

# e-Modul Bahasa Inggris Berbasis Islam Moderasi

*by* Murniyanto & Paidi Gusmuliana

---

**Submission date:** 13-Apr-2023 12:12PM (UTC+0700)

**Submission ID:** 2063226785

**File name:** e-Modul\_Bahasa\_Ingggris\_Berbasis\_Islam\_Moderasi.pdf (3.01M)

**Word count:** 33396

**Character count:** 180726

Dr. Murniyanto, M.Pd.  
Paidi Gusmuliana, M.Pd.

ISBN: 978-623-88020-0-5

# E-MODUL BAHASA INGGRIS BERBASIS ISLAM MODERASI

Editor: Eka Apriani, M. Pd



# ***e-Modul Bahasa Inggris Berbasis Islam Moderasi***

Dr. Murniyanto, M.Pd. & Paidi Gusmuliana, M.Pd.

Editor: Eka Apriani, M.Pd.

14

## **Penerbit:**

Yayasan Corolla Education Centre

Jln. Dr. AK. Ghani Perumahan Dusun Curup Estate, Blok E No. 25

Kecamatan Curup Utara, Kabupaten Rejang Lebong, Provinsi Bengkulu,

39119, website: <https://yayasancec.or.id>, email:

[admin@yayasancec.or.id](mailto:admin@yayasancec.or.id), fb: corollacentre, ig: CorollaEducationCentre,

Youtube: corollaeducationcentre, Telp 082182803915,

## ***e-Modul Bahasa Inggris Berbasis Islam Moderasi***

Dr. Murniyanto, M.Pd. & Paidi Gusmuliana, M.Pd.

65

*@Hak cipta dilindungi Undang-Undang*

**Editor** : Eka Apriani, M.Pd.

**Cover Design** : Hengki Kris Sanjaya

**Cetakan Pertama** : 14 Juli 2022

**ISBN** : 978-623-88020-0-5

### **Penerbit:**

Yayasan Corolla Education Centre

Jln. Dr. AK. Ghani Perumahan Dusun Curup Estate, Blok E No. 25

Kecamatan Curup Utara, Kabupaten Rejang Lebong, Provinsi Bengkulu,  
39119, website: <https://yayasancec.or.id>, email:

[admin@yayasancec.or.id](mailto:admin@yayasancec.or.id), fb: corollacentre, ig: CorollaEducationCentre,

Youtube: corollaeducationcentre, Telp 082182803915,



## KATA PENGANTAR

15

Puji dan syukur kehadiran Allah SWT, berkat limpahan rahmat dan karunia-Nya penulis dapat menyelesaikan penulisan buku yang berjudul **“e-Modul Bahasa Inggris Berbasis Islam Moderasi”** ini dengan baik. Dalam kesempatan ini, penulis mengucapkan terimakasih kepada semua pihak yang telah banyak memberi bantuan dan dorongan kepada penulis dalam menyelesaikan buku ini. Penulis menyadari bahwa dalam penulisan buku ini masih terdapat kekurangan. Oleh sebab itu, kritik dan saran dari semua pihak bermanfaat untuk perbaikan dimasa yang akan datang. Semoga buku ini dapat memberikan manfaat bagi semua.

14

Curup, 27 Juli 2022

Penulis

## DAFTAR ISI

Halaman Judul Luar.....	i
Halaman Judul Dalam .....	ii
Kata Pengantar .....	iii
Daftar Isi .....	iv
<b>CHAPTER I. RELIGIOUS MODERATION .....</b>	<b>1</b>
A. Definition of Moderation .....	1
a. Understanding of Religious Moderation .....	2
b. Benchmark of Religious Moderation .....	5
c. The role of understanding of religious moderation .....	6
d. The Role of Religious Instructors .....	11
B. Quiz .....	14
<b>CHAPTER II. JUSTICE .....</b>	<b>15</b>
A. Definition of Justice .....	15
a. Distributive Justice .....	23
b. Retributive Justice .....	25
c. Social justice .....	25
B. Quiz .....	31
<b>CHAPTER III. NON-VIOLENCE .....</b>	<b>33</b>
A. Definition of Violence .....	33
a. Non-Violence Education .....	41
b. Non-Violence Education in the Qur'an .....	42
B. Quiz .....	46
<b>CHAPTER IV. RADICALISM .....</b>	<b>48</b>
A. Definition of Radicalism .....	48
a. The difference between old idealism and realism .....	49
b. Factors and Causes of Radicalism in Islam .....	52

c. Implications of Islamic Radicalism .....	55
B. Quiz .....	57
<b>CHAPTER V. TOLERANCE .....</b>	<b>59</b>
A. Definition of Tolerance .....	59
a. Fundamentals of the Teaching of Tolerance .....	61
b. Development of a Tolerant Attitude .....	64
c. The Concept of Tolerance in Islam .....	67
d. Tolerance in the Practice of Islamic History .....	71
B. Quiz .....	72
<b>CHAPTER VI. MULTICULTURAL SOCIETY .....</b>	<b>74</b>
A. Definition of Multiculturalism .....	74
a. Historical Roots of Multiculturalism .....	75
b. Multiculturalism and Its Spread .....	76
c. Indonesian Compound Society .....	77
d. Multiculturalism and Empire .....	78
e. Various Multicultural Societies .....	85
f. Causes of Multiculturalism .....	87
g. Impact of Diversity in Society .....	89
h. Things to Avoid in a Multicultural Society .....	94
i. Complete multicultural societies in various paradigms .....	96
B. Quiz .....	98
<b>CHAPTER VII. ACCOMODATING TO LOCAL CULTURE .....</b>	<b>99</b>
A. Definition of Culture .....	99
a. Islam's Response to Culture .....	101
b. Local Culture as a Source of Law .....	103
B. Quiz .....	105
<b>CHAPTER VIII. COOPERATION .....</b>	<b>106</b>
A. Definition of Cooperation .....	106
a. Contemporary Society and Culture .....	108
B. Quiz .....	111

<b>CHAPTER IX. NATIONAL COMMITMENT .....</b>	<b>112</b>
A. Concept of National Commitment .....	112
a. The Spirit and Commitment of the Founders of the Country .....	113
b. Examples of National Commitment .....	113
c. Love of the HomeLand .....	114
d. Building Unity and Unity .....	114
e. Friendship between nations .....	114
f. Willing to sacrifice .....	114
g. Sacrifice with energy or by working .....	114
h. <b>47</b> tural Knowledge in Maintaining NKRI .....	115
i. <b>The Unitary State of the Republic of Indonesia as a             Unit .....</b>	<b>116</b>
j. Maintaining the Integrity and Success of the Nation .....	117
B. Quiz .....	118
 <b>CHAPTER X. EQUILIBRIUM .....</b>	 <b>119</b>
A. Definition of Equilibrium .....	119
B. Quiz .....	123
 REFERENCES.....	 124

# Chapter 1

75

## RELIGIOUS MODERATION



### A. DEFINITION OF MODERATION

The word of moderation means no excess and no deficiency. It comes from the latin moderation. Based on kbbi, the word of moderation has two meanings, namely reduction of violence, and avoidance of extremes. Therefore, for a person who is moderate, it means that the person will be reasonable, mediocre, and not extreme. It also means self-control from attitude has advantages and disadvantages). In english, the word moderation is often used in the sense of average (average), core (core), standard (standard), or non-aligned (not taking sides). In general, moderate means promoting balance in terms of beliefs, morals, and character, good when treating others as individuals, as well as when dealing with state institutions (saifuddin, 2019).

Indonesia as a country that contains a lot of diversity consisting of ethnic diversity, nation, language, customs, and religion, nowadays is often hit by the issue of radicalism. Movements in the name of certain groups are growing day by day and openly voice their ideology. Terror acts, kidnappings, attacks, and even bombings are becoming more and diversity is the strongest in shaping radicalism in Indonesia. The emergence of extreme groups which are increasingly expanding their wings are factored in by various factors such as the sensitivity of religious life, the influx of extreme groups from abroad, and even political and government problems. So, during the hustle and bustle of this radicalism problem, a term called "religious moderation" emerged.

#### a. Understanding of Religious Moderation

##### 1) Moderation (in language)

In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions. While in Arabic, moderation is known as wasath or wasathiyah, which has the equivalent meaning to the words tawassuth (neutral), i'tidal (fair), and tawazun (balanced). People who apply the principle of wasathiyah can be called wasith. In Arabic too, the word wasathiyah is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options.

The word wasith has even been absorbed into Indonesian into the word 'arbitrator' which has three meanings, namely: 1) intermediary, intermediary (e.g in



trade, business); 2) mediator (separator, reconciler) between the disputants; and 3) the leader in the match.

According to Arabic experts, the word wasath also means "everything good according to its object". For example, the word "generous", means an attitude between stingy and extravagant, or the word "brave", means an attitude between cowardice (al-jubn) and reckless (tahawur), and there are many other examples in Arabic.

## 2) Moderation (in terms)

First, moderation is attitudes and views that are not excessive, not extreme, and not radical (tatharruf). QS. al-Baqarah: 146 which is referred to as the notion of moderation here explains the superiority of Muslims over other people. In what way? The Qur'an teaches a balance between human desires for spirituality or inner demands for the presence of God, as well as balancing human demands for material needs.

As mentioned in the hadith, there was a group of people who came to the Prophet Muhammad to show that they are strong people of worship, until not married. The Prophet replied, that what is right is a balance between worship and material fulfillment. That's his sunnah.

In terms of morality, the Qur'an also teaches balance, moderation is also emphasized. One does not need to be so generous by giving away his wealth that he becomes bankrupt. But he is also not stingy, so he only becomes rich himself, a treasure that is concentrated among the rich. Thus, this message is extracted from the verse of the Qur'an itself.

Second, moderation is a synergy between justice and goodness. The essence of this message is drawn

from the explanations of the interpreters of the Qur'an on the expression of wasathanummatan. According to them, the meaning of this expression is that Muslims are people who can act justly and are good.

3) **Religion (in language)**

Religion means adhering to (embracing) religion. Example: I am Muslim and he is Christian. Religion means worship; obedience to religion; good life (according to religion). Example: He comes from a religious family. To be religious means to be very adoring; fond of; attach importance (verb). Example: They are religious in the property.

4) **Religion (in terms)**

Religion spreads peace, spreads love, anytime, anywhere, and to anyone. Religion is not too uniform diversity, but to address diversity with full wisdom. Religion is present in our midst so that our human dignity, status, and dignity are always guaranteed and protected. Therefore, do not use religion as a tool to negate and demean and negate one another. Therefore, let's always spread peace with anyone, anywhere and anytime. Religion is guarding, guarding the heart, maintaining personal behavior, protecting the whole country, and protecting the universe.

So, moderation of religion is our perspective on moderate religion, namely understanding and practicing religious teachings without being extreme, either extreme right or extreme left. Extremism, radicalism, hate speech, and fractured inter-religious relations are the problems faced by the Indonesian nation today.

## b. Benchmark of Moderation of Religious

19

Pluralism in Indonesia cannot only be addressed with the principle of justice, but also with the principle of goodness. Justice is balance and impartiality in managing life with the principles of law and certainty in it. However, justice over the existence of a rigid black-and-white formality law is also not sufficient if it is not accompanied by goodness, which is an element that also underlies the principle of justice.

The law may only touch the surface aspect and not fulfill the real sense of justice, so there needs to be a touch of kindness. Justice is a legal dimension, while goodness is an ethical dimension. In QS. al-Baqarah: 143, it is explained that Allah declared that the Muslims were made the *Ummatanwasathan*.

38  
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 لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ  
لِرَعُوفٍ رَحِيمٌ

12

Meaning: And so (also) We have made you (Muslims), a just and chosen people so that you become witnesses of (deeds) of mankind and that the Messenger (Muhammad) be witnesses of (deeds) you. And We have not set the Qibla to be your Qiblah (now) but that We may know (to make it clear) who followed the Messenger and who defected. And indeed (the change of Qibla) is very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind." (Al-Baqarah: 143)

The following are the benchmarks for the moderation of religion, namely:

- 1) How strong is the return of religious adherents back to the core teachings, namely human values? Through humanity, religious differences in society are not a problem to disturbs harmony.

- 2) Mutual **agreement**. Through mutual agreement shows cooperation among various human beings. Because after all, humans have limitations diversity will cover each other's shortcomings. Diversity was created by God Almighty to make fellow humans perfect each other. Diversity is God's will because diverse human beings need agreement. The main essence of religious teachings is how each of us submits and obeys a mutual agreement.
- 3) Public order. People with diverse backgrounds to be orderly can trigger a moderate religious atmosphere. The purpose of religion is to create public order during diverse life together.

**c. The Role of Understanding<sup>53</sup>; Religious Moderation**

In the last four years, the Ministry of Religion has been actively promoting the mainstreaming of religious moderation. Religious moderation is our perspective on moderate religion, namely understanding and practicing religious teachings without being extreme, both extreme right and extreme left.

Extremism, radicalism, hate speech, and fractured inter-religious relations are the problems faced by the Indonesian nation today. Thus, the mainstreaming program of religious moderation is considered important and finds its momentum.

The form of extremism is manifested in two superfluous forms. Two opposites. One on the right pole is very rigid in religion. Understanding religious teachings by throwing them away from the use of sense. While on the other hand, it is the opposite, very loose and free in understanding the sources of Islamic teachings. This freedom is seen in the excessive use of reason, thus placing reason as a benchmark for the truth of teaching.

According to NafikMuthohirin (Sindo: 7 May 2018), the fractured relationship between religious adherents in Indonesia



is motivated by at least two dominant factors: first, religious populism that is presented to the public sphere, which is peppered with hatred towards followers of religion, race, and ethnicity. certain.

Second, sectarian politics deliberately uses religious symbols to justify the correctness of certain political maneuvers to lead people towards radical conservatism in thought. Religious populism arises due to a narrow perspective on religion so that it feels the most correct and cannot accept different opinions.

These two factors are related to each other. Both of them are presented to the public space in the context of practical political interests, where on the other hand they sacrifice the common sense of the religious community. Because, there is no religious doctrine that teaches hatred, violence, and disbelief just because of differences in political choices. The bad impact we feel now is waiting for these hateful acts to spread from the virtual world to the real world.

Luckily, Indonesia has always been safe from the threat of division because it can be suppressed and avoided so that it does not end in physical conflict and spread to a wider level. In this regard, apart from the presence of the state, the threat of division can be avoided because of the role of several civil society groups such as the Islamic organizations NU and Muhammadiyah the largest mass organizations that have been moderate from the start.

Being moderate does not mean being weak in religion. Being moderate does not mean being open and leading to freedom. It is wrong if there is an assumption that someone moderate in religion means that he does not have militancy, is not serious, or is not serious in practicing his religious teachings.

This misunderstanding regarding the meaning of moderate in religion has implications for the emergence of

people's antipathy attitudes that tend to be reluctant to be called a moderate or even further blame moderate attitudes. The principle in developing moderation that is held in our da'wah, namely delivering da'wah with bilkhikmahwalmauidhahhasanah, with or in good ways. The language of religion is a language that persuasively humanizes humans.

Because of the importance of moderate religion, it is also important for all of us to spread this understanding. Don't let Indonesia become earth filled with enmity, hatred, self-righteousness, and conflict. Harmony both within religious communities and between religious communities is the basic capital of this nation to be advanced.

However, harmony was not carried out by the New Order's methods of gluing inter-religious harmony through a political approach, controlling the course of religious relations with the tools of power so that when the regime fell, conflicts with SARA sentiments emerged (IbnuMujib and Yance Z Rumahuru, 2010: 1). Building harmony should be based more on doctrinal and cultural awareness, that is, apart from the doctrine of every religion that teaches the values of tolerance, it is also based on the same desire to live in the bonsai of peace.

This essence is what religious moderation wants because moderate religion has become a characteristic of religious people in Indonesia and is more suitable for the contours of our pluralistic society. Moderate religion is a religious model that has long been practiced and is still needed in this era.

Thus, the way to treat this important message of religious moderation should not be enough if it is only promoted but needs to be urged as a joint action by all components of the nation, both government and religious groups, so that extremism and violence based on hatred of different religions and ethnicities can be suppressed and eliminated. Hopefully, Wallahua'lambisshawab.



8

In a multicultural society, an exclusive religious attitude that only recognizes truth and salvation unilaterally can cause friction between religious groups. Religious conflicts that often occur in Indonesia, are generally triggered by the attitude of exclusive diversity, as well as the existence of contestation between religious groups to gain the support of the people who are not based on a tolerant attitude because each one uses his strength to win so trigger conflict. Social conflicts and triggers disharmony in society that ever happened in the past came from an extreme group left (communism) and the extreme right (Islamism). But now it's a threat of disharmony and state threats sometimes stem from globalization and Islamism, which Yudi (2014: 251) calls two fundamentalisms: market and religion. In the context of religious fundamentalism, then to avoid disharmony it is necessary for moderate religion to be 45 tivated, or an inclusive Islamic way or attitude open religion, which is called attitude and moderation religious. Moderation means moderate, the opposite of extreme, or excessive in dealing with differences and diversity 60

In viewing and completing one problem, moderate Islam tries to do compromise approach and be in the middle, in dealing with 8 differences, regardless of religion or sect, Islam Moderate promotes tolerance, and mutual appreciation, while still believing in the true beliefs of each religion and sect, so that all can accept the decision with a cool head, without having to get involved in the action anarchist. (Darlis, 2017) Thus religious moderation is a middle ground in the middle religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not negate each other between religions and local wisdom. Not each other contradicting but looking for a solution with tolerance. In the context of religion, understanding religious texts are currently trending polarization of religious adherents in two poles extreme. One pole is too deified text regardless of the ability of reason.

Scripture text was understood and then later practiced without understanding the context.

Several people call this group conservative. The other extreme, on the other hand, what is often called a liberal group, is to deify the mind so that it ignores the text itself. So liberal in their perception <sup>46</sup> that religious teachings are equally extreme.

Moderate Islamic thought is promoting tolerance of differences. Good variety in mazhab and diversity in religion. The difference does not prevent collaboration, <sup>6</sup> with the principle of humanity (Darlis, 2017). Believing the truest religion of Islam does not mean you have to insult other people's religion. So, it will there was brotherhood and unity between religions, as has happened in <sup>48</sup> Medina under the command of the Prophet Muhammad. Moderation must be understood and developed as a shared commitment to maintain perfect balance, where every citizen, whatever ethnicity, culture, religion, and political choice wants to listen to each other and learn from each other to practice management skills and overcome the differences between the <sup>45</sup> To realize moderation of course inclusiveness should be avoided. According to Shihab that the concept <sup>25</sup> inclusive Islam is not just an acknowledgment of a diverse society, but also must be actualized in the form of active involvement in reality. The attitude of inclusiveness that is understood in Islamic thought is to provide space for diversity of thought, understanding, and Islamic perceptions. In this understanding, truth does not only exist in one group but also other groups, including even religious ones. This understanding departs from the <sup>71</sup> belief that virtually all religions contain safety teachings. The difference between one religion under a prophet from generation to generation <sup>54</sup> is only sharia (Shihab, 1999).

So, it is clear that religious moderation is very closely related to keeping together by having a 'tolerant' attitude, an ancestral heritage that teaches us to understand each other

differently with us. The call to always echo moderation, and take the middle ground, through words and action is not only a concern of the public servants such as religious counselors, or citizens Ministry of religion but all citizens of Indonesia alone and all mankind, so that not to cause events as New Zealand mosque shooting killed 50 worshipers Friday prayers. Various conflicts and tensions among humanity in the diversity of religions, ethnicities, understanding, and so on have brought up international decisions through the United Nations that set the year 2019 as the "International Year of Moderation" (The International Year of Moderation).

Religion is a way of life and a solution to the middle path (the middle path) that is fair in facing life and social problems, religion becomes a perspective and a guide that balances between the affairs of the world and the hereafter, reason and heart, ratio and norms, idealism and facts, individuals and society. The appropriate thing with the purpose of religion revealed to this world to be a guide for life, religion is revealed to earth to answer various problems in the world, both on a micro and macro scale, family (private) and the state (public).

