

Multicultural society cannot always co-exist as they should. The challenge of a society that has a diversity of cultures, religions, languages and races at certain times becomes a serious problem for a nation. This is a struggle which is continuously encouraged by all elite figures. Likewise, it becomes a homework for academic people as the main actor to anticipate movements and thoughts that are counterproductive to the Islamic philosophy of moderation. This study is to detect and to serve as a benchmark for ideally a student in higher education as a relay for future Indonesian leaders. As many as 1051 students of as respondents using quantitative descriptive survey methods. The instrument has been used to measure Islamic moderation with a fairly high level of reliability and validity. The results of this study found generally had a fairly good level of religious moderation and moderation in Islam. Even so, there are still a few who still have a direction of thinking that is counterproductive to Islamic moderation. Therefore this research is important for assessment and development towards the formation of a way of thinking that has the characteristics of Islamic moderation, ummatan wasathan.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Miftahuddin
UIN Suska Riau, Indonesia; miftahuddin@uin-suska.ac.id

1. INTRODUCTION

The diversity of religion, culture, ethnicity and language makes Indonesia a nation with a multicultural society. When the diversity is properly managed, it will bring its own grace to the Indonesian people because of its own uniqueness and strength (Dawing, 2017). But at the same time, reality will become a big challenge if it is not addressed properly and realistically, and even has the impact of a threat of division among different communities, thereby damaging social peace. As for the context of diversity, friction among individuals or groups with one another is often caused by differences in beliefs and ways of thinking paradigms (Nur & Fitriani, 2020) which can be divided into two groups, namely exclusivism and liberalism. Exclusivism is a group of people who are more likely to be closed in accepting diversity, while liberalism is a group of people who tend to be more open in accepting diversity who fight for freedom from various aspects, and the two groups have different

styles in showing their religiosity, one of which is the face of Islam which shows a unpretentious impression (Fuadi, 2013). Both can cause conflict due to differences in their beliefs and ways of thinking.

The differences of the two can give rise to various problems either in the national or international contexts, specifically being a big problem for the diversity of the Indonesia in the midst of a pluralistic society. So that it produces an impact that can be seen directly the existence of acts of intolerance in the midst of society (Aslati, Silawati, Darmawati, & Zatrachadi, 2019). The differences often issue blasphemies which lead to anarchism and then destroys the unity and integrity of the nation. And multiculturalism which initially becomes a blessing when carried out wisely turns into curses caused by several different groups.(Dawing, 2017). These impacts should get attention by finding solutions to these problems that can be overcome.

In the such conditions, the presence of Islamic moderation is expected to make the solution of the religious method offered (Yaqin, 2018). The moderating values of Islam in question are universal values such as justice, equality, mercy, balance possessed by the Islamic religion (Joseph, 2019), which can be found in every discipline of religion such as a creed, sharia, Sufism, interpretation of hadith and da'wah (Nur & Fitriani, 2020).

The word "moderate" in Arabic is known as *alwasathiyah* (Arif, 2020). Al-Quran recorded word *wasatha* in al-Baqarah: 143. *al-Wasatha* means the best and most perfect (A. Nur, 2016). In a very popular hadith also stated that the best problems are those in the. Islam moderation tries to take a compromise approach and is in the middle, as well as in responding to differences, whether religious differences or schools of thought, moderate Islam always prioritizes tolerance, mutual respect, while still believing in the truth of each other's beliefs, so that all can accept decisions with a cool head, without having to be involved in anarchic actions.

Islam is basically a universal religion, not divided by certain labels, and is just that this way of understanding Islam then produces terms like the ones above (Martanti, 2020). Accepted or not, that is a fact that exists today which has strong historical roots in Islamic treasures. Historical facts state that the religious embryo has existed since the era of the Prophet, which later developed in the era of the companions, especially in the era of Umar bin Khattab. He often had different views with other friends, even issuing *ijtihad* which in passing was contrary to the legal decisions set by the Prophet himself. Take, for example, not distributing booty to Muslims for the general benefit (of the state), which was clearly previously shared by the Prophet through the text of the Qur'an (Surah Al-Anfal: 41).