#### d. **The Role of Religious Instructors**

The religious instructor is one of the functional positions in the Ministry of Religion Republic of Indonesia. The religious instructor is the end spearhead of the government in conveying religious messages and messages to government programs. The role of religious educators in society is very important because some people still see the importance of the ideal figure as a figure or patron in life in the community, therefore religious instructors have the potential to be positioned as religious figures or figures in society. According to structuration theory, existence religious counselors can be seen as agents who can form internal structures public. Activities of religious counselors through repeated practice or action will be an



example or as an actor. Religious instructors as agents will develop daily habits that not only give the actor a feeling of security but also allow them to face their social life efficiently. To foster motivation and take constructive actions in awareness and attitude toward religious moderation, religious counselors are expected to function as 1] informative and educative; religious counselors are positioned as a preacher who is obliged to propagate the teachings of their religion, convey religious information and educate society as well as possible according to the teachings religion 2] Consultative Function: religious counselor provide himself to think about and solve the problems facing society, both personally, family and as the general public. 3] Administrative functions: Religious instructors must plan, report, and evaluate the implementation of counseling and guidance has done (Amirulloh, 2016). To carry out the extensive function of religion optimally, then in the text academics (Ministry of Religion of the Republic of Indonesia, 2015) mentioned basic skills required, namely: 1] Ability to identify and monitor variables and issues important for the vitality of society (as the function is performed, for example, issue demographics, economics, human services, environment, etc.) and the ability to using and applying variables in prioritizing programs, planning and submission or called the process of social action 2] awareness, commitment, and ability including the sense of belonging to various cultures different, assumptions, norms, multi-cultural beliefs and values, or Cultural diversity. 3] Ability to plan, design, implement, evaluate, calculate, and sell programs counseling to improve quality of life target of counseling or programming field counseling. 4] Ability to recognize, understand, and facilitate opportunities and resources the power required for the best response to the needs of individuals and society construction (Engagement). 5] Mastering skills communicate both orally and in writing, application of technology and

methods counseling to support programs counseling in guiding behavior change counseling target group (Submission education and information) 6] Interaction ability effective with individuals and groups various structures to create collaboration, build dynamic networks and systems (Relations between individuals). 7] Historical understanding, philosophy, and characteristics of counseling (Knowledge about the organization) 8] Ability to influence individuals and groups positively different builds, or management of the extension organization 9] ability to establish structure, organize the process, development, and monitoring resources power and lead change to achieve outreach outcomes effectively and efficient or leadership function. 10] Ability to Demonstrate behavior<sup>66</sup> that reflects a high level of extension performance, reflects a strong work ethic, and commitment to continuing education according to the vision, mission, and objectives of counseling in the context of increasing individual effectiveness and organization (Professionalism). According to Fahrudin, 2019, an effort to create a harmonious national life and religion, requires moderation religion, namely a moderate religious attitude or in the middle and not excessive<sup>53</sup> Not claiming to be themselves or their group most correct, not using theological legitimacy extreme, not using coercion let alone violence, and being neutral and unaffiliated with political interests or power certain. The attitude of moderation is necessarily socialized, educated, and developed with a role model for religious educators. Extension workers can position themselves to take part in religious moderation, which brings religious peace to each outreach activity. Building a tolerant, peaceful society needs to be optimized by extension workers through activities or stages: planning activities, organizing activities, carrying out activities as well as monitoring for evaluation of religious moderation program.

7

## **Conclusion**

Being moderate does not mean being weak in religion. Being moderate does not mean being open and leading to freedom. It is wrong if there is an assumption that someone moderate in religion means that he does not have militancy, is not serious, or is not serious in practicing his religious teachings.

7

Because of the importance of moderate religiosity for religious people, and to spread this movement. Don't let Indonesia become earth full of enmity, hatred, and conflict. Harmony both within religious communities and between religious communities is the basic capital of this nation to be conducive and advanced.

## **B. QUIZ**

Answer the following questions according to the text!

1. According to you, what is moderation of religion?
2. How does the implementation of moderation of religion in daily life?
3. Why is moderation of religion important?
4. Does religion as one of the factors cause a clash in a state? Mention it!
5. What are the strategies being moderate?



# JUSTICE



### A. DEFINITION OF JUSTICE

**L**inguistically, the word **adl** is derived from the word **adala**, which means: first, act righteously, change or modification; second, running away, turning from one (evil) to action the good one; third, equal or equal, equal or suitable, or equal; fourth, to balance, to weigh, to be balanced. The term **adl** as equality or balance is used in the sense of balancing something with others. The meaning of the word **adl** can mean qualitatively or quantitatively. The first meaning refers to the abstract principle of equality which means equality before the law or the possession of equal rights justice as defined by the **fiqh** scholars and **mufassir** is carrying out god's law, humans punish according to religious law as revealed by Allah to his prophets and messengers.

28

The Qur'an is the main source of Islamic teachings, it explains about justice a lot. The word al-adl, in various forms of the word, is mentioned 28 times, the word al-qisth in its various shighah is mentioned 27 times, and the word al-mizan which contains meanings relevant to both is mentioned 23 times (Muhammad fuad al-baqi, 1987: 448-449 and 544-545).

The many verses of the Qur'an that talk about justice, shows that Allah is the source of justice and commands justice in this world to his messengers and all his servants. Although there is not a single verse of the Qur'an that explicitly shows that al-'adl is an attribute of Allah, there are many verses that explain his justice (m. Quraishshihab, 2000: 149). Therefore, in the study of al-asma al-husna, al-adl is one of the names of Allah, precisely the 30th asma of the 99 al-asma al-husna. Knowing the nature of god's justice has the aim of trusting and getting closer to him. Furthermore, it encourages virtuous human beings - to the best of their ability - with god's just nature, and encourages them to strive earnestly to achieve - according to their abilities - that fair nature, adorn themselves and have character with that justice (m. Quraishshihab, 2000: 32-33).

Allah almighty himself with his word in the Qur'an, ordered to uphold justice to his apostles and all his servants. Allah's command addressed to the apostle is contained in qs al-hadid (57) verse 25. This verse implies that every apostle is a bearer of god's justice contained in the bible. For Muhammad saw the justice that he carried out in the Qur'an. This verse also confirms that mankind has the same task as the apostles in

upholding justice, and the reference for Muslims in upholding justice is the Qur'an.

Allah swt, as can be seen q.s. Al-maidah verses 8 and 9, command the believers to uphold justice, and justice itself is classified into righteous deeds. Therefore, believers who uphold justice can be categorized as people who have tried to improve the quality of their piety. In other terms, it can be said that justice is one of the most tangible indicators and it is close to piety.

*"o you who believe, be those who uphold (the truth) for Allah, bear witness with justice. And do not let your hatred of a people encourage you to act unjustly. Be fair, because justice is closer to piety and fear Allah, verily Allah is knowing of what you do. Allah has promised those who believe and do righteous deeds that they will have forgiveness and a great reward." (a- an'am:152).*

97 The above verse commands to uphold justice in the field of law, both the position of the believer as a judge or witness. In another verse, Allah also commands us to uphold justice in the form of speech even to relatives. And when you say, then speak with justice, even to relatives." in that verse also Allah swt ordered to manage the property of orphans well and to perfect the measure and scales fairly.

47 Based on the big Indonesian dictionary (kbbi), justice means impartial, impartial, side with the right, stick to the truth, appropriate, and not arbitrary (depdikbud, 1990: 6-7). Justice means equality, comes from the verb (fi'il) 'adala and the masdar is al-'adl and al-idl. As-'adl shows something that is only caught by bashirah (mind), and al-'idl shows justice that

can be caught by the five senses. The first example is justice in the field of law, and the second example includes justice in scales, measures, and calculations (al-asfahani, 1972: 336). M. Quraishshihab (1996: 111) says that justice which means equality gives the impression that there are two or more parties because if there is only one party, there will be no equality. The word al-'adl, as quraish continues, is expressed by the Qur'an, among others, by the words al-'adl, al-qisth, and al-mizan. Meanwhile, majidkhadduri (1999: 8) mentions. Synonyms of the word al-'adl; al-qisth, al-qashd, al-istiqamah, al-wasatch, al-nashib, and al-hishsha. The word fair means: first; straighten or sit straight, amend or change, secondly; escape, depart or evade from one wrong path to another right path, all three are equal or equal or equalize, and fourth; to balance or to balance, to be comparable or to be in a state of balance.

From the various meanings of justice mentioned above, Islamic religious experts, in general, formulate it into four meanings (n<sup>47</sup> Quraishshihab, 1996:114-116). First, fair in the same sense. If it is said that a person is fair, it means that he treats<sup>16</sup> one person equally with others. The meaning of equality here is equality in rights. In an-nisa (4): 58, it is stated:

*"when you decide matters between people, then you must decide justly."*

The word al-adl in this verse, according to quraishshihab (1996:114), means equality, in the sense that a judge must treat litigants equally because equal treatment between litigants is their right. Murtadhamuthahari (1992:56), in the same sense, says that justice in the sense of equality does not mean denying diversity when it comes to property rights.

Equality must be given to people who have the same property rights. If equality is given to people who have different ownership rights, what happens is not equality but injustice.

The Qur'an tells of two litigants who came to prophet Dawud to seek justice. The first person has ninety-nine female goats, while the second person has one. The first person urged that he also be given that one so that it would be a hundred tails. The decision of prophet dawud as, was not to divide the goats by the same number, but stated that the first party had abused the second party.

Second, fair in the sense of balance. Here, justice is synonymous with appropriateness/proportion. Balance does not require equal content and draft for all parts of the unit to be balanced.

One part can be small or large, while the small and large are determined by the function expected of it.

The instructions of the Qur'an that distinguish one from another, such as the distinction between men and women in some inheritance rights and witnessing - when viewed from the point of view of justice - must be understood in the sense of balance, not equality.

Justice in this sense raises the belief that Allah, the all-wise and all-knowing, creates and manages all things with a certain size, level, and time to achieve goals. This belief will lead to divine justice. (m. Quraishshihab, 1996:118).

The ruler's obligation to do justice and the people's right to justice are indeed following the Islamic vision of human beings. Islam, says abu farah (1999:25), views humans with one vision - in other terms called musawat - because they were



created from one origin; their father is one – namely adam as, and their mother is one – namely eve.

Because humans were created by god from a common ancestor, they should receive equal justice, in their political arena. This is something that must receive serious attention by the authorities in their respective fields, both those who hold legislative, executive, and judicial powers: according to the modern state administration.

Starting from this paradigm of equality, every citizen has the right to receive equal treatment in every field of their state life.

in Islamic areas, residents of other religions have the same rights before the law even though they have relatively different obligations from residents who are Muslim. This issue has probably been widely discussed in the study of the medina charter or others. Therefore, this issue is only mentioned as necessary.

Muslim experts who talk about justice also discuss it from a socio-political aspect called social justice. They argue that the justice of a ruler/government official – in related matters with people's financial rights, rights that are the consequences of a job—will make the people feel safe and secure, and will increase their work ethic so that the economic sector development increases and creates a just and prosperous life. (m. Dhiauddin, 2001:269).

Dhiauddin continued, that wealth and jobs will strengthen the country and maintain the continuity of government. Therefore, all forms of injustice against people's property or people's property rights will make people miserable and lazy to work. The next consequence will be a



crisis of confidence in the authorities, it can even lead to an economic crisis.

Quraish Shihab (1996:126) at the end of his study on social justice asserts that justice is not meant to equalize all members of society but to equalize them in the opportunity to make achievements.

If the opportunity for achievement has been given to all people, but among them some are less able, even unable to excel in earning a living, then the solution taken by the Islamic government is to provide compensation to them; through zakat or otherwise. Surah al-taubah verse 60 describes people who are entitled to receive compensation from zakat money, including the indigent, poor, amil, converts, slaves (for the effort to free them), gharim (bankrupt people), and ibnsabil.

Muadi bin jabal when he was sent as governor in yemen received a message from the messenger of Allah: "i was ordered to take zakat from the rich among you and distribute it to the poor from among you (wahbahzuhaili, x, 1991: 361).

Islamic justice is comprehensive which includes economic justice, social, and political. The principle of justice in Islam is a pattern of life that shows love, help, and a sense of responsibility, not based on a conflicting social system between one class. With other classes. Humans always have a tendency to be selfish as a result of being influenced by lust so that they do not treat others fairly. Therefore, efforts to realize social justice in Islam are not only by paying attention to laws and regulations but must go through a process of self-discipline. The command to carry out justice is found explicitly in al-Qur'an. The verses of the Qur'an command to be fair and Allah

alone makes justice the goal of government. Hadiths the prophet also explained the importance of carrying out justice in government. The command to do justice is addressed to everyone, without discrimination. The necessity of doing justice must be upheld in Muslim families and communities, even to non-believers Muslims are commanded to be fair. The principles of upholding justice in Islam: 1. Absolute freedom of soul. Islam guarantees the freedom of the soul by complete freedom, which is not only in terms of meaning or only economic but aimed at these two aspects whole. Islam frees the soul from slavery, in the form of the cult of the individual and the fear of life, sustenance, and position. People who are respected are people who are pious, people who have "faith and do good deeds" 2. Perfect equality of humanity. In Islam there is no glory to the person of the blue-blooded nobility compared to ordinary people. Islam came to declare unity types of human beings, both origin and place of departure, rights, and obligations before the law and before god.

All areas of life must be reached by justice, starting from justice to yourself and your closest family, starting from justice for oneself and your closest family, justice in the field of law and justice, justice in the economic field, and even justice in behavior towards the enemy. The laws that apply to society must be a translation of the sense and values of justice. Justice is a very important principle and has a high position in Islam. The word "fair" is used in four ways, namely: balance, equality, and non-discrimination, granting rights to parties who are entitled, and the delegation of form based on the level and feasibility. Divine justice means that every being takes the form

and perfection of his form according to what is worthy and possible for him. Justice is classified into three types, namely justice in the form of legislation invitation (al-, is al-qanuniyyah), social justice (al-, is al-ijtima"iy<sup>11</sup>h), and justice between nations (al-, is al-dauliyyah).<sup>182</sup> justice in Islam depends on the justice that has been determined by god himself. Because it is impossible for humans to know justice is true and correct. Here, too, faith precedes understanding, because it has determined that everything determined by Allah swt must be fair.<sup>183</sup> whatever its nature, justice in Islam is formulated by adhering to the divine law or the will of Allah swt formulated by the scholars to be made law in living together as citizens.<sup>184</sup> justice is a collectivistic ideal that views justice as a harmonious relationship with various social organisms. Every citizen must carry out his duties according to his position and nature.

The following is an explanation of distributive justice, retributive justice, and social justice:

#### **a. Distributive Justice**

Distributive justice means giving goods to everyone according to fair demands, and his just demands are determined by his social status which depends partly on the status he receives from historical fate in nature and society and partly he gets from his efforts in promoting status and potential.<sup>187</sup> There are two kinds of principles for distributive justice, namely the principle of formal and material principles. The formal principle was put<sup>10</sup> forward by Aristotle which is formulated with the sentence equals ought to be treated equal<sup>43</sup> and unequal may be treated unequally.<sup>188</sup> Aristotle in interpreting justice is strongly influenced by the element<sup>43</sup> ownership of certain objects. According to him, ideal justice is

when all elements of society get an equal share of all objects that exist in nature because humans are seen as equal and have equal rights to the ownership of an item.<sup>189</sup> Distributive justice has existed in classical times, and in this modern era is becoming increasingly urgent. This causes justice to have a lot of trouble because it involves the problem of sharing. The problem is, how to divide the good stuff and the good stuff which is not good (benefits and burdens) fairly so that no one gets too much and no one gets less.

Distributive justice is intended to prevent the concentration process from occurring wealth and create wealth circulation to create goals the main thing is a healthy economy well in the community so that no one monopolizes it. Poverty and hunger are not solely caused by individual laziness, but also caused by the imbalance of economic and social structures that gave birth to the gap so that Islamic teachings strictly prohibit wealth only centralized and revolves around the rich group. The material principles of distributive justice complement the principles formal. Material principles point to one of the relevant aspects which can be the basis for a fair share of the things sought by various people. If there is only one formal principle, there are several principles materials if it is given to 1) Everyone has an equal share. Share fairly is to divide equally among all those whom interested parties are given an equal share. For example, in a family environment, cakes or other foods are shared fairly if all family members get an equal share. 2) To each person according to his individual needs. This principle emphasizes that justice is according to need. For example, housewives have not been fair when dividing rice among all family members in large portions same. Because their needs are not the same. In this case, justice is realized, if everyone can eat until they are full and thus the need is met. To everyone according to his rights. Rights are things important for justice in general. As an example, a worker is treated fairly

if his rights are fulfilled under the provisions in the work implemented. 4) To each according to his efforts. 5) To each person according to his contribution to the public. 6) To each person according to their services.<sup>195</sup> Existing social conditions need to be observed so that the selection of the principle of distributive justice to be applied can properly solve the problem of existing gaps. Likewise, the goal of what is to be achieved needs to be formulated appropriately so that more hit the target.

#### **b. Retributive Justice**

Retributive justice is a condition when someone reduces their status and demands justice because they do not meet obligations or for committing acts that are contrary to the social and natural order, in which their status is rooted. Punishment is a separate goal that is determined by retributive justice or the negative implications of self-determined distributive justice. The principle of retributive justice is not a private matter but lies in the hands of authority, namely the juridical system, which is representative of the community.<sup>198</sup> Retributive justice is said to be effective depending on the community and whether they perceive it as a law that is a good reward. If the opposite happens, it is the emergence of a vigilante argument itself, namely the threat that will occur if retributive justice is not implemented by the state, namely that the public/society will take transfer the law into his own hands. The function of retributive justice is the payment of an unlawful act. The purpose of the punishment for satisfying the demands of justice, to restore justice that has been tampered with, and in a broad sense to meet moral demands.<sup>200</sup> Principles the benefit of retributive justice is to defend rights. So, punishment is just an act.

#### **c. Social justice**



Social justice is essentially a juridical issue because the realization of social justice is very dependent on the product of legislation and government policies that are sensitive and in favor of interests and the needs of the people are the main instruments in realizing social justice. The concept of social justice concerns only (particular), while the concept of justice concerns thorough matters. Because justice involves many things. First, is the fulfillment of one's rights, namely individual rights. So that justice the point is the fulfillment of individual rights. The second is justice regarding procedures. So, if that procedure is followed, any result that happens then is considered fair, while violating the procedure is considered an injustice. Third, regarding rewards and punishment, meaning that good people must be rewarded and evil is punished. Fourth, concerning attitudes, namely social attitudes, and unsocial attitudes. Fifth, concerning the empowerment of people who are judged.

Justice is the main result of monotheism or faith in Allah SWT. Everything good is a component of justice and everything bad is a component of injustice and oppression. Therefore, doing justice to anything and anyone is a must for anyone and injustice should not be inflicted on anything and anyone. Part of the teachings of the Qur'an is to enforce justice by using power. Therefore, the affirmation of religious teachings can be done with manuscripts and authority. There is no need to doubt and argue that Allah commands justice or He is the Doer of justice. God's justice requires the creation of man with the power and will as long as he is burdened with religious obligations. So that humans can create their actions and take full responsibility for all actions, and Allah does not interfere in all human actions.<sup>231</sup> Mu'tazilah tend to view God's actions from the point of view of their interests and human goodness, they say, that the question of justice is closely related to rights. Justice means giving someone their rights. The term "God" simply

denotes that all of His actions are good. That he cannot do evil and cannot neglect his obligations to mankind. Justice also implies acting as it should and per human interests, rewarding or punishing humans in line with the style of their actions. Justice or al-'Adil in Mu'tazilah theology contains two meanings. First, justice means action, so every good deed done by the perpetrator can be used by others. Thus, every act of Allah in creating this world is all just in the sense of a good deed to be used. Second, justice means the doer of deeds, meaning that God does not do bad or bad things.<sup>233</sup> This issue of justice is seen from a human point of view and has a relationship with God's rights and obligations. When al-'Adl is associated with rights means that God is good, God does not forget what He must do for humans. Therefore, God is not unjust in punishing, does not place a burden that cannot be carried by humans, rewards those who obey Him, and punishes those who oppose His commands. For Ahlussunnah, according<sup>22</sup> their tendency to review everything from the point of view of God's absolute power and will, justice is defined by "putting something in its proper place, namely having absolute power over the assets it owns<sup>22</sup> and using it".<sup>22</sup>

According to the will and knowledge of the owner. Justice implies that God has absolute power over<sup>22</sup> His creatures and can do as He pleases in His kingdom. Injustice means putting something out of place, namely absolute power over the property rights of others. Justice. God is specifically meant for God's wisdom to torture people who violate His commands. Asyariyah states that God created human actions and humans themselves become majbur facing complex issues of justice.<sup>236</sup> Thoughts in Islam about justice from the socio-political aspect which states that the justice of a ruler or government official, in everything related to human financial rights, or human rights. rights that are a consequence of their work will make their people feel safe and secure, improve their work ethic, increase

and accelerate the pace of development, and increase property and goodness. 237 Wealth and work will strengthen the state and maintain continuity of government, on the other hand, acts of mistreatment of human property or contempt for property rights will make the people lazy to work, and then economic malaise will arise because they are exposed to a crisis of trust. Then there will be an economic crisis that will destroy development and weaken the country. Justice is the foundation of civilization development and the initial principle of religion. Justice is a human goal in all spheres of leadership and government, for those who hold leadership and for every Muslim. A leader's justice greatly influences the stability of people's lives. The most important threat to stability in a country is precisely the emergence of people's feelings that are needed to be unfair. Moreover, if the feeling of injustice has deepened in the minds of the people, it is feared that at any time it could flare up into a national tempest marked by rampant demonstrations, the emergence of violence, riots, and acts of treason. Therefore, maintaining real stability is by upholding true justice. This is because what is desired by the people from generation to generation is the realization of justice that gives a feeling of peace, security, and safety. With the realization of a sense of justice, people will feel calm, peaceful, and prosperous even though their lives are not abundant in wealth. The obligation to uphold truth and justice is non-negotiable because it is God's command and is the main foundation for upholding public order. Leadership is a divine covenant that bears the responsibility to oppose injustice and uphold justice.

Justice in Islam depends on justice that has been determined by Allah Himself. Because humans cannot know justice correctly and precisely. Here, too, faith precedes understanding, because it has been determined that everything determined by Allah SWT must be just. The concept of justice in civil law is entirely dependent on human reasoning.

Therefore, it is included in the field of legal philosophy. And because of that, the notion of justice is always from one community to another, depending on the development of the flow of legal philosophy that is regulated by the community. Justice means equality, to obtain freedom and opportunity. Legal justice concerns the whole law so that it can be said that distributive justice and commutative justice are contained in legal justice. Justice demands that people obey all laws, therefore the law states the public interest.<sup>248</sup> This is where justice is needed for a judge to examine the files that come in. Hold on to the principle of piety with a pious garment and tongue, because Muslim judges are always assisted by two angels of justice.<sup>249</sup> The necessity of upholding justice is a necessity that is an objective law, does not depend on anyone's will and is immutable. It is mentioned in the Qur'an as part of the cosmic law, namely the law of balance (al-Mizan) which is the law of the universe or universe law. Efforts to enforce justice require a consistent attitude and personal determination. Enforcement of the principle of justice makes all parties equal on the same scale, justice does not recognize tolerance for kinship and blood relations.

Piety to God is part of the highest proof of piety. Allah commands Muslims to uphold justice, especially social justice in the form of equitable distribution of welfare and concern for the suffering of the poor. Islam pays attention to the weak (mustadhafiin). And vice versa, the destruction will be inflicted on the muthrafiin, those who are rich and live in luxury.

If there is a concentration of wealth, there will be social inequality, there will be impoverishment, and a process of impoverishment. Islam views that the decline of Muslims lies not only in ignorance of Islamic law but also in the inequality of economic and social structures. Justice is the ability to respect all people regardless of their position in life or relationships, giving everyone the same service. Justice is the ability to respect



all people regardless of their position in life or relationships, giving everyone the same service. Justice cannot always be obtained easily but must continue to be pursued so that it can be realized. A country cannot develop without justice. Oppression will end development and the end of development will be reflected in the paralysis and destruction of the state. The decline in prosperity is a direct and inevitable result of injustice and transgression. Bullying is not just taking the wealth and property of others without cause or compensation. Oppression has a broader connotation. Whoever seizes the property of others, forces them to work against their will, wrongfully accuses them, or imposes a burden on them without any justification from the Shari'ah, is an oppressor. Development cannot be achieved, except with justice, and justice is the benchmark used by Allah to evaluate human beings. Justice is a basic content for all aspects of human life within the framework of Islamic teachings. Justice is an obligation for Muslim society to enforce it both at the individual and societal level to remove all shadows of injustice from society, create a balance in all walks of life and free it from extremities and excesses, thus enabling all sectors of society to obtain their rights and responsibilities. Justice is an important matter for Muslims, not only to respond to Islam's call for social justice but also to fully understand its various implications. While increasing cash waqf among the people, funds should be collected is useful for improving social justice. The concept of social justice is defined as a process that leads people to achieve a more equal distribution of power in the political, economic, and social.

### **Conclusion**

The concept of justice in Islam is concluded as follows, namely, first, justice is based on monotheism, namely sincerity towards all the pleasures bestowed by Allah SWT as contained



in aqidah and sharia. Second, law-based justice, namely equality in accessing welfare both from the economy, health, and education in social institutions contained in the legislation.

Based on the brief study above, it can be summarized as follows:

1. Justice in Islam includes at least four meanings; justice in the sense of equal or equality, justice in the sense of being balanced (proportional), justice in the sense of giving rights to the owner, and divine justice.
2. Justice is ordered to the (Apostles and human mandates. In other words, the Apostles and mankind are the bearers of justice from Allah, the Most Just.
3. The rulers are essentially the holders of a mandate from God to enforce justice in their government or people.
4. The people have the right to get justice in all aspects of state life, before the law, to be elected and to elect leaders, to get jobs and freedom of business, and so on.
5. People who lack/do not excel in the economic field, are entitled to compensation in the economic field, are entitled to compensation from the Islamic government, whether from zakat assets, or others.

## **B. QUIZ**

1. What is the concept of justice in Islam?
2. Mention and give an example of the relationship between moderation of religion and justice?!
3. Tell one verse in Quran which discuss justice related to moderation!
4. Does justice happen in all life aspects?
5. Why is justice important in moderation?

## **Assignment**

22 analyze the following two cases! Are these cases in line with the concept of justice aw in Islam, is it fair?



*This guy stole a rooster and he jailed for 7 years*



*This guy is a corruptor and he was jailed for 4 months.*

## Chapter 3

# NON VIOLENCE



### A. DEFINITION OF VIOLENCE

**A**ccording to Republic Act Indonesia <sup>32</sup> Number 20 of 2003 about the National Education System it is stated that education is conscious and planned effort to create an atmosphere of learning and pro- learning sessions so that students actively develop potential himself to have spiritual power religious rituals, self-control, personality, intelligence, noble character, as well as the <sup>10</sup> skills needed himself and his community, nation, and (UUD RI No 20 Year 2003) about the National Education System Chapter I Article 1 Paragraph 1). The main source of Islamic teachings has given a lot of awareness to humans about the importance of affectionate behavior, helping each other help, prioritizing peace not violence, respecting the rights of other people, being

gentle, no rude, heartless, forgiving, and trust. Some things are relevant to know and apply in school as a place of education. Thus, to create an education that is safe, peaceful, and peaceful, there must be a good effort from all sides. The verse under discussion is about non-violence education. Where did the Muslims fight after the battle of uhud? It contains a hint of the attitude commanded to do the prophet Muhammad saw in the face of his people when the incident occurred at the battle of uhud. The sound of the verse is

So, because of the mercy of Allah, be gentle with them. If you are hard again be careful and rude, of course, they distance themselves from around you. Therefore, forgive them and ask forgiveness for them, and consult with them in that affair. When you have made up your mind, then put your trust in Allah. Truly, Allah likes people who put their trust in him.

The verse directs to the prophet Muhammad saw, who where in the guidance is Allah swt? Mention the gentle attitude of the prophet saw to the Muslims especially for those who make mistakes and offenses in the battle of uhud. Quite a lot of things in the events of the battle of uhud invite human emotions to anger. But besides that, enough there is a lot of evidence to show the gentleness of the prophet saw in confronting and directing the people Muslims when the battle of uhud occurred. The main issue of education the violence contained in starting with being ordered to prioritize deliberation in all aspects of life. The concept of deliberation has values that show that it is important to democracy. In the sense of one's attitude as a democratic leader, with efforts to receive criticism and suggestions from members, and seeks to guide members with

good methods without any elements of violence. Human formation as a whole through education is a national ideal that has long been compiled by the nation's teachers. Because humans are unique creatures and provide education to each other for the realization of the values to be achieved in national education. Those values contained in educational goals are to help students develop to make humans a complete Indonesia (anwar, 2014: 2). In doing the formation of humans, educators to lack carry out the professional duties are bound on ethics, good for self-interest themselves or the benefit of wider. Application of ethics in education has the greatest impact dap the quality of the learning process, then educators must be able to improve the ability of students to master the skills and knowledge of know as a result of learning. The occurrence of cases of violence in the educational environment by educators is a form of violation code of ethics for teachers as organizers proper educational process does not occur. Theoretically, violence against children or sex is generally done by people who have responsibility for the welfare of a child. It's like an educator in an educational institution, which is all indicated as loss and threats to health and child welfare. The best example of this clearly as a form of violence against children is beating or assault.

Based on the results of the most recent analysis, several pen concepts in anti-violence education can be implemented in the method of teachings of Islamic religious education, as follows: be gentle. The content of the beginning of verse 159 of the qs is the nature of the command to be gentle, as what is in the quote in the verse "so because of the mercy of. Attitude



gentle is a trait in someone who is someone can speak words that are not hurt others with words or deeds, as well as give convenience and comfort to others. This trait is a factor subjective that must be owned by every people in the socialization process in his life.

By having a gentle nature, someone will be instilled with the feeling of love for fellow human beings, especially educators and participants in education. Islam does not only acknowledge the existence of love in human beings but also manages it so that it is noble. For one Muslims, it is strongly commanded to spread love to Allah swt, his messenger, even the creatures him, especially to fellow humans embedded in a person educator while in the institution education, will create character gentleness in handling no friends in the learning process, so methods of violence that have been used will gradually disappear in the world of education and created full educational atmosphere peace. So, in the author's opinion, a gentle attitude is necessary owned and embedded in personal from each educator so that they can direct the educational process and teaching effectively and efficiently without violence in the process of implementation. Thing is necessary because, the leadership is an educator not only professional, pedagogical, and only social but personality aspects and methods used by educators in carrying out the learning process very noticed. Quality learning is capable of learning will not position the teacher properly so that the teacher can play the game the run is following the needs of learn students. Not by committing acts of violence against students. In this case, to prevent the occurrence of violence in education, educators must

be aware of diverse tasks and roles in the educational process, including first, educators as facilitators. Here, the teacher does not teach but teaches students to learn. Second, educators as motivators, namely encouraging and motivating students to learn with get the maximum results possible. Third, the educators touch on learning factors for competence students can increase. Fourth, educators as an inspiration.

The word "sorry" means "delete". Forgiveness is to erase the scars of the heart caused by other behavior that is deemed unreasonable. This needs to be done because there is no deliberation without the presence of the other hand. Forgiveness needs to be owned by a leader, because maybe in carrying out and running a program or plan, members made a mistake and mistakes, as ever what Muslims do during war uhud. According to the interpretation of al-misbah, several bats made the mistake of squandering orders given to prophet Muhammad saw. The interpretation states that forgiveness is an attitude of liking i'm sorry to others without having a bit of hate and a desire to reply. In arabic this forgiving nature is called al-'afwu which etymologically means excess or excess. Definition that brings out the excess, the word al-'afwu then develops means to delete.

Islam teaches people Islam to be able to forgive the sins of other people without having to wait for apologies from the guilty. It is found in a single verse that recommends apologizing, but there is an order to give a hint to the leader to forgive in all matters, especially concerning discussion. The deliberation taught by the prophet Muhammad gives a valuable lesson for the next generation, namely in matters of

apologizing and forgiving. This attitude, is shown to be used to quell the enmity between the one with the other. In verse 159; . . . "therefore, forgive them and ask forgiveness for them, and consult with them in that affair. . .". As a result, apologizing to the other person is a noble act that should be practiced in real life. Especially for educators, which organize the process of teaching at school. Educators too must promote this attitude. Because not infrequently, students make mistakes and mistakes in the teaching and learning process, which lead to violence, what educators do because of the mistakes made by these students. So, the word "sorry" means "delete". Forgiveness is to erase the scars of the heart caused by other behavior that is deemed unreasonable. This needs to be done because there is no deliberation without the presence of the other hand, forgiveness is an attitude of liking i'm sorry to others without being there a bit of hate and desire to reply. In arabic this forgiving nature is called al-'afwu which etymologically means excess or excess. Definition that brings out the excess, the word al-'afwu then develops means to delete. In this context to forgive means to forgive. The democratic message has the principle that trying to understand the differences between assumptions about a problem means we have to accept each other's differences without neglecting the individuals who are in the community or certain groups. In this case, rasulullah saw as a leader Muslims at that time were not arrogant, without any elements of violence, and accept the input given by related friends with war strategy. If you look closely carefully, the attitude of the messenger of Allah at that time had a relationship closely related to anti-violence education, which

puts forward an attitude that is dialogic and does not take action violence in the process of learning. Leaders in the environment of education not only has to we- to manage the process of education but also the process of manifested learning in an educator. Process learning will not run smoothly maximum without the role of educators in providing knowledge and understanding of learning materials. While carrying out the learning process these, educators are bound by the code of certain ethics and regulations that must be implemented. The value explored in the letter ali 'imran verse 159 is an attitude open between educators and participants educated to create a process of active and peaceful learning with the concept and purpose of education to be achieved. One of the values that must be fulfilled in educators to create learning is applying this value of deliberation. The value of the deliberation bonded in a close relationship between educators and students in teaching and learning activities. Educators as a leader when in class must try to be democratic with create interaction and communication good with students and trying to receive input and suggestions from their students. 4. Divine last message in context deliberation, when you have made up your mind, do it and surrender to Allah). Resignation is to free the heart from all dependence on other than Allah and leave all decisions but the meaning of tawakkal doesn't mean surrender to Allah swt without doing any effort, but must there is real action taken forgot what he expected. Tawakkal is an attitude of freeing your heart from all worries lord to other than Allah swt and leave all decisions something to him. So, a Muslim should not give up everything to Allah swt and all the blessings

besides giving up everything educators' efforts to learning process, attitude of tawakkal also in education can be submitted form after doing religious learning activities. Relation to the Islamic religious education can be implemented by educators who have a central role in an educational institution. In this case, educators have high values in explaining the role in the learning process and all activities that involve it. Educators have an important role in the character-building of students, especially Islamic ones, with various methods used. Through so-deep Islamic religious education, students can develop the potential that exists in them, so that they have spiritual abilities and piety towards Allah s.w.t. Islamic religious education so far, requires educators who have emotional awareness with learners. Not an educator indifferent to participants the students don't even hesitate using internal violence method to develop and build motivation to learn students. Form- form of punishment or sanction that is out of bounds, often used pen-students in educating students. Abuse of authority, pressure, or violating the code of ethics and norms of propriety are also called a form of internal violence. However, some of the violence in education must be stopped and some serious handling of the institution related. This is important to remember the negative impacts that arise from the consequences of acts of violence happen, and also the purpose of education will be difficult to achieve if violence in education is still applied. Tackling violence in schools can be done in several ways. However, the most basic thing that must be done is to understand the action of violence in schools. This can be in the form of a comprehensive analysis of types and forms of



violence in schools by collecting information as much as possible about the phenomenon of violence, investigating the causes of so it's violence, and looking for a way appropriate to prevent and stop acts of violence.

The desire to create peace can be done, among others, by understanding the causes of violence in society and doing everything in your power to prevent and minimize the occurrence of such violence (non-violence). A peaceful life is a process. Which can be organized in a creative way and with an open attitude without any element of discrimination, and not employing violence as a form of action. Islam as a religion rahmatanlil'alamin, taught his people to always create peace (nonviolence) in all aspects of life.

**a. Non-Violence Education**

Education is a conscious and planned endeavor. To create an atmosphere of learning and process learning to actively learn learners develop their potential to have power. Spiritual religion, self-control, personality, intelligence, noble morals, and skills.

National education is education based on pancasila and the constitution of Indonesia, which is rooted in religious values, Indonesia's national culture, and response to demands of the times. Hellencowie and dawn jennifer are in the book. Citing sources who define violence as its use? Physical power or strength, either in the form of threats or, against yourself or others, groups or communities, that results in or has the possibility of causing injury, death, physical harm, development, or loss.

Peace education itself can be defined as education. Directed towards personal development, human rights, respect for human rights, fundamental freedom, mutual understanding, tolerance, and friendships with all nations, races, and groups that lead to peace. From these various definitions, non-violence education can be defined as a conscious effort to create an atmosphere of learning without having to cause misery or damage both physically, psychologically, sexually, financially, or spiritually. Moreover, non-violence education is a conscious effort. Learners will be able to make the principle reject all forms of violence as a life view, attitude, and life skills in everything.

**b. Non-violence education in the Qur'an**

Islam is a religion that rahmatanlil'alamin taught his people to always create peace and avoid violence in all aspects of life. Non-violence education is taught and it is written in the Qur'an:

Means:

*"it is because of the mercy of god that you do.*

*Meek towards them. If you be tough again rude, of course, they*

*Stay away from your surroundings. Because of that*

*Forgive them, ask forgiveness for them.*

*And consult with them on matters*

*That. Then when you have made up your mind,*

*Trust god. Real god loves those who trust him."*

According to this verse, the Qur'an is the main source of Islamic teachings and has given much awareness to humans about the importance of behavior love, helping each other,

putting it first peace is not violence, respect for people's rights others, being meek, not rude, not careful hard, forgiving, and trusting. Some things it is relevant to be known and applied in school as a place to maintain education. To create an education that peace, peace, and peace must be made. Serious from various parties

According to tafsir jalalayn (hence blessing)

*(until you face their violation of your orders, o Muhammad (to them). With a soft attitude (and if you are tough), it means that your bad morals are not praiseworthy (and rude in heart). Until you take strong action against them (surely, they will keep away from your surroundings. Forgive them for their mistakes. Do (and ask forgiveness for them) for the errors that were made until i was 10 years old (and to talk to them means asking for an opinion). War and others to be encouraged, and that the people may imitate the sunna and follow in your footsteps, then the prophet (peace be upon him). A lot of deliberation with them. (then when you are determined to do what you do, so, to trust god is to believe in him. God loves those who trust in him. 124*

It means always saying with a gentle speech and doing good to fellow humans. If you say rude and ugly to their fellow human beings, they will stay away from you. Be forgiving to those who have done badly or bad to us. Solve all problems and problems with the way of consensus deliberation. Respect every opinion expressed by participants of deliberations is in qs. Al-fath ayat 29

Meaning:

*"Muhammad is the messenger of Allah and the one who*

*Being with him is people. Infidels, but love their neighbors.  
You see  
They are in search of god's grace and  
His pleasure, their signs appear on his face.*

They are from the former prostrate. Such are their attributes. In the torah and their attributes in the gospels, that is. Like a plant that removes its buds, and shoots it made the plant strong and it became great. And perpendicular to the tree; the plant pleases its growers because of god. They want to annoy the hearts of the disbelievers (with the power of believers).

God promised to those who believe and do the deeds among them forgiveness and a big reward.

The explanation of the above verse is true. Muhammad was the messenger of Allah, without a doubt and any doubt. Denied by those who deny and are denied by stubborn people. Next is nature. They (the prophet's companions) are depicted in his words: his friends were with him. It is hard on the disbelievers, but meek (ruhama'u-jama' from the womb means their hearts to others, the softness of their souls to others, and humility themselves. Against each other. The article above is:

The word of Allah swt in al-maidah verse 54:

Means:

*"those who believe, whoever is among if you are apostasy from your religion, god will bring a people that god loves them. And they loved him, who were weak. Be gentle towards the believer, who is tough against the disbelievers, who fights in the way of Allah, and who is not afraid of the reproach of those who like*

*denouncing. This is god's gift to whom he wants, and Allah is all-knowing. God's promise will be where god will prepare and bring a hard ummah to disbelief and compassion for fellow Muslims when there is apostasy amid the ummah, and the efficacy has been rampant, making it difficult to distinguish which is true and what is false.*

Prophet how a believer's attitude toward others

The believer, as he described it:

*The parable of believers in terms of mutual love.*

And loving each other is like one body. If there is one member who is sick then all the other members were sick and unable to sleep.<sup>12</sup>

It means that love for believers is likened to a body when one of the members feels pain, and all the members will feel pain because it is so tight. Relationship between them. The prophet also said:

Means:

*Believers against other believers it's like a building, part of it. Strengthening some of the others and is a tangle in between his fingers.*

In this hadith it is explained that the relationship of one believer with another. It's like a building where some buildings strengthen other buildings. It creates a strong, strong building.