Therefore, moderate Islam is a teaching grounded in the archipelago. it is very representative in providing answers and solutions to all the problems faced by Muslims today. It is not too extreme to the right, in this case overtextual, but also not too extreme to the left, in the sense of being overcontextual. Moderate Islam always puts forward a balance between text and context, between revelation and reason. Because both are truths that come from God. Ignoring one of them means abandoning some of God's truth (Abdurrohman, 2018).

This understanding of extremism has begun to enter the world of education, especially Islamic education (Judge & Ekapti, 2019). Therefore, the Indonesian Ministry of Religion, mainly the Directorate General of Islamic Education, wishes to make Islamic education in Indonesia as a destination for Islamic education in the world. The commitment to be achieved by the Ministry of Religion has a very strategic meaning in filling the empty space occurred in the mecca of Indonesian Islamic education which has recently been seen as unreal (Rhythm & Zamzami, 2021). As a country with a Muslim majority and a complex socio-cultural context, Indonesia needs to take a strategic part and become a benchmark in improving the civilization of the world for Islamic education. Therefore, for all stakeholders of Islamic education, it is not time to only be oriented at the national level, but to be oriented at the world level. For this reason, it is necessary to have policies, views, and policy steps and orientations at the international level, without eliminating national values.

The relationship between Islam and the state by adopting a substantiality policy based on Pancasila, makes Indonesia productive by carrying out Islamic values in the context of nationality. Islam as a religion as well as a state which both complement and synergize with each other, the two can be

distinguished but cannot be separated. The Islam of the Indonesian people is marked by upholding national values, love for the homeland is also part of the form of Islam that exists in every citizen, this is what makes Indonesian Islam a distinctive character possessed by the Indonesian nation.

Both aspects of the relationship between science and religion. There are 4 relationships between religion and science according to the study of religion and science, namely conflict, independence, dialogue, and integration, stated by G. Ian Barbour, world researcher in the field of science and religion, in his book, *When Science Meets Religion*, 2000, explains that sometimes Religion and science experience conflict, conflict, and incompatibility between the theory of religion and the theory of science, which is clear that developments often want to break the truth of religion with the findings of science. Second, sometimes religion and knowledge stand alone and are not related to each other, both stand on their respective paradigms. Third, but often religion and science are independent, there are certain times when religion and science intersect and have a dialectic. And finally the fourth,

Now aday, the disciplines developed at Islamic universities in Indonesia are taking the fourth form, namely linking religion with general science (integration). It is hoped that it can become a symbiotic relationship of mutualism that contributes to each other. The discipline of science has a linearity with religion, even in certain aspects of science. However, this integration of knowledge is an identical to islamization of science, because of misinterpreting by justifying religion against science.

Even though the government's efforts (read: Ministry of Religion) are very vigorous for the development and study of Islamic moderation in Islamic religious universities, in particular, the seeds of the exclusivism movement continue to show their character. Many studies have been conducted to try to detect this phenomenon, such as the study of Marzuki et al (Iakpesdam 2019) which found that there are several Islamic universities that are exposed to radicalism. This study shows that Sultan Syarif Kasim State Islamic University, Antasari Banjarmasin State Islamic University and Palu State Islamic Institute are at a very dangerous level of exposure to radicalism.

The phenomenon that universities are no longer clean from radicalism and ideology. Radicalism is generally related to religious understanding and movements, so religious universities are important to be researched (Araújo, Rodrigues, & Craig, 2017; Burhanudin, 2017; Samsidar, 2020; Wahid et al., nd; Zuhri, 2017).

Several other phenomena shown by the results of the Setara Institut research are the existence of three dominant discourses developed by the exclusive Islamic camp among students of several state universities, particularly UI, ITB, IPB, and UIN Syarif Hidayatullah.