Non-violence education contained in the Qur'an is an education that wants the creation of a sense of safe and peace that protects all the community. In the course of such education from acts of violence, if any problems, differences, and conflicts in education can be done well. With deliberation to reach a



mutual agreement.

### **Conclusion**

Based on the foregoing, it is possible to conclude that the concept of nonviolence contained in ali 'imran verse 159 is an education concept that seeks to create a sense of security and peace to protect education from violence. However, the education concept of violence will be the key to implementation. The concept is an educator's factor. An educator must teach and educate students who are not only proficient in knowledge but also active and ramified in development activities. Second, the teacher serves as a role model and educational center, striving to maintain positive relationships with students while guiding and developing their intellectual, spiritual, and moral intelligence. Based on the above conclusions, i hope the author will give a little advice that can be material input for the implementation of education anti-violence for improved educational quality. Some suggestions on what the writer can say are, among other things, for educators, the educational environment is also very important for educational success, anti-violence, and support, which is the form of environmental internalization, the safe and peace-loving of all educational elements. For schools to be ideal for internalization of internal nonviolence education, educators, students, and others must be formed. A cooperative environment is an ideal thing to do with rules that not only apply to students but also apply to all school members.

### **B. QUIZ**

1. How do create the non-violence in daily life?

2. Why does a violence happen?
3. Is a non-violence as an indicator of moderation?
4. How is the relationship between education and non-violence?
5. According to you, what are the impacts of a violence?

**Assignment**

1. Look for some cases related to physical violence in your daily life

## CHAPTER 4

# RADICALISM



### A. DEFINITION OF RADICALISM

**T**he word radicalism comes from the English word *radix* meaning root or principal number. According to Poerwodarminto, radical means lost to its roots. Or, a very harsh political direction, according to changes in state law and so on. According to Komaruddin, radicalism comes from the Latin “*Radix*” Means root, foot or base.

Radicalism is a movement that leads to changing of an ideology and social change to its roots. Ideological change can be known through the symptoms of changes in faith in a way that the justification for a particular belief shifts into existence. Other beliefs that result in a loss of previous trust in social change can be known through shifting behavioral values. Social

prevailing becomes the values of new social behavior.

Radicalism, as it appears in religious and social life, including in the internal religion of Islam, is emerging as a reaction to the Islamic religion. A life stress, such as the result of a mismatch between a person's or group's idealisms and a reaction in the life of Islam society radicalism in Islam is expressed in the form of talks or moral movements carried out in the form of behavior, to change or replace the ideology or social strictness that was then changed or replaced with ideology or social order under its mission or its teachings in the body of the Islamic group.

Radicalism in Islam has met resistance from internal adherents or previous social actors. This arises as a result of the absence of compatibility between the new ideology and the former ideology, or the absence of compatibility between its ideology and the current it is within the Islamic group.

**a. The Difference Between Old Idealism and Realism**

New money from the description of this description, then there is a problem in the form of formulation, whether radicalism, indications, and factors cause the movement of Islamic radicalism and its implications in life in the world. Radicalism means a notion that wants social and political reform or change to the extreme and drastic to his stocky. Departing from some of these opinions can be seen a formula that radicalism is a movement that contains several elements of the perpetrator, namely someone who does it objects, namely the direction that wants to achieve movement, material i.e. in the form of ideology or ideas, a place. That is where the space

of movement occurs, and time is the opportunity at a certain moment the movement appears. These six elements are factors. This makes a radicalism happen. Radicalism in Islam can be interpreted as a movement in the form of a movement to replace or change ideology.

Old becomes a new ideology that appears in the internals of Islam. It is influenced by an understanding of the teachings of Islam itself and the influence of the external Islam becomes a stimulus so that social interaction occurs resulting in radical movement. An indication of radicalism means one that indicates a movement. Who wants to change or replace an old ideology. A new ideology that suits its purpose. Indications of radicalism according to the tendency includes three things: radicalism this type of response to this condition has been done by Muslims when faced with secular understanding that threatens the lives of Muslims. As azyumardiazra said, internal factors due to deviation of religious norms, especially with the inclusion of secular understanding in the life of Muslims to encourage Muslims are re-converting to the authenticity of Islam. Radicalism in the form of a response to socio-political injustice had done by the jihad warriors. In its report entitled "radical Islamic movement material threat". It states that most people still think the radical Islamic movement is a threat. Movement is always prepared with anarchism. Islamic radicalism is responding to the new order movement. This has been stated by Muhammad hafin ruhdi, the repressive attitude of the ruler towards the group Islam, as the new order did, has aroused Islamic radicalism. Leadership crisis that occurred after the new order. Demonstrated by weak law enforcement,



has encouraged the movement of Islam to implement Islamic sharia as a solution to the crisis. In turn, Islamic radicalism is the answer to the weak law enforcement. In the settlement of cases related to Muslims.

Second, radicalism under the guise of rejection of an order. Radicalism breeds a product that does not cease to resist but continues to try to replace the order with a form of rejection. Other order.<sup>10</sup> order can be law, in an institutional order. Radicalism in the form of rejection in a order occurs post the new order government in the form of the birth of radical Islam represented by several Islamic organizations such as laskar jihad (ahlussunahwaljamaah communication forum), Islamic defenders front (fpi). Mujahideen assembly following Islamic organizations

It's like kisdi. The characteristics of this group are based more on religious patterns that are integralist between Islam and the state so that this group promotes the formal legal pattern of Islam in total. The issue carried out is the establishment of Islamic sharia in the country of Indonesia. Third, radicalism has a very strong belief. Strong against the truth of the program or ideology they carry. This attitude at the same time, is accompanied by the interpretation of the truth of other systems. It will be replaced in social movements. Beliefs about program or philosophical truths are often combined with ways of achievement that name ideal values such as "populist" or "humanity" coupled with an emotional attitude and an assessment that only the direction of their faith and belief contains the truth. Radicalism in the form of a strong belief in the truth of this ideology will replace this social belief in line

with the movement of terrorism that legalizes various means to achieve all purposes.

Minister of religious affairs said, isis (Islamic states of iraq and syria), is a radical movement organization that uses violence for the struggle of what it believes is to fight for an Islamic state in iran and syria. Understanding the relationship of past information can be concluded that indications of radicalism include: first, there is a response in the form of rejection of ideas, values, or institutions to ongoing conditions. Second, there is a product of continuous rejection of an order. To be replaced by a new order following its ideology. Third, there is a very strong belief in the truth of ideology coupled with denial of other ideologies is accompanied by the name of institutions or a certain ideology.

#### **b. Factors and Causes of Radicalism In Islam**

Radicalism can come to the fore, this has been stated by shamsul bahri, that this will appear driven by five factors, namely socio-political factors, religious emotional factors, cultural factors, ideological factors anti-westernization, and government policy factors. These factors to see a clearer picture will be presented in the following information. First, socio-political factors are a part of a movement that leads to an influence or power that can lead to the emergence of a new radical movement. This arises as a result of social interaction among the internal groups of Islam is encouraged by the existence of a holding leading to authority. Second, is the religious emotional factor. The point is the cause of the emergence of this radicalism movement is the fact of the

sentiment of internal adherents of Islam. This sentiment occurs because of the oppression of a group of adherents. Religions that have a certain power or power until they arise the emotions are attached using the pretext of religion. Religious emotional factors begin with social interaction within the Islamic group itself, based on for motivation rooted in the interests of each group, as a trigger for the birth of sentiment between groups. This religious emotional movement usually poured in the form of radical movement using a symbol religious and always flying the flag of religious flag under the pretext of defending religion, such as jihad fisabilillah (jihad in the way of Allah's religion) and as a martyr (hero of the struggle to defend the religion of Allah).

This religion begins from the understanding of a Qur'anic text or hadith or scholar fatwa, which is interpretive that is subjective based on personal understanding. The understanding of this subject is based on the hadith of the prophet, meaning: that whoever is at war to uphold the sentence of Allah then wages jihad in the way of Allah's religion.<sup>17</sup> factors of religious emotions, including emotions of understanding of the text of the Qur'an, for example about the "qital" utterances.

It is always understood by war. This is one of the emotions of understanding that triggers radicalism. But that's not always the case. This was stated by sayyid hussein nasr, of the 36 verses of the Qur'an containing about 36 words "jahada" which have various derivations, no more than 10 verses related to war instead, the word refers to all birth and inner activities, as well as internal efforts in to bring god's will to the earth,

which is essentially is the development of noble moral values from the beginning of enforcement justice, to the peace and well-being of mankind with the word in other things, jihad is the determination of the heart to direct all abilities. To ground Islamic values in life, it is a culture that can shift until Islam is marginalized, there is no the opportunity to get space to practice Islamic sharia, because there is a cultural dominance that is secularism (anti-religious).

A non-Islamic culture that can shift Islamic culture is influenced by social interaction such as the interaction between secular culture and culture Islam so that Islamic culture does not get space. The dominance of this secular culture makes pressure on Muslims so that there is a movement. This radical movement is motivated to shift secular civilization replaced with an Islamic civilization that has been established before. There is a clash of cultures or civilizations. This is in line with the opinion of samuel huntington (1991) in his class of civilization thesis on terrorism as the implication of the clash of two major civilizations in the world of Islam.

Fourth, is the ideological factor, non-westernism. It means the ideology that western understanding that contains secular values needs to be replaced with Islamic ideology. This process of replacing western ideology through social interactions that are patterned by radical movements. This radical movement is a rejection of western ideologies that are contrary to Islamic sharia. Associations that is not following Islamic sharia, interfaith ordinances different genders that undermine Islamic law. This can be done by rejecting the teachings and cultures of the west, and awareness of Muslims,

that western culture that is not per Islamic sharia needs to be rejected or be shunned as early as possible. It has been written by azyumardiazra, the jihadi warriors.

Ahlussunnahwaljamaah to various phenomena that occur is more driven because of the attitude of the government that does not want to respond positively. Against the oppression of Muslims. Deviation of religious norms, especially with the inclusion of secular understanding in the lives of Muslims, thus encouraging Muslims to move back to authenticity. Islam secular understanding in Islamic life is like no religious teaching. Which governs the life of the world, thus denying the life of the afterlife. Fifth, the government policy factor, that is, the government's actions in Islamic countries or Muslim-majority countries are less empowered to cope, overcoming the emergence of radicalism movements that arise from internally and externally in a country. This phenomenon of radicalism arises a tendency to enter ideology. Or the economy of a country in an Islamic country or a populated country. The majority of Muslims who hold power are the government elites. Muslim countries have not been able to realize a pattern other than to overcome that development. For example, the ideology of isis (Islamic state of iraq) and syria) entering the country of Indonesia can evoke radical attitudes toward Muslims in Indonesia because their ideology is not appropriate to the Indonesian nuance ideology of Muslims.

### **c. Implications of Islamic Radicalism**

The implications referred to here are suggestions that can influence a person or group to conduct reciprocal



interactions against the radicalism movement. Radicalism will result in acts of violence, such as Muhammad's statement of divine destiny, a depressed atmosphere, and shocks. The mind is so deep that someone who adheres to the principle of radicalism will often find common ground for a truth they're belief in the name of religion, one often ignores the dimensions of the dignity of humanity that becomes the paradise of man itself so that acts of violence are the most ideal option for strengthening the next guarantee of life.

First, radicalism can have implications for making a suggestion. It can form a violent movement of other groups. Islamic radicalism occurred in the post-sayyidina government. Ali ra, that khawarij understanding got a very strong reaction from other Islamic groups. It has been stated in a paper that the radical understanding developed by khawarij got a reaction that was not lost. The strength of other Islamic groups considering the understanding of khawarij is very poor. Then came the school of theology (kalam science), such as murji'ah, shi'ah, mu'tazilah, maturidiyah, asy'ariyah, and others, and they responded to what khawarij believed to be a mistake. This condition of dragging Muslims into sectarian conflict blaming each other and he continued to argue until the conflict between the mu'tazilah and the asy'ariyah, this can be elaborated between the philosophers and the people. Between sharia experts and sufi experts. The biggest impact of

This situation is more and more engrossed in quarrels and forgets its unity, so this is where Islam begins to fall into decline. Second, radicalism can have implications for the suggestion of radical movements. New in the form of

succession of a government or caliphas azyumardiazra said, historically we can see that conflicts caused by radicals with a set of violent tools in opposing and banging themselves with other groups are generally more rooted in socio-political problems so that with the existence of radicalism tends to emerge new radicalism as counterpoint.

### **Conclusion**

Radicalism in Islam is a movement that contains three elements, namely behavior, goals, goals (direction), movement materials, certain places, and opportunities. Indications of radicalism include: (1) response to moderate conditions it takes place in the form of an evaluation of rejection, (2) rejection of order, and (3) having a strong belief in an ideology. The cause of Islamic radicalism is the existence of social interactions including socio-political factors, religious emotions, cultural, ideological anti-westernization (secular), and government policies. Implications of radicalism, the emergence of a suggestion that can form a movement by force, and a succession of radicalism movements new in the form of power.

### **B. QUIZ**

#### Part 1

1. How does one overcome the radicalism?
2. What are the strategies to face the radicalism?
3. What are the factors causing the radicalism?
4. Why does radicalism still exist now?
5. Is radicalism in conflict with Pancasila?

#### Part 2

Circle the best answer based on the text!

1. Radicalism reflects the first pillar of Pancasila (True/false)
2. Radicalism comes from the diversity of religion, culture, views, and ideology (true/false)
3. Ignoring the diversity to create happy life (True/false)
4. Radicalism is caused by socio-political factors (True/false)
5. Increase the understanding of knowledge to prevent radicalism (true/false)
- 6.

## Chapter 5

# TOLERANCE



### A. DEFINITION OF TOLERANCE

**T**olerance comes from Arabic: tasamuh, as-samahah) is a modern concept for describe mutual respect and cooperation between different groups of people both ethnically, language, culturally, politics, or religion. Tolerance, therefore, is a grand and noble concept. Which is entirely an organic part of the teachings of religions, including Islam. In the context of inter-religious tolerance, Islam has a different concept clear. "There is no compulsion in religion", "for your religion, and for our religion" is a popular example of tolerance in Islam. In addition to the verses-there are many other verses spread across different surah

the word tolerance comes from english, an adjective; it

means patient; tolerance, noun; means patience or spaciousness. Based on kbbi, the word 'tolerance' is tolerant (respect, allow, allow), stance (opinion, views, beliefs, habits, behavior, etc.) Which is different from or contrary to my stand. Tolerance means; 1) nature or attitude tolerance, 2) measuring limit for addition or subtraction which is still allowed, and 3) deviations that can still be accepted in work measurement. Tolerance in the general sense of the term is a commendable moral attitude in the association where among others humans respect each other within the limits outlined by Islam. Indeed, there is no mention of the word 'tolerance' in the Qur'an, but the Qur'an explicitly explains the concept of tolerance with very clear boundaries and obvious. Therefore, the explanation of the verses about tolerance can be used as a guide in building a harmony of life (tolerance) between people. This can be seen as stated in al- Qur'an:

لَقَدْ تَوَّأْنَا نَسْنَ لِلَا أَنْبَرُ أَنْلُوا أَنْلَا أَوْ لَوَّوْا لَوْلَا لَوْصِلَ. البقرة: 2/139

*"say: 'are you arguing with us about Allah, even though he is our lord and your god; for us our deeds, and your deeds you and only to him we give our hearts', " qs al-baqarah [2]: 139).*

According to maraghi that the above verse is a refutation of Jewish and Christian claims attributed to abraham, saying: 'nobody will enter heaven unless a religious person' jews or Christians," (surah al-baqarah [2]: 111), "let's you become a follower of judaism or Christianity, surely you are guided" (surah al-baqarah [2]: 135). Then the prophet - through his revelation - refuted the confession they are. The title 'jew' comes after moses, and the title 'Christian' only occurred after jesus.





أَلْعَافُشْنَ ۖ أَنَلَأُ نَأَفَاهُ نَبُيُّ ۖ لَلَا لَأَعَلَّ ۖ ن هَت. (آلان: 3/103)

*"and hold on to all of you by the rope" (religion) Allah, and do not be divided, and remember the favors of Allah upon you when you were (the jahiliyah period) were enemies, then Allah unite your hearts, then become you because of the favor Allah, brothers and sisters; and you have been on the edge of the abyss of hell, then Allah saves you from to him. This is how Allah explains his verses to you, that you may be guided." (surah li 'imrān)*

in general tolerance in Islam must look at three aspects of the basic framework of Islamic teachings; (1) aqidah, (2) sharia, and (3) morals. Aqidah etymologically is a bond. In a technical sense, aqidah is faith which is detailed above; belief in god, angels, books the book, the apostles, the last day, and the destiny of Allah. Therefore, therefore, aqidah is always associated with the pillars of faith.<sup>17</sup> the word 'sharia' is etymologically the path that is adopted.<sup>18</sup> in the technical sense of sharia are norms divine norms that govern human relations with god, and humans with their natural environment. Rule-the rules that govern humans with god called maḥḍah (pure) worship addresses the issue; rules ahārah, (purification), and the rules of the pillars of Islam. Rule which regulates human relationship with god is not can be added or subtracted. The relationship between human beings with god is permanent and unchanging. In addition to creed and sharia, there is also morality. Say 'morals', etymologically is behavior, temperament, attitude, or character. Morals in terminology, according to imam ghazali, in his book iḥyā` 'ulūmiddīn, vol. Iii, p. 52, says: in principle, morality is an attitude and someone's actions that describe personality in a good

relationship with<sup>93</sup> god, or with humans and nature in surroundings. A person's attitude and actions become a measure existence of his personality by looking at his morals. Morals this noble has an important role in building a harmonious society. The picture above is a system that regulates human life related to the rights and obligations to god<sup>96</sup> and others. Right and human obligations have been declared by the prophet Muhammad saw at the time of hajj wadā' and was heard by thousands of people<sup>78</sup> as the ideals of Islam for returning people to their nature long before the united nations educational, scientific, and cultural organization (unesco), formulated the declaration human rights in 1981, fourteen centuries ago then the prophet had conveyed the declaration to people at the time of hajj wadā'. The goal is to give honor and dignity to people and eliminate exploitation, oppression, and injustice. Human rights granted by Islam come from god. Because only god absolute lawmaker and owner

from the description above, the basics of tolerance can be formulated as follows:

- 1) The principle is that differences in human beliefs are eternal sunnatullah. (surat al-maidah [5]: 48).
- 2) The principle is that false beliefs are given up completely to Allah because he is the all-knowing and has the privilege of judging his servants. (surat al-naḥl [16]: 125).
- 3) The principle that in theology of all mankind have a natural religion (fitrah) attached to spiritual and moral nature which is assumed to be truth and goodness. With these three principles Islam guarantees freedom of

belief and opinion, creating security and the peace in everyone's life, placing humans with equal rights and obligations, as well as building brotherhood among Muslims and between people who different religions.

#### **b. Development of A Tolerant Attitude**

Human life is always dynamic and continuously progressing in all sectors. Various problems also arise in line with the development of time and where humans live. Likewise with community religiosity and its interpretation of religious teachings. Indonesia is known as a multi-religious society and culture. The number of religious adherents shows the number is very impressive quantitative. Likewise, place the number of worships increased sharply to more than 660 thousand pieces. The number of pilgrims from year to year too Increase.