The 1st discourse, related to the obligation of Muslims to uphold Islamic teachings and values in social life. The narrative developed is a perspective that community security can only be achieved as long as people obey God's commands that have been conveyed through the Koran and hadith.

The second discourse is related to threats to Islam that are present from the enemies of Islam. The narrative reproduced is the need for Muslims to unite against the oppression of Islam that continues to develop continuously by infidels or enemies of Islam. The infidels and their enemies are a combination of the Christian camps, Zionism, Western imperialism and capitalism, as well as liberal and secular circles. In this discourse, the global crime against Palestine is a proverb that is reproduced constantly.

The third discourse says that the current era is a war of thought (ghazwul fikr). The narrative emphasizes that Islam was conquered by the West because of the mastery of thought and culture.

Therefore, this study is the development of previous studies on the phenomenon of exclusivism that leads to radicalism in universities, especially at UIN Suska Riau, as one of the universities at a dangerous level. The study that will be carried out at UIN Suska is a study to re-count these findings, within the framework of the new leadership at UIN Suska Riau. The purpose of the counter in this study is actually an evaluation of several treatments and new leadership programs that have been going on for approximately 1 year. Some of the programs carried out at UIN Suska include: national dialogue, Islamic moderation seminars, discussion of the integration of knowledge, revitalizing local traditional religious practices, encouraging lecturers to conduct studies of Islamic moderation, etc.

In this study, Islamic moderation is also considered to contribute to the integration of knowledge. Where the integration of knowledge is the philosophical basis for the change from IAIN to UIN. In another sense, the thought of integrating knowledge and its development will never be achieved if it is not supported by Islamic moderation thinking.

2. METHODS

This research is a quantitative research. Quantitative research aims to determine the relationship between two variables consisting of dependent and non-dependent variables (Bungin & Sos, 2005). Research is carried out after a study occurs because this research traces back to an event or an event and then traces it to find out the factors that can cause the incident.

This research was conducted at the several faculties in UIN Suska Riau which consists of 9 faculties, namely: Educating and Teacher Training, Ushuluddin, Psychology, Economics and Social Sciences, Postgraduate, Sharia and Law, Da'wah and Communication, Science and Technology and Agriculture and Animal Husbandry. Research sampling is a step in the research process taken by researchers to obtain data about the population from several individuals included in the population. A subset of the population taken through sampling to represent the population is called a sample, sampling must be done randomly. Random sampling ensures that all samples taken or used are not limp. Therefore, samples taken at random can represent the population. The respondents of this study were students and lecturers based on each study program from the faculty. The population of this study were all students and lecturers of UIN Suska Riau. The sample in this study was set at 1051 students and those involved as subjects in this study, which consisted of 9 faculties, including 1000 students with an age range of 19-21 years and students as many as 51 people with an age range of 19-21 years.

Data analyzed using descriptive statistics and inference. Descriptive statistics for the subject of the variables are either in terms of min, or in hundreds. Statistical inference analysis was also used to test the hypothesis developed through t-test, ANOVA, regression, logistic regression, Pearson correlation, non-parametric correlation (chi power of two) in the level of $p < 0.05$. The data were analyzed using SPSS version 20 software. Meanwhile, to test the past analysis in this study, the structural equation model test (SEM) was used using the AMOS version 18 software.

3. FINDINGS AND DISCUSSION

In this section, the researchers present the results of studies concerning religious moderation, religious tolerance and multiculturalism. The following are the results of the studies that have been carried out.