Although Indonesia is not a religious country, the reality of a religious society makes a country interested in the creation of the order of life religious quality, harmony, and tolerance. Though this, before 2000. Religion is often put in a position that is not proportional. Religion is exploited and used as a tool for political legitimacy and power. State intervention against religion has given rise to redundant tensions between the state and the religious community on the one hand, and between one religious community and a religious community. Such exploitation and intervention also result in at the birth of unequal religious expressions and destructive criticism. Religious pluralism needs attention serious because it has the potential to trigger conflict and led to disintegration, as in the

ambon incident in 1999, and ahmadiyah in parung, bogor, saturday the nine of July 2005. Pluralism program in the form of harmony between people seems to be still an intellectual discourse and political. The importance of dialogue and harmonious relations between the people and religion has not been able to touch the collective consciousness of society and is still limited to formal discourse. Indicator of the religious community is still vulnerable to religious issues and sara and religious conflicts are still rampant. The participation of the clergy in solving social conflict is also not yet at the level of action alliances and strategic concepts. Meanwhile, the clergy more often give speeches rather than action, let alone get involved in research on pluralism and social peace. Because it shows more slander than giving concrete and distant solutions and an empathetic sociological approach. Religion has contributed to the life of the people as an ethical basis for the creation of virtuous humans. But the teachings are often marginalized and social and environmental concerns. Social solidarity and interfaith dialogue have not colored yet community culture. Thus, the dialogue about pluralism is always needed and has not expired. Respect for the differences of opinion is the main pillar of democracy to build life tolerance in Indonesian culture. Perhaps this can not be separated from the fertile teaching of taqlid (irrational appeal), fanaticism in our culture, and colonialism and imperialism. Seeing this reality there must be an effort to turn the tide to develop a tradition of respecting and seeking the wisdom of different opinions based on cultural values and religious morals. Interesting to listen to in the Qur'an not less than 173 times the



word *sami'a* (listening to actively) is mentioned in various forms and substance that leads to the appreciation of people.

from the description of the phenomenon above, the author wants to offer some points. First, is the need for improvement of the quality of active faith and devotion to god almighty by deepening understanding and awareness of religion, thus giving birth to active and dynamic values. Second, it relates to efforts to develop attitudes of religious tolerance in Indonesia, the role of educational institutions formal institutions, including educational institutions owned and managed by Islamic organizations, is very important. Therefore, their contribution to character-building intellectual, religious, and nationalist students needs to continue to be developed. Third, the need to be developed a culture of appreciating and listening to people or the particular group empathically. Theological development is needed to improve the quality of interfaith healthy dialogue through collective action is real, intensive, and natural, isn't it a forced ceremony. Fourth, is the need for exemplary cooperation with community leaders, ngos, religious leaders, scholars, intellectuals, culturalists, and the government in dealing with social problems.

Functionally, the follow-up relationship with social action will lighten the burden of the people who are increasingly complex. Thus, the development of tolerance of a religion is a must. With attitude ethnic pluralism, interfaith harmony and different religions will be able to run forever, right? Pseudo harmony as it has been so far. The harmony that is meant is the harmony that grows naturally, from the bottom

of the heart of every believer accompanied by an active mutual understanding to build harmony, peace, and brotherhood<sup>4</sup>

There are also several hadiths. The practice of tolerance in Islamic history. These historical facts show the problem of tolerance in Islam is not a foreign concept. Tolerance is an integral part of Islam itself whose details are then formulated by the scholars in their works of interpretation. Then these formulas were enhanced by the scholars with new enrichments so that eventually it became a practice of historical in Islamic society. According to Islamic teachings, tolerance is not only towards fellow human beings, but also to the universe, animals, and the environment. By this meaning of tolerance, then tolerance among religious people in Islam get important and<sup>73</sup>rious attention. Moreover, religious tolerance is the issue of the existence of man's belief in god it's so sensitive, primordial, and easy to burn conflicts to suck the attention great of Islam. The following paper will review the Islamic view of tolerance. This review is conducted both at the level<sup>42</sup> of paradigm, doctrine, theory, and the practice of tolerance in human life.

### c. **The Concept of Tolerance in Islam**

Doctrinally, tolerance is entirely required by Islam. Islam in<sup>5</sup> the definitions are "peace", "congratulations" and "surrender". Definition of Islam is often formulated with the term "Islam the religion of rahmatallil'ālamîn" (the religion that protects the whole of nature). This means that Islam is not for removing all existing religions. Islam offers dialogue and tolerance. In the form of mutual respect. Islam recognizes the diversity of the ummah man in religion and belief in god's will, therefore it is

not maybe equated. In the Qur'an Allah says, 'and if your lord wills, of course, to believe all who are on the face of the earth. Entirely. Do you force people to are they all believers?"

In another part, god reminds me, which means: "this is indeed all of your people (o apostles), the only people, and i am your lord, so worship you all about me. This verse asserted that basically mankind was singular but then they choose their own beliefs. It's articulate that Islam understands their choice of beliefs even though Islam is also "it is clear between the truth of the good." mutual respect in faith and belief is an Islamic concept. Very comprehensive. The consequence of this principle is the birth of the spirit of taqwa. In religion. Because taqwa to god gives birth to a sense of brotherhood. Universal among mankind. Abu ju'la is very interesting. He said, "al-khalqukulluhum 'iyālullāhifaahabbuhumilahianfa'uhum Li'iyālihi" ("pseudo-beings are the dependents of god and the most beloved of them." it is the most beneficial to his fellow dependents."

In addition, the prophet's hadith on universal brotherhood also states, "irhamuu man filardhiyarhamukum man filsamā" (love those in the world). The earth will love you." warning universal tolerance is a form of tolerance taught by Islam. This brotherhood causes the protection of the rights of others and the acceptance of differences in an Islamic society. In universal brotherhood also involved the concept of justice, peace, mutually beneficial cooperation, and negation of all the evil.

The historical fact of tolerance can also be demonstrated through the charter of medina. This charter is an example of the

principle of religious freedom. It was practiced by the prophet Muhammad (peace be upon him) in medina. Among the grains that affirm religious tolerance is mutual respect in the between existing religions and do not hurt each other and protecting each other is bound by the charter of medina. The attitude of protecting and helping each other without question differences in beliefs also appear in several hadiths and practices of the prophet. Even this attitude is considered a part that involves god. For example, in a hadith narrated in shu'ab al-imam, the work of an 11th-century thinker, al-baihaqi, said: "whoever dismantles disgrace if anyone else in this world, god will surely reveal his disgrace in the future. Revenge."

Here, mutual help among mankind emerges from the understanding that humanity is one body, and loses its nature humanity when they hurt each other. Please help, as part of the core of tolerance, it is a very strong principle in Islam. However, the deepest deep principles in Islamic thought are supporting a theology of tolerance as a belief in a religion. Fitrah, which is ingrained in all human beings, and the goodness of man is a natural consequence of this principle. In this case, in the Qur'an he said, "then put your face on religion according to the way (of god); which is natural under the pattern of god's gift, above the basis on which he created man..." mufassirbaidhawi to the above verse confirms that the sentence

It refers to the covenant that adam and his descendants agreed upon. This agreement was made in a state, which all Muslims regard as a central in the moral history of mankind, because of all the seeds of mankind man are from the sulbi of adam's children. Baidhawi's affirmation is very relevant. If it is

86 associated with the hadith narrated by imam bukhari, the prophet was asked: "which religion does god love the most?" he replied, "religion.

Tolerant origin (al-hanîfiyyatussambah<sup>88</sup>). Judging from the above arguments, it shows that both the Qur'an or the sunnah of the prophet authentically teaches tolerance in their meaning.

This is different from the ideas and practices of tolerance that exist in the west. Tolerance in the west was born because of religious wars in the 17th century.

Tearing apart the sense of humanity so that almost the price of humans fell to the point of

That background results in deals in the field. Interfaith tolerance<sup>5</sup> then extends to aspects of equality. Man before the law.so, what is as-samahah (tolerance)? Tolerance according to sheikh salim bin hilali has the following characteristics, including:

- 1) Willingness of heart because of glory and generosity
- 2) Chest spaciousness due to cleanliness and piety
- 3) Meekness of softness due to ease
- 4) Cheerful face due to excitement
- 5) Low self-esteem in front of Muslims is not due to humiliation
- 6) Easy social contact (mu'amalah) without fraud and neglect
- 7) Put in the way of Allah without further ado
- 8) Bound and subservient to the religion of Allah subhanahuwata'ala without any sense of objection



#### d. Tolerance in The Practice of Islamic History

The history of Islam in the history of tolerance. The rapid development of Islam in the outer regions of the arabian peninsula shows that Islam can be accepted as rahmatallil'alamin (protector of all man and nature) in the universe). Islamic expansions into syria, egypt, spain, persia, asia, and into syria the whole world is done in a peaceful way. Islam does not impose religion. To them (conquered people) until they finally found Islamic truth itself through intensive interaction and dialogue. This condition runs evenly until Islam reaches a very large area to almost the whole world very short and fantastic.

It is worth acknowledging that the expansion of Islamic territory often causes war. But the war was fought only as a defense so that Islam does not suffer defeat. The war is not for imposing beliefs on them but because of political excesses as a logical consequence of an occupation. Coercion of religious beliefs is forbidden in Islam. Even if Islam has ruled, many local religions are allowed to live thus, Islam's tolerance of local religions and beliefs in the history of Islamic rule shows a continuum line. Between the principle of shari'ah and its practice in the field. Despite the practice of tolerance, there are frequent interruptions, but doctrinally there is no support for the shari'ah text. This means that violence that occurs in the name of Islam is not the authenticity of the teachings. Islam itself. Even historical evidence shows that Muslim governments allowed, cooperated, and used Christians. Jews, shabi'un, and pagans in their reign or as an officer in government.



## Conclusion

Tolerance in Islam is authentic. It means no strangers and even it has been a concern since Islam existed. Because it is organic, tolerance in Islam, it is only a matter of implementation and commitment to practice it consistently. However, religious tolerance according to Islam is not merged. In confidence nor to exchange beliefs between these different religious groups. Tolerance here is in understanding mu'amalah (social interaction). So, there are common boundaries that can be and can't be violated. This is the essence of tolerance in which each side controls themselves and provides space for mutual respect for each of them without feeling threatened by their beliefs or rights.

The shari'ah has guaranteed that there is no compulsion in religion. Because forcing the will of others to follow our religion is an attitude. Historically, for which there is no basis and example in the history of early Islam. Exactly With this very beautiful tolerant attitude, the history of Islamic civilization has been produced glory so that it is recorded in gold ink by history world civilization to this day and god willing in the future

## B. QUIZ

- 1) What are the benefits of tolerance in moderation of religion?
- 2) Mention the example of tolerance in daily life!
- 3) Can tolerance be a unifier between different religions? Why?

- 4) Why must we tolerate to others?
- 5) What are the impacts of tolerance for religion?

# MULTICULTURAL SOCIETY



### A. DEFINITION OF MULTICULTURALISM

The root of multiculturalism is culture. Etymologically, Multiculturalism is formed from the words multi (many), culture (culture), and isms. (Flow/understand). In essence, in the word it contains a recognition of dignity. People who live in their communities with their own culture. unique. Thus, each individual feel valued while feeling responsible. Answer to live with their community. The denial of a society against the need to be recognized (politics of recognition) is at the root of all inequality. in various areas of life.

Cultural understanding among experts must be at stake or disputed between a concept owned by a member with a concept that belongs to other experts. Multiculturalism is an

ideology and an ideology tool or vehicle to improve the degree of man and his humanity, therefore the concept of culture must be seen from the perspective of its function for human life. Education is considered the most appropriate vehicle to build awareness of multiculturalism. Because, in the ideal state, education should play a role. As a "spokesperson" for the creation of a free multicultural life fundamental to the co-optation of the state. It must be recognized that the multiculturalism of Indonesian nationality is not yet fully understood by all citizens as something given, god's destiny, and not human form factor

Plural society can not necessarily be expressed as a multicultural society, because there could be relationships between the strength of the community of cultural variants that are not symmetrical that are always present in the form of domination, hegemony, and contestation. The concept of a multicultural society is relatively new. Around the 1970s, multiculturalism first appeared in Canada. Followed by Australia, United States, United Kingdom, Germany, and others.

#### **a. Historical Roots of Multiculturalism**

Historically, since the fall of president suharto from his power then followed by a period called the "era of reform", Indonesian culture tends to disintegrate. In the view of azyumardiazra, that crisis monetary, economic, and political beginnings in late 1997, in turn, have also been there is a socio-cultural crisis in the life of the nation and state.

The fabric of society is torn apart due to various crises. Hit

the community. The widespread socio-cultural crisis can be witnessed in many forms. Disorientation and dislocation of many of our society, for example, disintegration of social politics derived from the euphoria of almost complete freedom; the cessation of social patience (social temper) in the face of the reality of life it is getting harder so that it is easy to run amok and commit various acts of violence. And anarchy; declining respect and compliance with law, ethics, morals, and social support; the spread of narcotics and social diseases is increasing. Others; continued conflict and violence that is sourced or at least nuanced political, ethnic, and religious as occurred in aceh, west and central kalimantan, maluku central sulawesi, and others. The spread of mcdonald's culture, as well as other instant foods, thus, instant culture; the pervasive culture of telenovelas, which spread primitivism, violence, and hedonism, plagued mtvization, valentine's day, and now also pubs night among teenagers.

#### b. Multiculturalism and Its Spread

Although multiculturalism has been used by the founders of this nation to design Indonesian culture, for most Indonesians today multiculturalism is a concept that is still foreign.

The concept of multiculturalism here can not be equated with the concept of multiculturalism. Diversity of ethnic groups or cultures that become cirri plural society (plural society). Multiculturalism emphasizes cultural diversity. In the kingdom. Multiculturalism can not be separated from the problems that support this ideology, namely politics and



democracy, justice and the enforcement of law, employment and employment opportunities, human rights, cultural rights of the community and minority groups, ethical and moral principles, as well as the level and quality of productivity. In plural society, multicultural and minority societies in any pluralistic society, those who belong to the minority are always discriminated against. Some are legally and formally discriminated against, such as those who took place in south africa before it was reformed or during the dutch colonial period. And japanese occupation of Indonesia. Some are discriminated against socially and culturally. In the form of national and local government policies such as it's happening in Indonesia today. The struggle for minority rights may only succeed. If Indonesia's plural society we strive to be transformed into a society multicultural. Because in a multicultural society, the right to be different is recognized and appreciated.

### c. Indonesian Compound Society

Compound societies are formed from the union of tribal communities. Nation by national system, which is usually done by force (force) becomes a nation in the container of the state. Before the second world war, the societies of the colonies were examples of pluralistic societies. While after the second world war examples of compound societies include, Indonesia, malaysia, south africa, and suriname. A striking and critical feature of compound society is the relationship between national systems or national governments. With the people of the peoples, and the relationships among the peoples of the



tribes who are united by the national system. In the perspective of power, the national system or national government is the dominant, and tribal peoples of the nation are a minority. The relationship between the national government and the tribal community of the nation in the colonial society is always mediated by intermediaries, whose position this is in the dutch east indies held by other chinese, arab, and eastern foreign groups to market interests. While the sultans and kings or nobles are carried by bureaucrats (priyayi) used for the benefit of government and domination. Or entrusted to the nobles and priyayi to tribal groups a nation that is classified as backward or primitive. In a pluralistic society there are thus social differences, culture, and politics confirmed as law or as social conventions which distinguishes those who are classified as dominant opponents of the minority. In the dutch east indies society, the national government or colonists have military and police powers coupled with the force of law to impose its interests, namely exploiting natural resources and humans. In the structure of nationally applicable power relations, deep the dutch east indies have the most dominant group in the netherlands. The top layer, namely dutch and white people, is followed by chinese, arabs, and other foreign east, and then the bottom are those who belong to natives. Those who are classified as indigenous are classified again into those who are classified as having civilizations and those who do not know civilization or who still know primitive.

**d. Multiculturalism and Empire**

Multiculturalism is an ideology that emphasizes

recognition and appreciation of the distinction of cultural differences. Covered in the cultural sense are cultural advocates, both individually and in groups and it is directed against the ascriptive social groups, namely ethnic (and racial), gender, and age. This ideology of multiculturalism joins hands to support each other. With the democratization process, which is the kingdom of the perpetrator individually (human rights) in dealing with power and community or local people. So that the efforts to disseminate and implement and implement ideology of multiculturalism in a pluralistic Indonesian society, inevitably must be joined hands with efforts to spread and establish democratic ideology and nationality or nationality in a balanced portion. So that everyone in Indonesia later, will have an awareness of responsibility as a citizen of the Indonesian state, as a citizen of the nation and its culture, is classified as a certain gender, and classified as a certain age that will not be arbitrary to people or groups that belong to others of themselves and will able to logically reject discrimination and arbitrary discrimination by multiculturalism according to tariq modood in hoon, c. Y. (2013) is a term that is pull. It can be understood differently by many countries depending on the socio-political background that is accompanying the appearance of this term. As is the case with the united states, multiculturalism is politically used to recognize human rights and equality of citizens as a response to increasing claims to differences in groups, such as african ethnic groups, ethnic minority groups, women, gays, and so on. Unlike european countries, multiculturalism is the response that arises from the immigration of migrants from outside europe, from non-white

people entering the country.

The majority are white countries. In this case, multiculturalism is in the form of recognition of groups that are different groups in the public sphere and have a narrower focus that focuses on the consequences of immigration and the struggles of some marginalized groups. (modood 2013). Most countries in europe may have similar experiences with immigration, but the focus of policy multiculturalism can vary. In some countries, it could be racism and the legacy of colonialism becoming central; in some others, his attention may be on how to change the situation. These guest workers become equal citizens when previous conditions do not offer the opportunity to exercise democratic power (modood 2013).

Conclusions from various opinions multiculturalism is the response of a society or government to issues. Cultural diversity in a society, in addition to multiculturalism, has become an ideology for legitimizing the inclusion of ethnic diversity in the general structure of society including in the political structure multiculturalism is one of the designs of public policy to create national unity in a diverse. While pluralism according to furnivall in helmiati, h (2013) defines plural society. As "comprising two or more the presence of two or more different communities, living side by side" in one political unit, but not related to one another; division in the economy goes hand in hand with cultural division. A plural society is a society that has more than one distinct community (different languages, customs or social values embraced), which coexistence in a system of government such as royal or customary government, but between communities, one another is not interrelated or has

a blood relationship. Genealogically, each community runs its own social life as it meets the needs of each community.

Based on these different perspectives on multiculturalism and pluralism, Indonesia is more suitable as a pluralistic society, which has long had a different culture of life. Side by side with each other. Although <sup>30</sup> Indonesia is also a society of multiculturalism because of the struggle for human rights and the struggle for equality in various marginalities. So now the issues of diversity in the context of multiculturalism and pluralism are becoming. An inevitability in Indonesian society. This has an impact on the issue of cultural diversity, rights human rights, and relations between minority groups and the majority of states in the dynamics. The development of the Indonesian nation as a society of pluralism and multiculturalism. New Indonesia building from the results of reform or overhaul of the order of life of the new order is a 'multicultural society of Indonesia' patterned 'plural society. (suparlan, p. 2014). Indonesian society is characterized by diverse community life in various forms <sup>10</sup> of tribes, religions, races, and groups, but still in the unity of 'bhineka tunggal ika' <sup>18</sup>. According to <sup>18</sup> taufani, p., holillulloh, h., & adha, m.m. (2013) the term "bhinneka tunggal ika" was originally y. Showed the spirit of religious tolerance, then raised as the motto of the Indonesian nation. As the nation's motto the context of the problem is not only about religious tolerance <sup>18</sup> but much wider as commonly referred to by the terms tribe, religion, race, and inter-group (sara), <sup>18</sup> the motto is depicted under the Indonesian state emblem known as garuda pancasila. The coat of arms of Indonesia complete with the motto "bhinneka tunggal ika" has been



stipulated in the government regulation no. 66 of 1951 concerning the coat of arms.