1) Respondent's description of realizing tolerance through interfaith dialogue forums

| Choice | F | % |
|------------------|------|-------|
| Strongly agree | 147 | 14.1 |
| Agree | 532 | 50.9 |
| Do not agree | 86 | 8.2 |
| Totally disagree | 12 | 1.1 |
| Neutral | 216 | 20.7 |
| Doubtful | 31 | 3.0 |
| Do not know | 22 | 2.1 |
| Total | 1046 | 100.0 |

Table 4 states that the research respondents who chose strongly agree were 147 people (14.1%), who agree are 532 people (50.9%), who disagree are 86 people (8.2%), who strongly disagree are 12 people (1.1%), being neutral are 216 people (20.7%), being doubtful are 31 people (3.0%), and who don't know are 22 people (2.1%). This means that more respondents who choose to agree on realizing

tolerance through interfaith dialogue forums than respondents who choose strongly agree, disagree, strongly disagree, neutral, doubtful, and don't know.

2) Description of respondents providing protection to adherents of other religions in social relations

| Choice | F | % |
|------------------|------|-------|
| Strongly agree | 121 | 11.6 |
| Agree | 424 | 40.7 |
| Do not agree | 123 | 11.8 |
| Totally disagree | 15 | 1.4 |
| Neutral | 293 | 28.1 |
| Doubtful | 33 | 3.2 |
| Do not know | 32 | 3.1 |
| Total | 1041 | 100.0 |

Table 5 explains that the research respondents who chose strongly agreed were 121 people (11.6%), who agreed were 424 people (40.7%), who disagreed were 123 people (11.8%), who strongly disagreed were 15 people (1.4%), being neutral were 293 people (208.1%), being doubtful were 33 people (3.2%), and who didn't know were 32 people (3.1%). This means that respondents who choose to agree to provide protection to adherents of other religions in social relations are more than respondents who choose strongly agree, disagree, strongly disagree, neutral, doubtful, and don't know.

3) Description of respondents' attitudes towards leaders of different religions

| Choice | F | % |
|------------------|------|-------|
| Does not support | 706 | 67.5 |
| Support | 87 | 8.3 |
| Neutral | 253 | 24.2 |
| Total | 1046 | 100.0 |

From table 7 above using descriptive statistical tests, it shows that the research respondents who chose not to support are 706 people (67.5%), who support are 87 people (8.3%), and being neutral are 253 people (24.2%). This means that respondents who choose a non-supportive attitude towards leaders of different religions are more than respondents who choose to be supportive and neutral.

4) Description of the respondent's attitude regarding the application of sharia regulations

| Choice | F | % |
|------------------|------|-------|
| Does not support | 118 | 11.5 |
| Support | 562 | 54.9 |
| Neutral | 344 | 33.6 |
| Total | 1024 | 100.0 |

Table 8 explains that the research respondents who chose not to support are 118 people (11.5%), who support are 562 people (54.9%), and being neutral are 344 people (33.6%). This means that respondents who choose a supportive attitude towards the implementation of sharia regulations are more than respondents who choose not to support and are neutral.

5) Description According to the appropriate ideology for NKRI

| Choice | F | % |
|--------------------|-------------|--------------|
| Islamic ideology | 303 | 29.2 |
| Pancasila ideology | 733 | 70.8 |
| Total | 1036 | 100.0 |

Table 10 shows that the research respondents who chose Islamic ideology were 303 people (29.2%), and Pancasila ideology were 733 people (70.8%). This means that there are more respondents who choose Pancasila ideology that is suitable for the Unitary State of the Republic of Indonesia than respondents who choose Islamic ideology.

6) Description The attitude of respondents to the change in Pancasila ideology is replaced with Islamic ideology

| Choice | F | % |
|---|-------------|--------------|
| Pancasila ideology cannot be exchanged, it can result in the break up of the NKRI | 787 | 78.2 |
| Pancasila can be changed if there is another ideology | 169 | 16.8 |
| Don't care about the changing ideology of the Country | 23 | 2.3 |
| Don't know what State ideology is | 28 | 2.8 |
| Total | 1007 | 100.0 |

Table 12 explains that research respondents who chose Pancasila ideology should not be exchanged were 787 people (78.2%), Pancasila could be changed were 169 people (16.8%), did not care about changes in state ideology are 23 people (2.3%), and who didn't know anything were 28 people (2.8%). This means that respondents who choose Pancasila ideology cannot be exchanged, it can result in the breakup of the Republic of Indonesia, more than respondents who choose Pancasila can be changed if there is another ideology, do not care about changes in state ideology, and do not know what state ideology is.

7) The respondent's description of Pancasila as the basis of the NKRI

| Choice | F | % |
|------------------|-------------|--------------|
| Strongly agree | 239 | 23.2 |
| Agree | 495 | 48.1 |
| Do not agree | 98 | 9.5 |
| Totally disagree | 24 | 2.3 |
| Neutral | 114 | 11.1 |
| Doubtful | 45 | 4.4 |
| Do not know | 15 | 1.5 |
| Total | 1030 | 100.0 |

From table 30 above using descriptive statistical tests, it shows that research respondents who chose strongly agree are 239 people (23.2%), who agree are 495 people (48.1%), who disagree are 98 people (9.5%), who strongly disagree are 24 people (2.3%), being neutral are 144 people (11.1%), being doubtful are 45 people (4.4%), and who don't know are 15 people (1.5%). This means that there are more

respondents who choose to agree with Pancasila as the basis of the Republic of Indonesia, more than respondents who choose strongly agree, disagree, strongly disagree, neutral, doubtful, and don't know.

8) Description As a child of the nation, the respondent follows what types of red and white flag apples are in the country campus

| Choice | F | % |
|------------------|-------------|--------------|
| Strongly agree | 139 | 13.7 |
| Agree | 520 | 51.1 |
| Do not agree | 73 | 7.2 |
| Totally disagree | 3 | .3 |
| Neutral | 229 | 22.5 |
| Doubtful | 38 | 3.7 |
| Do not know | 16 | 1.6 |
| Total | 1018 | 100.0 |

Table 14 shows that the research respondents who chose to strongly agree were 139 people (13.7%), who agreed were 520 people (51.1%), who disagreed were 73 people (7.2%), who strongly disagreed were 3 people (0.3%), being neutral were 229 people (22.5%), being doubtful were 38 people (3.7%), and who didn't know were 16 people (1.6%). This means that respondents who choose to agree with being a child of the nation follow any type of red and white flag apple on campus more than respondents who choose strongly agree, disagree, strongly disagree, neutral, doubtful, and don't know.

9) Description of respondents follow and become a member of NU

| Choice | F | % |
|--------------|-------------|--------------|
| Yes | 272 | 26.9 |
| Not | 740 | 73.1 |
| Total | 1012 | 100.0 |

Table 15 shows that 272 people (26.9%) of the research respondents chose to join and become members of NU, and 740 people who chose not to join and become members of NU (73.1%). This means that respondents who do not follow and become members of NU are more than respondents who follow and become members of NU.

10) Description of respondents follow and become a member of Muhammadiyah

| Choice | F | % |
|--------------|------------|--------------|
| Yes | 85 | 8.5 |
| Not | 914 | 91.5 |
| Total | 999 | 100.0 |

Table 33 explains that 85 people (8.5%), and those who did not participate and became members of Muhammadiyah, 914 people (91.5%). This means that respondents who do not follow and become members of Muhammadiyah are more than respondents who follow and become members of Muhammadiyah.

11) Description of respondents follow and become a member of NU

| Choice | F | % |
|--------------|------------|--------------|
| Yes | 227 | 22.9 |
| Not | 764 | 77.1 |
| Total | 991 | 100.0 |

Table 17 identifies the research respondents who chose to join and become members of NU as many as 227 people (22.9%), and 764 people who did not follow and became members of NU (77.1%). This means that respondents who do not follow and become members of NU are more than respondents who follow and become members of NU.

12) Description of respondents following and becoming a member of Nahdathul Wathan

| Choice | F | % |
|--------------|------------|--------------|
| Yes | 61 | 6.1 |
| Not | 934 | 93.9 |
| Total | 995 | 100.0 |

Table 18 shows that the research respondents who chose to follow and become members of Nahdathul Wathan were 61 people and those who did not participate and became members of Nahdathul Wathan were 934 people (93.9%). This means that respondents who do not follow and become members of Nahdathul Wathan are more than respondents who follow and become members of Nahdathul Wathan.