The main reference for the realization of Indonesian multiculturalism is an ideology held by every society. Indonesia values differences and diversity both individually (person) and in-person the community is a multiculturalism society (fay 1996). Related to society multicultural such as the state of Indonesia has a culture and ideology that applies generally to the the whole nation of Indonesia, such as the ideology of pancasila as a form of the entire Indonesian culture in diversity of society. Indonesia in the development of the nation has made multiculturalism as the basis as stated in article 32 of the 1945 constitution which reads "the culture of the nation is a culture that arises as the fruit of the efforts of the Indonesian people. Entirely. Old and indigenous cultures that exist as cultural peaks in the regions throughout Indonesia, it is considered as the nation's culture. This shows that the culture of the nation is the result of the efforts of regional cultures, which are used as one (essence) of the culture of the nation, so multicultural society is an inevitability for the Indonesian nation. Multicultural society is a fact, the fact is increasingly mixed with the world's population. Able to put pressure on the education system of government, the established of economy will change. (baidhawiy, zakiyuddin. 2005). According to sugarlan, p. (2014) multicultural society can be achieved if. The concept of multiculturalism spread and understood its importance to the Indonesian nation, and there is a desire of the Indonesian nation at the national and local levels to adopt and become a guideline his life; (2) common understanding among experts on the

meaning of multiculturalism and building concepts that support it, and (3) efforts that can be made to be able to realize this ideal the nature of multicultural society. According to usman pelly in gunawan, k., &rante, y. (2011), multicultural society is talk about the peoples of countries, nations, regions, and even limited geographical locations such as cities or cities. The school consists of people who have different cultures in the kingdom. In essence, a multicultural society is a society consisting of various tribes that each has a different cultural structure. In this case, the community multiculturalism is not homogeneous but has heterogeneous characteristics in which patterns of social relationships among individuals in society are tolerant and must accept the reality of coexistence. Peaceful (peace co-existence) with differences attached to each social entity and political (gunawan, k., &rante, y. 2011). Multiculturalism is the main reference. The establishment of a peaceful multicultural society, a multicultural society is very likely to occur conflicts. Vertical and horizontal can destroy the community. For example, the dispute involving ethnic sentiments, races, groups, and also religions occur in various countries including Indonesia. It's like a poso conflict.

According to mahrus, m., &muklis, m. (2015) Indonesia is a multicultural society. It's proven in Indonesia has many ethnic groups that each have a cultural structure that different.

This difference can be seen in differences in language, customs, religion, art type, and others. A society is said to be multicultural if in that society has diversity and difference. Diversity and differences in question, among others, the diversity of structures and cultures rooted in different



standards of values, diversity of races, tribes, and religions, diversity of physical characteristics such as skin color, hair, facial expressions, posture, etc., as well as diversity social groups in society. In addition, cultural society can be interpreted as follows: (Gunawan, K., & Rante, Y. 2011) (1) recognition of the differences and complexities of life in society, (2) equal treatment of various communities and cultures, both of which are the majority of minorities. (3) the royal position in various diversity and differences, both individually or group and culturally. (4) high respect for human rights. People respect each other in differences. (5) elements of togetherness, cooperation, and life side by side peacefully in differences.

The idea of multiculturalism according to Taylor in Wattimena, R. A. A. (2011) is an idea to organize diversity with the basic principles of recognition of diversity itself (politics of recognition). This idea concerns the arrangement of relations between majority and minority groups, the existence of immigrant groups of indigenous peoples, and others (Parsudi Suparlan) revealed multiculturalism is an ideology that recognizes and glorifies differences in it is a kingdom both individually and culturally. Therefore, the concept of multiculturalism can not be equated with the concept of ethnic diversity or tribal culture. The nation that characterizes plural society, because multiculturalism emphasizes culture in the kingdom. Concerning social conflict, multiculturalism is a new paradigm in efforts to re-knit human relationships that later always live in an atmosphere full of conflict.

Simply put, multiculturalism can be understood as a concept of cultural diversity and complexity in society.

Through multiculturalism people are invited to uphold tolerance, harmony and peace are no conflicts or violence in the currents of social change. Even though being in a different of the social system based on such thinking, the paradigm of multiculturalism. It is expected to be a solution to the social conflict that is happening today. Thus, the essence of multiculturalism is the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences. While the focus of multiculturalism lies in understanding life full of socio-cultural differences, both individually as well as in groups and communities. In this case, the individual is seen as a reflection of social and cultural unity. For Indonesia, multiculturalism is a strategy and social integration in Indonesia where cultural diversity is properly recognized and respected. So that it can be functioned effectively in addressing every issue of separatism (secession) and social disintegration. Multiculturalism is teaching the spirit of unity or unity that will most potentially be to give birth to strong unity,

#### e. Various Multicultural Societies

The diversity of cultural structures in society makes multiculturalism divided into several forms (see hasan, a.m. (2016) and mubit, r. (2016)), namely: (1) multiculturalism isolation. This type usually runs life autonomously and engages in interactions that know each other. These groups essentially accept diversity, but at the same time. They seek to maintain their culture separately from other societies generally. As an example, the kajang people in bulukumba regency are still

isolating themselves and maintaining their culture from outside cultures, while still accepting the diversity of other societies. It's like interacting <sup>1</sup> with other people. (2) accommodative multiculturalism, has a dominant culture, which makes certain adjustments and accommodations for the cultural needs of minorities. Accommodative multicultural societies formulate and implement culturally sensitive laws, laws, and provisions, and give freedom to minorities to develop / maintain culture. On the contrary, minorities are not opposed to the dominant culture. For example, the javanese in p<sup>1</sup>olopo area. (3) autonomous multiculturalism. In this model, the main cultural groups strive for equality with a dominant culture and want an autonomous life within a collectively acceptable political framework. The main principles<sup>1</sup> of group life in this type of multiculturalism are to maintain their way of life. They have the same rights as the dominant group. They also oppose the dominant group and we strive to create a society in which all groups can exist as equal partners. For example, feminist groups that fight for gender equality. (4) critical/interactive multiculturalism, this type of multiculturalism occurs in plural societies<sup>81</sup> where the group is not very demanding autonomous life, but more demanding the creation of culture.

A collective that affirms their distinctive (distinguishing) perspectives. The dominant of group is certainly rejected, even trying to forcibly implement their dominant culture by the culture of minority groups. For example, lesbian, gay, bisexual, and transsexual (lgbt) as a minority group that wants to be recognized by the majority group or the wider community, as a group that wants to get the same treatment as the group others.

(5) cosmopolitan multiculturalism. Life<sup>1</sup> in this kind of multiculturalism seeks to erase all sorts of cultural boundaries to create a society to that every individual is no longer attached to. A certain culture. Could also be the opposite, that each individual is free with cross-cultural lives or develop each other's cultural life. For example, life in the city of makassar is living side by side with a different culture.

#### f. Causes<sup>1</sup> of Multiculturalism

All the nations in the world are multicultural. There is a multicultural society. Add value to the nation. Diversity of race, ethnicity, ethnicity, or religion becomes its characteristics, as the Indonesian nation is unique and complicated due to the<sup>34</sup> plurality of the tribe nation, religion, nation, or race. Indonesia's multicultural society is a society that is based on the ideology of multiculturalism or the multicultural bhinneka tunggal ika, which underlies the structure of Indonesian society at the national and local levels. Reflecting on a multicultural society in Indonesian people, we will study the causes of the formation of a multicultural society.

The motto bhinneka tunggal ika could be a "monument" to how much the nation is. Inhabiting the region from sabang to merauke is indeed a plural, plural, and diverse. Compound means consisting of several parts that are unity, and plural means more than one, while the variety of meanings is colorful you can imagine how the Indonesian people are. It might be like a rainbow. The rainbow will look beautiful when various elements of the color can be united as well as our nation. Indonesia will be a peaceful nation and prosperous when the



tribe and all elements of its culture want to tolerate forming one unity we aspire to the diversity of ethnic groups and cultural differences instead of being obstacles but the glue of the achievement of Indonesian unity. However, the fact proves that no forever the diversity of culture and society can make it a rainbow. <sup>1</sup>Diverse culture and society are considered the main drivers of new problems for the nation. Indonesian diversity has the potential to cause new problems (nurdinhasan (2011) as next. (1) diversity of ethnic groups. India is one of the countries in the world that has there is a great wealth of culture. <sup>1</sup>The reason is the existence of hundreds of tribes. Living and growing in various places in Indonesia. We can imagine what it will be like. If each tribe has character, customs, language, customs, etc. The complexity of those values, norms, and habits for the people concerned may not be. Become a problem. New problems arise when the <sup>44</sup>tribe has to interact socially with the tribe. Another nation. (2) religious diversity. The location of the archipelago in the cross position between the two oceans and continents, clearly has an important influence on the emergence of diversity of peoples and cultures. Supported by the potential of abundant natural resources, Indonesia is targeted. Shipping and world trade. <sup>1</sup>Major religions also emerged and developed in Indonesia, with several different adherents. Harmony between religious communities becomes the dream of almost all people because no religion teaches hostility. (3) racial diversity. One the impact of the open geographical location of Indonesia, many outside nations can enter and interact with the Indonesian nation. For example, descendants of arabs, indians, koreans, chinese, americans, and others. With history, i can tell

you how it came from. These foreign nations do not only live and live in Indonesia, but it is also able to develop hereditarily to form social groups in our society. They interact with indigenous people from time to time. Views on multicultural society Indonesian people have a religion and belief in god almighty. Each religion and belief have different ways of worship.

About differences in identity and social conflict appear three groups of viewpoints that developed (Gudharto, s. (2012, Isnaini, m), namely: (1) primordialism view. This group considers differences derived from genetics such as ethnicity, race, and religion are the source of the main birth of conflicts of ethnic and cultural interests. (2) people's views of instrumentalism. According to them, other tribes, religions, and identities are considered as tools that are used by individuals or groups to pursue larger goals in material form neither non-material. (3) the view of constructivism. This group assumes that the identity of the group is not rigid, as the primordials imagined. Ethnicity for the group can be processed to form a network of social relations. Therefore, ethnicity is the source of the true wealth that humans have to know each other and enrich the culture. Equality is a gift and different is blessing. This fact makes it a challenge. It is new for the nation to create a peaceful multicultural society.

#### **g. Impact of Diversity in Society**

Diversity in society can be viewed from several things, such as race, ethnicity, religion, and type of gender.



## 1. Race

The distinction of society based on race can be based on differences in physical characteristics. It's a biological concept, not a culture. The characteristics expressed in racial differentiation are declining characteristics. Regarding racially-based differentiation, many problems arise from it. In the age of imperialism and colonialism, social differentiation based on race is used to measure height. A person or group in society. These cases, among others, are as follows. Apartheid politics in south africa. These apartheid politics was run by the british ruling government. At that time, he was in power over south africa. They think that whites are higher. From black people. The political exercise of racial discrimination in the united states. Racial discrimination in the united states is not apply only to the indians but also to the blacks (negroes) whom they were sold as slaves in the united states. They are considered a despicable lower-class society. It deserves to be treated arbitrarily. There are many black people. They were enslaved and sold by whites. The politics of discrimination has also come under fire. From the people of the world until this politics ends. Racial discrimination in germany. Racial discrimination in germany occurred when germany was under rule. Hitler who was of aryan descent considered that the race was the highest position in the world. For this reason, the germans (aryan race) must be the leaders of nations around the world. The parties who are victims of the political implementation of racial discrimination in germany are not black people but jews. At that time, the Jewish community in germany was completely suppressed and victimized by hitler's government policies.

Hitler thought that the defeat and destruction of the economy in Germany were caused by Jews and "Sultry" with the presence of these people in Germany. For this reason, Hitler planned to kill the Jews from Germany. Many Jews died in captivity concentration camps. The emergence of the above case is motivated by a mindset that considers that the Whites (Caucasoid race) are superior to other races. This assumption in addition to being misleading also caused suffering to other communities for many years. The assumption is damaging to the characteristics of race, namely distinction based on physical characteristics but confused by spiritual characteristics. The notion that the white race is higher, more advanced, and more sublime than other races is clear. Wrong and contrary to humanity. This assumption developed in the age of imperialism and colonialism in which at that time the European nations controlled and colonized the nation and others in the world. Presumption of the physical and spiritual superiority of the white race over other races was corroborated by reactionary scholars who were a reaction to the popular upheaval that began to shake many power systems in Western Europe.

## **2. Ethnic Groups**

The diversity of ethnic groups is a distinction of society based on culture. According to Coentjara (1974:73) race is a class of people who are bound by consciousness and identity. In cultural unity. These consciousnesses and identities are often strengthened by the unity of language equations. Each of the cultures of the tribe has a distinctive pattern that will be seen. Clearly by people outside the group. In reality, the

concept of more tribes is complex because the limits of human unity that feel bound by the uniformity of culture can be expanded and narrows depending on the circumstances. The distinctive personality of each of these tribes is strengthened by the language of the region. When viewed from the definition of ethnic groups, the Indonesian nation has many the tribe. As a result, Indonesia has many regional languages, customs, traditional houses, traditional clothing, typical regional food, marital customs, regional arts, and other cultural elements. Tribal diversity in the nation and culture should not make us fragmented so that it is easily influenced culture of another nation. Do not as a citizen feel the highest culture compared to other peoples. Tribal diversity should be used as the capital of the nation's wealth. Indonesian. Diversity is a wealth that must be preserved. We must feel one nation, one nation. Language, and one homeland. Thus, between tribes our nation must build friendships and family. This attitude, among others, is indicated by the following attitudes:(a) respect for others as if we respect ourselves; (b) recognize equality of dignity, degree, and human dignity; (a) be polite and friendly to everyone; (c) realize that all human beings are brothers; (d) does not discriminate between people because of the tribes, customs, languages, and religions that different in general, ethnic groups in Indonesia can be distinguished based on language and customs. Language differences can be seen in the number of regional languages used by the tribes in the region. Indonesian. Meanwhile, differences in tribal customs are seen in the system of marriage, customary ceremonies, customary law, and other customary differences in religions the government of Indonesia

recognize and develops five religions, namely Islam, Christianity, catholicism, hinduism, and buddhism although there are still various beliefs that want to gain recognition by government as a religion. This condition is very vulnerable to conflict and disintegration. Indonesian nation. Although the Indonesian nation consists of various religions, it should still be united as in the motto *bhinneka tunggal ika*. The Indonesian people have a tribe that spread from sabang to merauke with a diverse culture as well. With that difference in carrying out faith and fear of god, every religious person is required. Respect each other. Believers should not insult each other against followers of other religions. As citizens, we strive to foster and develop tolerance among people. Religious. We should avoid and stay away from the following. (a) excessive fanaticism, is the attitude of not wanting to respect followers of other religions and believers in god who are supreme, even hostile to him. (b) the attitude of mixing religious teachings with beliefs or other teachings.

We have to build cooperation. Interreligious. Cooperation between religious people is to respect good people who are as religious. Nor is it as good. In addition, to avoid conflict between religious people. We should be able to avoid mutual suspicion between religious people. The importance of building work equal among religious people koentjaraningrat (1974), namely: (a) the realization of balance and harmony in religious life in Indonesia; (b) the realization and guarantee of the trillions of life religion; (c) the stronger the unity and unity of the Indonesian nation; (d) the realization of mutual attitudes respect for other religious organizations or institutions;(e)

avoid conflict between religious communities; (f) the realization of mutual respect and exercise of rights and obligations, duties and authorities, and community responsibility. A plural society can not be equated with a society that has differentiation or high specialization. A society that has kinship units is a community that is divided into various groups that are usually groups based on lineage it is singular but has an institutional structure that is homogenous. Meanwhile, the community that has a high differentiation or specialization is a society with a level of differentiation and high function with many community institutions, it is complementary and mutual. Depends on each other. In such circumstances, mechanical solidarity is bound by consciousness. Collective or organizational solidarity bound by interdependence among parts of a social system is not easily developed in a pluralistic society.

#### **h. Things to Avoid in a Multicultural Society**

In building a multicultural society that gets along well and is united, some values should be avoided (Gunawan, K., & Rante, Y. (2011).), namely primordialism, ethnocentrism, discrimination, and stereotype. The explanation of each of these components is (1) primordialism. Primordialism means tribal feelings excessive considering his tribe to be the most superior, advanced, and good. On one side primordialism is a good thing because it wants to preserve the culture that exists in place. The individual was born, but also this attitude is not good to develop in a multicultural society. Like Indonesia because it is an embryonic form of conflict, if this attitude is in the citizens of a nation, it is less likely that they can accept the existence of

another tribe. Examples consider the makassar tribe better than the toraja tribe. (2) ethnocentrism. Ethnocentrism means attitudes or views based on their society and culture, usually accompanied by with attitudes and views that underestimate other communities and cultures because they consider culture is better by using its cultural measures. Examples give size a good language is based on your language. (3) discriminatory. Discrimination is an attitude that distinguishes the treatment of fellow citizens based on skin color, class, tribe nation, economy, religion, etc. This attitude is very dangerous to develop because it can trigger the emergence of antipathy towards fellow citizens, such as differences in treatment between the poor and rich people getting health care. (4) stereotypes. Stereotypes are conceptions of nature. A group based on subjective and inaccurate prejudices. Indonesia does have a diversity of the tribes and each nation has its characteristics. It's not right when the difference is exaggerated to form a hatred or stereotype for the tribe, such as.

Stereotypes for the makassar tribe as a rough tribe, even though not everyone who is makassar tribal there are rude people, some of them have meek souls.

Other opinions such as those expressed by hidayati, m. (2008) put the community modern Indonesia and a great task to build cooperation and mutual respect between the two and between the countries. A journey that invites differences to enter to promote differences and grateful for the difference, peace which is the fruit of the work of justice. In conjunction with political and legal actions, tolerance demands fair and impartial laws, law enforcement, and court and administrative



proceedings. Exclusion and marginalization can lead to frustration, hostility, and fanaticism. For people to have tolerant attitudes and actions, UNESCO advises countries to ratify human rights conventions existing internationally and draft new laws to ensure equal treatment and opportunity for all groups and individuals in the community. (Ghazali, A.M. 2017). Another thing with Hans placed more emphasis on dialogue in solving problems related to multicultural society. Hans Kung in Ahmad, H. A. (2016) no ordering of the world without a world ethic; no peace among the nations without peace among the religions; no peace among the religions without dialogue among the religions. It means that there is no successful world order if it is not equipped. With the ethics of the world; there is no peace between countries without peace between religions; there is no peace between religions without dialogue between religions. Diversity (heterogeneity) can not be avoided, especially in this era of globalization, even has become a thing. Intense in people's lives so it needs coaching so that a life rich with diversity continues to live harmoniously, tolerant, and respect each other's cultural, ethnic, group, and religious diversity.

#### **i. Complete Multicultural Societies in Various Paradigms**

The positivistic paradigm is a paradigm that emphasizes the role of social structures in shaping social reality. Multicultural society as a reality is shaped by the dominant social structure in society such as norms, rules, societies, institutions, or government, understanding multicultural society as an inevitability can be created in an order. Balanced community

life through the role of government, society, state, or institution education in providing a top-down policy. Various policy approaches as stated by gloria boutte (1998) multicultural education is the process through three stages of multicultural growth that can be carried out in educational institutions. These stages embrace the involvement of various parties to provide education multicultural to every student.

### Conclusion

Multicultural society has become a typical <sup>63</sup> of the nation more specifically in Indonesian society, and it has been discussed in various activities, seminars, discussion forums as well as in the environment. Academic. However, sometimes multiculturalism is not appropriate to use, even in society. Multiculturalism is often equated with a pluralistic society. But according to the second author. It has different historical meanings and meanings from each other, although both equally talk about diversity. Because it has a different concept the concept of society multiculturalism and the concept of pluralism need to be studied more deeply to find conformity with the context of Indonesian society. Furthermore, to get a management design more comprehensive diversity in maintaining a balanced <sup>56</sup> society (equilibrium) in unity 'bhineka tunggal ika'. So, the essence of multiculturalism is the willingness to accept other groups. Equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences. The design of multicultural societies can be studied using positive, postpositivistic, critical, and poststructural as an integrative one.

## **B. QUIZ**

- 1) What factors create the multicultural?
- 2) Describe what potential problem will be raised because of various cultures!
- 3) How is the concept of multicultural in Indonesia?
- 4) Is it important to conduct multicultural education?
- 5) What is the challenge to build up a multicultural society?

### **Assignment**

See the following picture please describe why you feel comfortable to live in a different society!



## Chapter 7

# ACCOMODATING TO LOCAL CULTURE



### A. DEFINITION OF CULTURE

**I**slam as a universal religion has an adaptive-accommodative nature to grow and develop in all places and times. The influence of locality is difficult to avoid in religious life, even when dealing with local traditions, the universality of Islam is maintained. This is an indication that cultural differences are not an obstacle to realizing the goals of Islam. Islam was born in an Arab land, but that does not mean it is tied to Arab culture. Islam can always adapt to all its social environment, dynamic, actual, and accommodating to the local culture.