13) Description of respondents follow and become HTI members

| Choice | F | % |
|--------------|------------|--------------|
| Yes | 28 | 2.8 |
| Not | 965 | 97.2 |
| Total | 993 | 100.0 |

Table 19 shows that 28 people (2.8%), and 965 people (97.2%). This means that there are more respondents who do not follow and become HTI members than respondents who follow and become HTI members.

14) Description of respondents following and becoming a member of FPI

| Choice | F | % |
|--------------|------------|--------------|
| Yes | 59 | 6.0 |
| Not | 930 | 94.0 |
| Total | 989 | 100.0 |

Table 20 shows that the research respondents who chose to join and become members of FPI were 59 people (6.0%), and 930 people (94.0%) who did not participate and became members of FPI. This means that there are more respondents who do not follow and become FPI members than respondents who follow and become FPI members.

15) respondents follow and become members of political parties

| Choice | F | % |
|--------------|------------|--------------|
| Yes | 45 | 4.5 |
| Not | 954 | 95.5 |
| Total | 999 | 100.0 |

Table 21 shows that 45 people (4.5%), and those who did not participate and became members of political parties, 954 people (95.5%). This means that respondents who do not follow and become members of political parties are more than respondents who follow and become members of political parties.

The results showed that there was a small group of students who still had low thinking moderation. Whereas in the Islamic tradition far back there has been what is called the *washat ummatan* group, the middle way community who will achieve peace in the nation, state and religion. The following is a historical narrative of the maturity of Islamic moderation that has been attempted by scholars in the field of Islamic scholarship.

First: Moderation of Islam in Islamic Sciences

The moderation of Islam is then recorded in various disciplines; creed, fiqh, interpretation, thought, tasawuf and da'wah:

1. Moderation of Islamic Faith

In the science of faith (theology), moderate Islam is represented by the al-Asy'ariyah school. The flow that mediates between the very rational Muktazilah and the very textual Salafi and Hanabilah. Both of them were at the extreme point. Muktazilah is considered extreme in positioning reason above all else. In drawing conclusions, many use demonstrative premises that are logical. On the other hand, the Salafis and the Hanabilahs are on opposite points. Prioritizing the text and often in some cases he ignores the use of reason in understanding the text. As a result, both of them do not represent and describe the teachings of Islam which have been known to be full of balance.

2. Moderation of Islamic Law

Likewise in the science of law, Islamic moderation must also be encouraged. In this case, the dialectic between text and reality always goes straight in issuing a law, because God's intentions contained in the Qur'an and Hadith have never been contrary to the benefit of mankind. This law also states that when humans experience difficulties, obstacles in carrying out legal messages, then they must be given facilities according to their abilities. This does not mean that the text must be subject to human desires, nor does it mean that the law is easily tampered with by human interpretation, but that this concept gives humans the choice to implement the easiest law of the existing law. Such thinking is not new in Islam, but rather this understanding is born from the reflection of the many facts in the Qur'an, hadith and fiqhiyah rules that require convenience for humans. In the Qur'an, for example, Allah says which is translated: "Allah wants ease for you, and does not want difficulty for you."

4. Moderation of Islamic Thought

Meanwhile, the side of moderation in Islamic thought is promoting tolerance in differences. Openness to accept diversity (red: inclusiveness). Both diverse in sects and diverse in religion. Differences do not prevent cooperation, based on humanitarian principles. Believing that Islam is the truest religion does not mean having to insult other people's religions. So that there will be brotherhood and unity between religions, as happened in Medina under the command of the Prophet Muhammad. According to Alwi Shihab, the concept of inclusive Islam is not only limited to acknowledging the plurality of society, but must also be actualized in the form of active involvement in this reality. 18 In the sense that the attitude of inclusivism understood in Islamic thought is to provide space for diversity of thought, Islamic understanding and perception. In fact, this understanding assumes that the truth does not only exist in one group, but also in other groups, including religious groups. This understanding departs from a belief that basically all religions carry the teachings of salvation. The difference from one religion under a prophet from generation to generation is only the Shari'a.

Inclusivism also does not mean that every believer has the freedom to change and change religions, or that followers of a certain religion have lost their identity. Not at all. But the attitude of inclusiveness in religion is more about accepting and being aware of the presence of other religions in our life together and in the state, so that we can live side by side, even though we differ in belief.

5. Moderate Sufism

Apart from the above, moderate Islam also appears in the area of Sufism. At the same time, the concept of esoteric teaching which is manifested in spiritual Sufism does not have a negative meaning as many people understand it. Sufistic spiritual teachings do not mean slums, lack, poverty and others, but moderate Sufis are people who always present divine values in every step. The practice of moderate Sufistic spirituality is to build a life full of happiness, namely; qalbiyah happiness, namely with makrifatullah through good morals, as well as physical happiness with health and fulfillment of material needs.

In addition, the moderate concept of Sufism is Sufism that is present as an answer to attacks on Sufism who are both in an exaggerated position. As explained earlier that at a certain period the concept of Sufism which is widely known in the community seems passive and resigned and even leaves everything related to world through the concept of *zuhud*. The consequence is negative accusations against Sufism as one of the main causes of decline in Muslim society. On the other hand, in certain periods, Sufism has also gone through a very extreme phase of the concept of divinity. Among them is the concept which states that "the one who is worshiped and the one who worships is one".

6. Moderation of Islamic Da'wah

Amar ma'ruf and nahi munkar are the most noble symbols of religion after monotheism. All prophets and apostles sent by the prophet's job is to do amar ma'ruf and nahi munkar, or in another language to make accusations in the way of Allah. In the Qur'an, Allah swt (Surat Ali Imran (3): 110) states that this ummah is the best ummah because of its duty in preaching, as in its translation: "You are the best ummah born for humans, instructing to amar ma'ruf and preventing from that which is wrong. evil and believe in Allah. If the people of the Book had believed, it would have been better for them; among them are believers and most of them are ungodly."

Islamic moderation: Multicultural Society Solutions

Indonesian society is very famous for its plurality. The plurality of the Indonesian people which can be seen from the diversity of culture, religion, race, language, ethnicity and so on. As emphasized by Usman Pelly (2003) that a multicultural society is a society of a state, nation, region, even a limited geographical location such as a city or school which consists of different cultures in equality. In this case, a multicultural society is not homogeneous, but has heterogeneous characteristics in which the pattern of social relations between individuals in society is tolerant and must accept the reality of peaceful co-existence with each other with the differences inherent in each social entity and the politics.

Multicultural society can not always coexist as it should be. The challenge of a society that has a diversity of cultures, religions, languages, races and others at certain times becomes a big problem for a nation. This is also what is still a struggle that is continuously promoted by all elite figures of the State and the community itself in order to foster a sense of justice and equality for the community regardless of their life background. Enough of a number of humanitarian tragedies that have occurred in Indonesia as a result of lack of wisdom in managing the diversity of society which has led to horizontal friction which has led to divisions which have become a bitter experience for this nation.

4. CONCLUSION

The conclusion in this context is that friendly, tolerant, flexible moderation of Islam can be the answer to the concerns of conflict that is rife in the midst of a multicultural society. Moderation of Islam does not mean that it confuses the truth and eliminates each other's identity. But Islamic moderation is more about an attitude of openness to accept that outside of us there are brothers who also have the same rights as us as a sovereign society within the framework of nationality. With that

belief will lead to an attitude of openness, tolerance, and flexibility in behavior. Treat each other fairly without having to look at religious background, race, ethnicity and language. That is the essence of Islamic moderation which has been exemplified by the predecessors from the age of the Prophet, His companions, and scholars including the scholars in Nusantara.