Culture is a result of power-free and a double man like the world, covering things that are ma'nawi (Immaterial) and Maddi(material), real and unreal objects, Malmusahand Ghairumalmusah (palpable) and it's not palpable). Essentially, culture (Tsaqafah) is declared as a product of Human reason and consists of Various patterns, behaviors steady, thoughts,

feelings, and reactions that are obtained and mainly derived from the symbols that make up his achievements from groups of people.

Culture is everything that contributed to Soul development and construction. One of the meanings of culture (tatsqif) It's construction. If civilization is the construction of reality with Something, culture is the construction of the human soul with thought or reason. While Culture has an important meaning. for a society. Culture arises Because of people and interactions with each other Humans. The result of culture It is in the form of material objects that Value and things that are essential such as tradition, ideals, understanding attachment to the value.

Culture is the creativity of man, then in it attaches such diversity. It is human diversity as the creator. Diversity of creativity Human beings are called culture. It is a logical consequence of Human diversity and the people. For example, gender, language, race, ethnicity, nation, and other natural groups. It was born as a result of the interaction. individuals or groups with a group, in the middle of the community with values that are believed. Culture, in general, can be Influenced by internal factors or external. The concept of culture brought Islam has an interaction. Between a profane human being with the sacred God is again transcendental, In addition to the necessity of a relationship between each other and the environment naturally. In other words, it's a reality. Islam was formed through imagination. Muslims against their faith and against the values that become A common belief in all This relationship is to face challenges to the external environment. See the cultural concept above It can be understood by the culture. plural value, each region will Have cultural differences. This is it Which makes policy differences. law, political policy, policy Economics, and even policy in the context of fiqh. Culture is reality. A life that is impossible to deny. by man,



religious differences, tribal differences, language differences, Differences in life patterns, differences in Tradition, and even ideological differences. So, how is Islam? Islam is a Cultural producer, not even just local culture, but the natural culture of the universe universally, even if on the one hand, Islam is also sometimes reformed, reconstruct, and has even been revolutionized by the culture that has been It's in a situation. The very Culture of Indonesia Famous is gotong-royong culture. In this case, the soul This togetherness greatly affects Family law legislation<sup>94</sup> in Indonesia. In terms of common treasures never Known in Islamic law. But in the compilation of Islamic law, this is impeached. Although not explicitly mentioned, this Very significantly influential.

#### **a. Islam's Response to Culture**

The Prophet said "Whoever pioneered in Islam is a good habit, so it Gaining that good habit and the reward of those who do it. after him without reducing a little and their reward. And whoever is Pioneering in Islam a custom. The sunnah expression in the hadith in the Above language can be interpreted as a procedure, custom, custom, or Attitude. God responded very much. Positive servants who are creatively Forming a positive culture in Islam However must be following the law of God is In the Qur'an and the universe. Because the positive culture will be reciprocated. with individual reward and reward. A collective of those who follow that culture. Islam in principle forbids the ummah only has the<sup>62</sup> ture follow, even taqlid Just like a culture, As God said." and If you obey most of the people on this earth, they will lead you out of the way. God. They are nothing but Follow the thoughts, and They are nothing but lies. (Against God) (Surat al-an'am verse 116). So did the Prophet It's a joke: "He said, "You will follow. The habits of those before you Inch by one, after all as a result, until they walk. entering your lizard pit Will follow him. We (friends)



"Are they Jews and Nashrani? The Apostle replied, "Who else? (HR. Bukhari in the Book of Bada' al Revelation)

The verses and hadiths above are very clear. Indicates that Islam Give great motivation to Muslims to optimize their mind to produce culture (in this context law) Good and fair, so that when the law policy is implemented then the Legislators of this law have a promise of a great reward from God swt. But if they Intentionally make a legal policy that is not under God's law the balance of nature will be Getting sins and rewards as the hadith above. This is what makes Islam Its washatiyah. It's an attitude of Diversity that is not stuck in extreme points. Through this attitude, At least be able to pick up every kindness from various groups<sup>6</sup>. I even accept any culture that is following the principles of Good in Islam. Related to accommodation Culturally, Islam is not necessarily Create an existing culture. It becomes a legal foundation and Legislation, but is there A process through which the culture is under sharia and nature or not? When it is contrary, Culture needs to be done some time. things; First, the tabdil process. (replacement) of the old culture with A new culture, like Islam Changing the culture of worship Idols and Polytheist Beliefs to become a monotheistic culture (tawhid) and Worship God. Second, the tajdid (reform) process It's a process of re-updating Concepts that already exist in culture Previously, the concept of the inherited hiliah that is not Give a woman an inheritance, will But Islam comes with change. inheritance format by providing Inheritance to women though It's not the same as men. It's also in Tajdid is a process of tarkhis (giving lightness from previous cultures) third, the tansikh process. (removal) is removing the total culture that exists without replacement or renewal, as mut'ah marriage is forbidden Without a substitute, liquor. It is forbidden by Allah SWT. Fourth, is the ta'kid process. (Strengthening and affirming) that is the existing cultural affirmation that It's good to do, for example. the path of the escort under the ubuwah line

(father) who was before Arabia indeed Men become the center of the family. That is how Islam responds. Positive culture, even when We think of the West as This cultural destroyer is not fair, because there are many Western cultures. following Islamic principles. Examples of how to research culture Great western, clean culture Outstanding, administrative culture and the others.

#### **b. Local Culture as A Source of Law**

Culture in the language of law Islam is often referred to as *urf* or '*Adah*. It can be defined that *urf* It's a situation, a speech, action, or provision that has been known to man and has become Tradition to implement or Leave it. Define differently in context *Urf* with a preferred word. 11 In *al-ta'rifat al-Jurjani* defines *urfit* as recognized by the soul with the testimony of reasoning and accepted by habit. While '*Adah* (habit) It is the habit of man. Based on reasoning and done over and over again. In the concept of the scholars' *ushul* divides *urf* into two things, that is, the *sahihurf* is a habit or culture that is permitted by Shari'ah, and *Urffasid* is a culture that is contrary to sharia. In this context, it's It can be understood simply, science *ushulfiqh* classifies *urf*with two criteria. While the law of *urf* is not including its law. In general, *urf* is intended to preserve the benefit of the people human beings and support the formation of Law and interpretation of some *nash*. Establishing *Urf* as the legal basis l(argument) can be rational as follows:

- 1) Shari'ah pays attention to the law of Causality. Shari'ah too Established laws based on habit. This is where the law comes from. *Qishash* is confirmed in shari'ah, because they can keep the good of the human soul.
- 2) There is an order with one standard show that sharia Takes into account habits. When No, then there will be a lot of standards in sharia standards in sharia standards

- 3) The welfare of the community is not It will be real without Looking at their habits. Sharia pays attention Well, it's a habit. Accounted for.
- 4) If the law does not Take into account habits, that means the law is not appropriate. With their ability, this is not permissible to shari'ah. lowering Islam to the state of fitrahHumanity, here's the need. Mediating between shari'ah and habits man, between revelation and reason People to create a thought A new one that can respond the benefit of human life even universe. The nature of this Islamic responsiveness was built by the Prophet when forbidding Khamr, forbidding Worshiping idols and shari'ah Other, Idols and shari'ah other. How the Prophet (peace be upon him) was so Be careful and gradual in doing It's done so that it's achieved. the success of da'wah in upholding the creed and the Islamic shari'ah at that time. There are many problems today. the establishment of laws and regulations, in which legislators are more Importance to subjectivityIntellectually and his interests from on the objectivity of humanity towards Good, so it happens. Policies that are not Responsive to the needs Community.

### **Conclusion**

From the description above it can be concluded that the Ummah of Islam should be Positive cultural producers, not just become a consumer of culture so that Islam can be a blessing to nature entire Culture should be cataloged with sharia and the universe in to produce the law Responsive and worth the benefit.

## B. QUIZ

# Multiculturalism and Globalisation

**ACTIVITY A** – Read the text below and decide which answer A, B, C, or D, best fits each gap. Circle the right option.

## Stirring the Melting Pot:

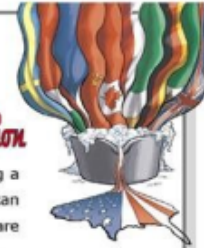
### How globalisation through cities heats up cultural aggression

By 2050, 70% of the world's 9 billion people ...<sup>1</sup> in cities. Globalisation is creating a series of melting pots around the world. These are places where ancient cultures can build ...<sup>2</sup> each other or collide. New York, London, Sydney and Melbourne: these are places of liberty and 'free speech'. But these are also places of ...<sup>3</sup> cultural tension.

This kind of tension is demonstrated in many forms. Aggressive comments whispered or filmed on the train. Astronomical suicide rates among teens. The phrase 'I'm not racist, but...' and 'shock jocks' spreading cultural ignorance through the airwaves.

People direct ...<sup>4</sup> towards that foreigner who prays to an unknown god or 'stole' an Aussie job to make the ...<sup>5</sup> clothes they buy. But are these people in the vocal minority, or outspoken representatives of the majority?

Globalisation unites diverse cultures under one shared flag, encourages once oppressed groups to ...<sup>6</sup> and blurs the borders between micro-communities. This makes it is easy for underlying prejudice to simmer and erupt. When a 'minority' group causes the melting pot to spill over, the city's western middle-class, news media spins a story ...<sup>7</sup> for the highest ratings, exacerbating this ...<sup>8</sup>.



<http://vibewire.org/2013/06/>

- |    |                      |              |                 |                |
|----|----------------------|--------------|-----------------|----------------|
| 1. | a. are going to live | b. will live | c. are living   | d. live        |
| 2. | a. beside            | b. besides   | c. each side    | d. on the side |
| 3. | a. heating           | b. heat      | c. heated       | d. heater      |
| 4. | a. hates             | b. hatred    | c. hated        | d. hating      |
| 5. | a. priceless         | b. pricing   | c. under-priced | d. overpriced  |
| 6. | a. speak up          | b. speak out | c. speak for    | d. speak with  |
| 7. | a. hidden            | b. unplanned | c. unsuitable   | d. tailored    |
| 8. | a. pride             | b. animosity | c. prejudice    | d. privilege   |

# COOPERATION



### A. DEFINITION OF COOPERATION

**O**ne of the praxis of Pancasila in social relations of life is cooperation. This description aims to show that cooperation culture as a value (Morals/ values) has philosophical roots in academic studies. It is shown that in culture, Cooperation is attached to social capital values that are necessary for progress and prosperity of the community. Third, briefly examine the situation of social interaction in contemporary society. Focus on the language is directed that these days, People are indicated to be experiencing social chaos. Because social relations leave the spirit and the values of cooperation. What needs to be done to strengthen again Cooperation culture as social capital in achieving shared prosperity. Cooperation is as the implementation of Pancasila. Historical records of moments of independence in Indonesia when the leaders of the nation are to formulate the basis of an independent Indonesia, there is an important learning that should be noted that Pancasila was

born through a participatory democratic process. Deliberation and consensus. Cooperation is a culture that has to grow and develop in the social life of Indonesian society as cultural heritage has existed for generations.<sup>10</sup> Gotongroyong It is a form of community group cooperation. to achieve a positive result of that goal to be reached by consensus and deliberation together.

Cooperation appears on impulse Passion, awareness, and passion for Do and suffers the consequences of works, especially those that, together, simultaneously and in groups, without Thinking about and prioritizing benefits for himself, but always for happiness. Together. In dividing the work, each member receives and receives their parts are to the place and nature of his work contributions, as collected in the term Every individual who holds the principle and understands the spirit of cooperation is consciously willing to Let go of selfishness. Social interaction with non-economic background interests or rewards. Cooperation is a dynamic understanding, which describes a joint effort, a charity, a work or a joint work, or a help struggle. It is the charity of all for the benefit of all. or the hard work of all for happiness together. In the principle of cooperation already the consciousness of spiritual work as well as physical work in a joint effort or work which contains in it, awareness and attitude of the soul to put and respect for work as completeness and Jewelry of life.

With the development of the order of life and livelihood of Indonesia according to the times, cooperation is It is a principle of life and livelihood. Indonesia is native to its community. Simple things bloom into Pancasila. The cooperation Principle is attached to values of divinity, deliberation, and consensus. Family, justice, and tolerance (fairly humanity) which is the basis of the view of living or the cornerstone of the nation's philosophy Indonesian. Observing the principles contained in cooperation is attached to the



aspects contained in social capital. Social capital in conceptional is characterized by the presence of individual willingness to put the common interest first. Encouragement of willingness (insyafan and awareness). It can grow cumulative energy to produce performance that contains values social capital.

**a. Contemporary Society and Culture**

These days, the social interactions of people in Indonesia can be described as experiencing a situation of social chaos. This social chaos is similar. the anomie concept is used by Durkheim, to describe the condition of relations between communities or individuals where consensus weakens, shared values and goals soften, losing grip on norm values and the moral framework, both collectively and individually. This happens because of social change. It went so fast that it happened. disorientation of values.

In recent decades, slowly but surely most of the order of life. Economic, socio-cultural, and politically possessed styles of living consumerism (existing consumption)<sup>34</sup> and freedom are almost without control. This phenomenon is also characterized by an increasing Desire for power and matter. Cooperation seems to only function as a Mere symbol. Frequently discussed but less Practiced in the social relations of life community. There was even an attempt to Get rid of it because it's considered inappropriate anymore. with the demands of today's life. To adjust to changes according to instructions New values require a constitution and New norms. Many changes are Done with full awareness, but enough Many changes have been made outside of consciousness. because there is an insistence on the political interests of certain parties (agents) through various economic, and social institutions, cultures, and politics.

Facing a wave of life change due to the grinding of the flow of foreign cultural influences needs to There is a power

(social energy) that can It leads to the formation of moral commitment. by bringing up movements that attempt to free oneself from the constraints of hegemony Foreign cultures have destroyed social cooperation. The values of False consciousness need to be doubted by re-creating collective consciousness which relies on the values of social cooperation put that man is a social creature that needs rules moral (ethical norms), cooperation, mutual trust, and Networking. On that basis, it is necessary to develop values or norms that contain moral values (divinity) that can be used as moral values. the footing of acting behavior in the system of association everyday politics such as upholding the values of humanity (humanity) by not Hurt each other (by taking action) Violence) on others. prioritizing dialogue/communication and deliberation to avoid the nature of wanting to win alone, keep unity on the principle of plurality over willingness to cooperate and mutual respect, and fair by avoiding abuse.

Awareness to apply these principles in social relations is important. Done to build awareness. Collective morals are based on values and social capital attached to gotong-royong culture. Whether cultural (traditional) support can still be Preserved for the future? Deep people are affected by foreign (liberal) ideologies the cultural base tends to weaken. Interests A moment is sometimes more prominent than idealistic values in achieving goals together. The innate ability of cultural values may still be expected to be a means. Bringing about collective awareness. Remnants of value based on local wisdom and cooperation It is still found in people's lives. Many local institutions can be utilized. to strengthen the cooperation culture, such as Neighboring Pillar (RT), (RW), Village, Village Consultative Institutions (BPD), and institutions in Other locales. This local formal institution should be strengthened its role in the development process local community. Through local institutions, That's the social capital of cooperation values

can be grow and develop into social energy movement in strengthening social cohesion. Besides, in the formal institution of the local, informal institutions can also be used to strengthen the cooperation culture Existing in the local community. For example, in Java, there are institutions, jimpitan; at Maluku, there is a tradition of Pelagadong; In Tapanuli there are customs. Dalihan Na Tolu; in Minasaha there is Mapalus; in Bali, there are Sekar, Banjar, and every ethnicity in this archipelago found an informal social institution that has been having applied the values of cooperation and democracy based on consensus and deliberation. To achieve that, it is necessary to create an atmosphere. social that opens the opportunity to strengthen again cooperation culture. One of the efforts that can be taken is to increase the ability (capacity building) and emphasizes autonomy (independence) of the local community in taking a decision, local self-reliance partipatorist (democracy), through empowerment and the learning process. social. This can be interpreted as a systematic effort. Planned to improve capabilities as well as Give authority and authority to local communities so that they Can decide democratically participatory by prioritizing consensus and deliberation What it takes to improve your life to improve well-being. Mix External forces need to be adjusted. with the situation and condition of the community.

### **Conclusion**

The above language leads to understanding that cooperation has grown and developed in our society for a long time. In cooperation culture attached values substance of social capital. As a social capital, cooperation can be used as a reference and handle in Achieving the progress of a nation. That means when the community still upholds the principle of cooperation as social capital is easier. in achieving progress together. On the other hand, when cooperation values

contained in Social capital are no longer held and References in the community and the community maybe we will have difficulty because social energy can be wasted and potentially hindered Achieve the goal of mutual progress. It can even Trigger social chaos. Then it's time for cooperation culture to return strengthened and used as references and reference in national life. One of the efforts that can strengthen local social institutions has been based on values. Togetherness, upholding morals/ethics, Honesty, and trusting each other as an entrance towards revitalizing (revitalization) of cooperation culture

#### **A. QUIZ**

- 1) How does the implementation of cooperation in your daily life?
- 2) What is the essence of cooperation according to Islam?
- 3) Mention some examples of cooperation in your environment?

# NATIONAL COMMITMENT



**S**trengthening national commitment can grow a nation into a great and valuable nation. The Indonesian nation is great and has the potential and capacity to become an advanced and united nation. We all indirectly already love this country.

Of course, we all also have hope that this nation becomes a modern, advanced, independent, and democratic nation. But how committed are we to making it happen? That's what I mean by national commitment.

### A. UNDERSTANDING NATIONAL COMMITMENT

National commitment is the attachment with full responsibility to be loyal and foster self-awareness as the Indonesian nation. A country cannot stand tall and achieve the ideals and expectations of its people without a consistent national commitment of citizens. Therefore, cultivating the spirit of nationality is very important. What does the real form and form of strengthening national commitment look like?

**a. The Spirit and Commitment of The Founders of The Country**

First, we can learn it from the founders of the State who are good examples of people who have a strong spirit in making change, namely the change from a colonized state to an independent state and on par with other countries in the world. If we mean more about the spirit and commitment of nationality, the founder of the state has a very high soul, spirit, and values towards the nation and state. Soul, spirit, and commitment in the struggle for independence in 1945 are also referred to as the values consisting of: Fear of God Almighty, Soul, and spirit of freedom, Nationalism, Patriotism, A sense of self-respect as an independent nation, Unyielding and unyielding, Unity and unity, Anti-occupation and colonization Believe in yourself and/or believe in your strengths and abilities believe in the glorious future of his people High idealism Brave, willing, and sincere in sacrificing for the homeland, nation, and state Heroism Solidarity, equality and togetherness High discipline Tenacious and steadfast in the face of all sorts of threats, challenges, obstacles and distractions

**b. Examples of National Commitment**

Some examples of realizing the behavior of spirit and national commitment and life are as follows, Love of the homeland, building associations, Willing to sacrifice, enriching cultural knowledge in maintaining the Republic of Indonesia Always applying the attitude and behavior of maintaining the unity of NKRI. Here is an explanation of each attitude in realizing the commitment of unity and unity of love of the homeland according to the Ministry of Education Team (2017, pp. 142-144).



**c. Love of The Homeland**

The love of the homeland and nation can be manifested in various things, including the following.

- 1) Maintaining the security of the country's territory from threats coming from outside and from within the country.
- 2) Maintain environmental sustainability and prevent environmental pollution.
- 3) Cultivating natural wealth by maintaining ecosystems to improve the welfare of the people.
- 4) Diligently learn to master the science of various disciplines to be devoted to the state.

**d. Building Unity and Unity**

Actions that demonstrate efforts to build unity and unity, among others as follows. Respect for human beings. It doesn't discriminate between humans.

**e. Friendship Between Nations**

Learn your own culture and understand the culture of other regions. Extending association for the sake of unity and unity of the nation. Understand and feel the sadness and suffering of others.

**f. Willing to Sacrifice**

Willingness to sacrifice in maintaining the integrity of the Republic of Indonesia can be done with the following things.

**g. Sacrifice with Energy or By Working.**

Sacrifice by contributing thoughts for the integrity of NKRI. Sacrifice to refrain from doing anything that harms the nation and the country. Sacrifice with the property owned for the success of the nation and country.