REFERENCES

- Abdurrohman, A. A. (2018). *Eksistensi islam moderat dalam perspektif Islam*. Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan, 14(1).
- Aslati, A., Silawati, S., Darmawati, D., & Zatrachadi, M. F. (2019). *SINERGI POLRI BERSAMA MASYARAKAT DI TANJUNG BALAI KARIMUN DALAM MENCEGAH RADIKALISME DAN PENGAMALAN HADIST INTOLERANSI*. *Sosiohumaniora*, 21(3), 228–236.
- BAGI, T. D. S. M. K. (2017). *Pembangunan Model Profesionalisme Guru Pendidikan Islam Berasaskan 'Riadhah Ruhyyah.'*
- Bakry, M., Aziz, A., Dawing, D., & Baharuddin, A. (2018). *Konstruksi Islam Moderat: Menguak Prinsip Rasionalitas, Humanitas, dan Universalitas Islam*.
- Dawing, D. (2017). *Mengusung Moderasi Islam di Tengah Masyarakat Multikultural*. Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat, 13(2), 225–255.
- Fahri, M., & Zainuri, A. (2019). *Moderasi Beragama Di Indonesia*. *Intizar*, 25(2), 95–100.
- Faiqah, N., & Pransiska, T. (2018). *Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai*. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(1), 33–60.
- Fuadi, M. (2013). *Fundamentalisme dan Inklusivisme dalam Paradigma Perubahan Keagamaan*. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 15(1), 114–126.
- Hakim, L., & Ekapti, R. F. (2019). *Penguatan Pendidikan Pancasila Sebagai Jatidiri, Refleksi, Dan Tantangan Dalam Membatasi Paham Radikalisme Mahasiswa Di Perguruan Tinggi Islam Ponorogo*. *Muslim Heritage*, 4(2).
- Huda, M. (2018). *Eksistensi Pesantren Dan deradikalisasi Pendidikan Islam Di Indonesia*. *Jurnal Kajian Keislaman Dan Kemasyarakatan*, 3(1), 91.
- Irama, Y., & Zamzami, M. (2021). *Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020*. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 11(1), 65–89.
- Kholil, A. (2008). *Agama Dan Ritual Slametan: Deskripsi-Antropologis Keberagamaan Masyarakat Jawa*. *EL HAKAH Jurnal Budaya Islam*, 10(3), 187–202.
- Nur, A. (2016). *Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir Dan Aisar At-Tafasir)*. *Jurnal An-Nur*, 4(2).
- Nur, D. M. M., & Fitriani, R. (2020). *MEMBUMIKAN NILAI-NILAI MODERASI AGAMA DI MASA PANDEMI (DALAM PERSPEKTIF IPS)*. *HARMONY*, 5(2), 110–119.
- Rasyid, M. M. (2016). *Islam Rahmatan lil Alamin Perspektif KH. Hasyim Muzadi*. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 93–116.
- Usman, H., & Akbar, P. S. (2008). *Metodologi penelitian sosial*. Bumi Aksara.
- Wahid, F., Mualim, A., Maharika, I., El-Saha, I., Faiz, F., Suseno, P., ... Setiawati, S. M. (n.d.). *Islam Indonesia 2021*.
- Yaqin, M. A. (2018). *Dzikir Manaqib: Moderasi Islam di Tengah Masyarakat Multikultural*. *Proceedings of Annual Conference for Muslim Scholars, (Series 2)*, 949–958.
- Yusuf, M. F. (2019). *Dakwah Simbolik Hijrah dan Moderasi Islam di Media Online*. *Aqlam: Journal of Islam and Plurality*, 4(2).
- Zuhri, S. (2017). *Kebijakan Deradikalisasi Terorisme oleh BNPT: Perspektif Spektrum Politik*. *Jurnal Ilmu Kepolisian*, 11(2), 7.