#### **h. Cultural Knowledge in Maintaining NKRI**

The era of globalization characterized by the development of advances in science, technology, communication, and information has driven changes in aspects of human life, both at the individual level, the group level, and the national level. To face and utilize it as much as possible, we need careful planning including the following.

Readiness of human resources (HR), especially readiness with the knowledge possessed and ability. Socio-cultural ability to create a competitive atmosphere in various sectors of life. Security readiness, both domestic and foreign/regional political stability.

In the field of national defense, such progress greatly affects the pattern and form of threats. Threats to the sovereignty of countries that were originally conventional developed into multidimensional (physical and nonphysical), both from abroad and from within the country. Attitudes and Behaviors to Maintain the Unity of NKRI Here are some attitudes and behaviors to defend NKRI. Maintaining the territory and wealth of the Indonesian homeland means maintaining all the natural wealth contained in it. Creating national resilience means that every citizen maintains the integrity, and sovereignty of the country and strengthens the unity of the nation. Respect differences in ethnicity, culture, religion, and skin color. Maintaining commonness and togetherness, namely the commonness of having a nation, the language of unity, the homeland, the ideology of Pancasila, the 1945 Constitution, and the Red and White Saka.

Having a spirit of unity that is insightful Nusantara, namely the spirit of realizing unity and unity in all aspects of social life, both natural and social aspects related to community life. Obey the rules, because the regulations are made to regulate the life of the nation and state so that Indonesia becomes better. Unitary State of the Republic of Indonesia to be

proud let alone strengthen national commitment, of course, we must know our nation better, namely the Indonesian state. In the book *Four Pillars of National and State Life* (2012) it is explained that Indonesia comes from the Latin *Indus* and *nesos* meaning India and the islands. Indonesia is the designation given to the islands in the Indian Ocean.

So, we are the Indonesian nation, a nation that is in the Indian Ocean and consists of many islands that unite and form the Unitary State of the Republic of Indonesia.

**i. The Unitary State of the Republic of Indonesia**

As a Unit Indonesia is a political, security, economic and socio-cultural unity. Article 1 paragraph (1) of the Constitution of the Republic of Indonesia of 1945 states "The State of Indonesia is a Unitary State, in the form of a Republic" and Article 37 paragraph (5) affirms "Specifically regarding the form of the Unitary State of the Republic of Indonesia cannot be changed".

- The unity in question can be viewed from 4 aspects, namely politics, security defense, economy, and socio-culture.
- Indonesia as a Political Entity. As a political entity, the Unitary State of the Republic of Indonesia places Pancasila as the foundation and philosophy, and ideology of the nation that underlies guides, and directs the nation toward its national goals of the country.
- Indonesia as a Unitary Region. The entire territory of Indonesia with all the contents and wealth contained therein is a unity of territory, container, living space, and unity that is absolute for the entire Indonesian nation and is capital and common property.

- Indonesia as a Unit of Defense and Security. Every citizen has the same rights and obligations in the framework of defending the state and nation. Any threat to an island or an area is essentially a threat to the entire Indonesian nation.
- Indonesia as an Economic Union. The wealth of the archipelago both potential and effective is the capital and mutual property. The needs for a daily living should be available evenly throughout the country.
- Indonesia as a Social and Cultural Unity. Indonesian society is all one, the life of the nation must be a life that is compatible with the existence of the same level of community progress, equally and balanced, and the harmony of life that goes hand in hand with the progress of the nation.

**j. Maintaining the Integrity and Success of the Nation**

Surely one of the real forms of strengthening national commitment is to maintain the integrity and glory of the nation, not just love it without doing anything. Moreover, there are various threats and challenges in maintaining it.

The challenge of maintaining the integrity and glory of the nation can come from home and abroad. Lazy, corruption, rebellion, and economic crisis are challenges that come from within and must be faced by all members of society.

Physical colonization at this time is very unlikely to occur, but external threats that are nonphysical such as lifestyle, and the coming of teachings that are not under Pancasila are very likely to occur. Therefore, the attitude of defending the country also still needs to be raised in filling this independence.

## QUIZ

- 1) What can you do to strengthen your nationalism?
- 2) Why must we increase our national commitment?
- 3) Give some examples of national commitment in your daily life?
- 4) The following picture reflect the..... pillar of Pancasila



- 5) Give 5 examples the implementation of the fifth pillar of Pancasila!

# EQUILIBRIUM



### A. DEFINITION OF EQUILIBRIUM

**A**mong the most prominent characteristics of Islamic moderation is the balance between fixed things (al-tsawâbit) and things that change (al-mutaghayyirât), the balance between the text (al-nushûsh) and its purpose (al-maqâshid), the call to be tolerant and coexist with others, da'wah with wisdom (wisdom) and dialogue with goodness.

Cooperation in agreed matters, tolerance in differences, embracing without hitting, loving without hurting, respecting without berating, focusing on human values such as justice, deliberation, and freedom, and staying away from excessive attitudes in beliefs, words, and deeds.

Therefore, Islam prohibits extreme and excessive attitudes in religion. As the Prophet said, "Make it easy and do not be difficult, give good news and do not make people run away," [Al-Bukhari and Muslim]. He also said, "Beware of exaggeration in religion, for what destroys the people before



you are the excessive attitude in religion," [Hr. al-Nasa'i and IbnMajah]. Islam is a moderate religion with broad insights open to any renewal for the sake of progress, development, and rejecting stagnation, fanaticism, extremism, and violence.

Muslims themselves, in the Qur'an, are described as ummatanwasathan, people who are in the midst, moderates, or just people, "And we have made you (Muslims) of was Nathan and the choice that you be witnesses to human [deeds]," [QS. al-Baqarah: 143].

The meaning, in this context, is that Muslims are the people in the midst who bear witness to all mankind to establish justice and equality between them, set the scales and values for them, and decide their problems by saying "right is right" and "wrong is wrong".

Allah has chosen Muslims to be witnesses to the world, because they are the ummah of wasathan, the moderate, the just in any case. They are the best people because of their moderation and justice. Allah says in the Qur'an, "You are the best people born to mankind." Ali Imran: 110].

In this context, the meaning of "the best people" is "just moderate people". This shows that Allah almighty describes Muslims with two traits at once, namely "just people" and "the best people". Allah has made Islam a moderate religion and has commanded Muslims to be moderates who stand for justice, not only just to themselves, but also just to others.

Moderation is the realization of the principle of balance that underlies The Sunnah of God in His creation. He said, "Surely We created all things according to measure," [QS. al-Qamar: 49], that is, with the right size and scales, no less and no more, according to the order and will of Allah, and for the wisdom of His will.

He said, "And He has created all things, and He sets their measures precisely," [QS. al-Furqan: 2]. That is, under Allah's unchanging provisions, statutes, and sunnah. This balance,

which at the same time means equality, equality between all components and complementing each other.

God has set the scales for this universe, which we know and which we do not know, to organize life according to the Rabbani system which combines harmony and harmony, as well as between equality and balance, which asserts that moderation is the basis of cosmic order, and is one of the elements of creation.

Minister of Religion Lukman Hakim Saifuddin reminded the importance of Islamic moderation amid a pluralistic nation's diversity. at least tolerance and moderation are the fruit of a way of thinking, understanding, and perspective based on two basic essences, namely balance, and justice. So, whatever we look at, we must be balanced, we must not be extreme at one pole. Because in that way justice will be realized, then we will become tolerant and moderate," said the Minister of Religion in a written statement received by [Republika.co.id](http://Republika.co.id), in Jakarta, Thursday (April 3). 21/6).

According to the Minister of Religion, there needs to be a clear formulation regarding Islamic moderation because that is what will be carried everywhere. Islam has the same values for all Islamic organizations in Indonesia, such as respecting and protecting the dignity of women. "How to implement these values is different. We want to introduce Islamic moderation which has been around for a long time in Indonesia. So, we have to have a standard formula, for example, what causes Islamic moderation to emerge," said the Minister of Religion.

The Minister of Religion also invited the public to be careful in viewing the implementation of Islamic values which are very diverse and heterogeneous. He said that Muslims should respect the plurality and heterogeneity of Islamic values, as long as they do not violate basic principles. "At what point are we judged as being excessively extreme? If I consider it an effort of coercion. So here we have to be very careful where

the scope of moderation is. I do not agree with those who say that it is because of democracy that the notion of radicalism emerged and germinated," said the Minister of Religion. Lukman said that one must be careful whether with democratization the behavior of radicalism will increase or if the legal policies are not firm. "So don't blame democracy even though it's not perfect, but the essence of understanding Islam is respecting rights and opinions," he said. He also said lest we lose the context of the meaning of Islamic rituals in the archipelago which is attached to local wisdom.

Then, Moderation of religion does not mean moderating religion, because religion in itself already contains the principles of moderation, justice, and balance. It is not a religion if it teaches destruction on earth, injustice, and wrath. Religion doesn't need to be moderated anymore. On the other hand, people who understand and practice religious teachings can fall into extreme, unfair, and excessive understanding and practice. From here then one's religious way must always be pushed to the middle way, and must always be moderated.

Here are some reasons why religious moderation needs to be done, including human nature is limited to understanding the essence of truth, the emergence of various interpretations of religious texts, the truth of one interpretation is not absolute, believing that interpretation is adopted while providing space for other interpretations of truth, limited knowledge so that it falls into extremes and excesses, technology is utilized as a distribution medium so that it can be accessed by all users, moderation is the middle way. In several discussion forums, there is often a moderator who mediates the discussion process, does not side with anyone, is fair to all parties involved in the discussion, and moderation also means "the best thing". Something in the middle is usually somewhere between two bad things. Ex. Bravery. Courage is considered good because it is between recklessness and fear. Generosity is also good

because it is somewhere between extravagance and miserliness. Religious moderation means the middle way of religion according to the notion of moderation. With religious moderation, one does not go to extremes and does not overdo it when living his religious teachings. There are two moderate religious principles, first, being fair, putting everything in its place while implementing it well and as quickly as possible. Second, a balanced attitude, always in the middle between the two poles. Meanwhile, religious understanding and practice can be considered excessive if it violates three things, human values, mutual agreement, and public order.

#### **B. QUIZ**

- 1) Why must we keep the equilibrium in religious moderation?
- 2) How do we behave to face various religions, tribes, and cultures in our environment?
- 3) Give 5 examples of keeping equilibrium in your environment!
- 4) What is the relationship between equilibrium, tolerance, and cooperation?
- 5) Do you agree on the equilibrium is one of the indicators of religious moderation?

## References

- Darlis. (2017). Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. *Rausyan Fikr*, Vol.13 No. 2 Desember, 225-255. 1995
- A.B. Kusuma. 2004. Lahirnya Undang-undang Dasar 1945: Memuat Salinan Dokumen Otentik Badan Oentok Menyelidiki Oesaha-Oesaha Persiapan Kemerdekaan. Jakarta: Penerbit Fakultas Hukum Universitas Indonesia.
- A. Rubaidi. Pemikiran Abdurrahman Wahid. Opini: terbit pada tanggal 05 Januari, 2012.
- AA. Qadri, Sebuah Potret Teori dan Praktek Keadilan Dalam Sejarah Pemerintahan muslim, PLP2M, Yogyakarta, 1987
- Abdul Fatah, Toleransi Beragama dalam Perspektif al-Qur`an. [www.nahimunkar.com](http://www.nahimunkar.com).
- Abdul Ghofur Anshori, Filsafat Hukum: Sejarah, Aliran dan Pemaknaan,
- Abdul Rahman Saleh, 2006, Pendidikan Agama dan Pembangunan Watak Bangsa, Jakarta:
- Abdur Rahman Assegaf, 2004, Pendidikan Tanpa Kekerasan: Tipologi, Kondisi, Kasus dan Konsep, Yogyakarta: Tiara Wacana.
- Abdurrahman Mas'ud, "Suara Merdeka", Kamis, 29 Mei 2003. Al-Gazali, Ihya Ulumuddin, Semarang; Toha Putra, 1985, jilid III.
- Abu Bakar. Bandung: Sinar Baru Algensindo. Bagong Suyanto. 2003. Masalah Sosial Anak.
- Abu Huraerah. 2013. Kekerasan Terhadap Anak. Bandung: Nuansa.
- Abu Yasid, Islam Akomodatif: Rekonstruksi Pemahaman Islam sebagai Agama.
- Abubakar, Al Yasa', Metode Istislahiah: Pemanfaatan Ilmu Pengetahuan dalam Usul Fikih, Ed. I; Cet. I; Jakarta: Kencana, 2016.

- Adeline May. 2005. "Kebudayaan (para) Konsumen", dalam Muji Sutrisno dan Hendar Putranto (penyunting), *Teori-Teori Kebudayaan*. Yogyakarta: Penerbit Kanisius, hal. 257-270
- Ahmad Ibn Musthafa Farran, *Tafsir Imam Syafi'i, Surah an-Nisa - Surah*
- Ahmad Ifham Sholihin, *Buku Pintar Ekonomi Syariah*, (Jakarta: Gramedia Pustaka Utama, 2010)
- Ahmad Mushthafa Al - Maraghi. *Terjemah Tafsir Al - Maraghi Juz 17, 1993*, Penterjemah:
- Ahmad Nahrawi Abdus Salam al-Indunisi, *Ensiklopedia Imam Syafi'i*,  
 Ahmad Shukri Mohd. Nain dan Rosman MD Yusoff, *Konsep, Teori, Dimensi dan*
- Ali Abdul I<sup>32</sup>im Mahmud, *Fiqh Responsibilitas, Tanggung Jawab Muslim*,
- Ali Abdul Halim Mahmud, *Karakteristik Umat Terbaik: Telaah Manhaj, Akidah*
- Ali, Mohammad Daud, *Hukum Islam: Pengantar Ilmu Hukum dan Tata Hukum*
- Al-Mahali, Imam Jalaluddin & as Suyuthi, Imam Jalaluddin. 2007. *Tafsir Jalalain Berikut Asbabun Nuzul*, terj. Bahrn Al-Maraghi, *Tafsir al-Marāghi*, Beirut: Dar al-Fikr, 1995, jilid. 1, vol. 1. Bambang Widiatmoko, [www.pendidikan.net](http://www.pendidikan.net). Depag RI, *Ensiklopedi Islam*, Jakarta: t. p., 2001, jilid. 5
- Al-Math, Muhammad, Faiz. *1100 Hadits Terpilih; Sinar Ajaran Baru Muhammad*. Jakarta: Gema Insani Press, 1991. Al-Kandahlawi, Muhammad. *Hayatu Sahabah*.
- Al-Mawardi, al-Ahkam al-Shulthaniyyah, (1960)
- Al-Mubarakfury, Shafiyurrahman. *Sirah Nabawiyah*, Sygma Publishing, 2010. Bandung.
- Al-Mubarakfury, Shafiyurrahman. *Sirah Nabawiyah*, Sygma Publishing, 2010. Bandung.



61

Al-Munawar, Said Agil Husin, " Islam dalam Konteks

10 Keindonesiaan: Beberapa

Andrea Ata Ujan, Filsafat Hukum: Membangun Hukum,

10 Membela Keadilan,

Antonius Atoshoki Gea, Relasi Dengan Sesama: Character

10 Building II, (Jakarta:

Antony Black, Pemikiran Politik Islam: Dari Masa Nabi Hingga

10 Masa Kini,

Anwar Abbas, Bung Hatta dan Ekonomi Islam, (Jakarta:

10 Kompas Media

Anwar Harjono, Indonesia Kita: Pemikiran Berwawasan Iman-

9 Islam, (Jakarta:

Arrow, Kenneth.J. 2000, "Observation on Social Capital", dalam

Dasgupta, Parta dan Serageldin, Ismail, Social Capital:

9 Multifaceted Perspective. Washington DC:

Audah, Ali. Konkordansi al-Qur'an; Panduan Kata dalam

Mencari Ayat al- Qur'an. Bandung: Mizan, 1997. Al-

Bukhari, Muhammad Ismail. Shahih al-Bukhari. T. Tp:

Dar wa Mathabi' al-

Azra, Azyumardi, 1998. Esei-Esei Intelektual Muslim dan Pendidikan Islam. Jakarta: Logo,

Azra, Azyumardi. 1999. Pendidikan Islam, Tradisi dan Moderisasi Menuju Milenium Baru. Jakarta: Logos.

Bahrn Abu Bakar, Hery Noer Aly, A nshori Umar Sitanggal. Semarang: PT. Karya Toha Putra.

Basyir, Ahmad Azhar. Refleksi atas Persoalan Keislaman; Seputar Filsafat, Hukum, Politik dan Ekonomi. Bandung: Mizan, 1993.

Budi Hardiman, 1980. "Kritik Atas Patologi

Cohen dan Prusak (2001) dikutip dalam Ancok. 2009. "Modal Sosial dan Kualitas Masyarakat", dalam Bulaksumur Mengagas Kesejahteraan Sosial, Yogyakarta: Penerbit Kanisius.

Coleman, J. 1988. "Social Capital in The Creation of

- Coleman, J. 1990. *Foundation of Social Theory*. Cambridge: Harvard University Press
- Fine, Ben. 2001. *Social Capital versus Social Theory: Political Economy and Social Science at The Turn of the Mellenium*. London: Routledge, hal. 178-185
- dan Harakah, (Jakarta: Gema Insani Press, 1996)
- dan Solidaritas, Surabaya: Bina Ilmu. Nurdin, Dar Tunisiyyah Li al-Nasyr.
- Daradjat, Zakiah dkk.; 2012. *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Dewey, Jhon, *Democracy and Education*, lihat H.A.R Tilaar, *Multikultural*
- David, Jari dan Jary, Julia. 1991. "Multikulturalism", *Dictionary of Sosiologi*. New York: Harper.
- Departemen Agama RI. *Ensiklopedi Islam*. Jakarta: PT. Ichtiar Baru Van Hoeve,
- diterjemahkan dari al-Imam al-Syafi'i *fi Mazhabihi al-Qadim wa al-Jadid*,
- diterjemahkan dari *The History of Islamic Political Thought: From The Prophet to the Present*, (Jakarta: Serambi Ilmu Semesta, 2006), Cet. I
- Dodi, Limas, *Relevansi Pemikiran Multikultural Abdurrahman Wahid*, *Jurnal Empirisma*, Vol 20 N0 2, juli 2011.
- Hidayatulloh, Syarif., *Pembelajaran Agama Islam Berbasis Wawasan Multikulturalisme*. *Jurnal Penamas*, Vol XXIII No.3 Th.2010. Lembaga survey, milik Abdur Rahman Wahid, sebagai Tokoh pembela minoritas.
- Echols dan Shadili, *Kamus Inggris-Indonesia*, Jakarta: Gramedia Pustaka Utama, 1996.
- Elek Media Komputindi, 2002)
- Fahrudin. (2019). *Pentingnya Moderasi Beragama bagi Penyuluh Agama*. Republika.
- Fukuyama, Y. 1995. *Trust: The Social Virtues and the Creation of Prosperity*. London: Hamish Hamilton Affairs, 3: 187-203
- Hatta,

- Gema Insani Press, 1995)
- Ghairu al-Muslimin Fi al-Mujtama'i al-Islâmi, Kairo: Maktabah Wahbah Ramadhan, Muhammad. (2017). Kontestasi Agama dan Politik, Yogyakarta: LKIS. Ridha,
- Hamka, 2000, Tafsir Al-Azhar Juz'VI, Jakarta: PT.Citra Serumpun Padi.
- Hamka. Tafsir Al-Azhar Jilid 1 dan 3. Singapura: Pustaka Nasional PTE
- Harahap, Syahrin. (2017). Upaya Kolektif Mencegah Radikalisme dan Terorisme, Depok: Siraja. Hasrullah, (2009). Dendam Konflik Poso (Periode 1998-2001), Jakarta:
- Hellen Cowie dan Dawn Jennifer, 2009, Penanganan Kekerasan di sekolah: Pendekatan Lingkup Sekolah Untuk Mencapai Praktik Terbaik, Jakarta: Indeks. Kementerian Agama Republik Indonesia. 2014. Alqur'an nul karim Terjemah Tematik dan Tajwid Berwarna. Bandung: Cordoba.
- Himpunan Fatwa MUI. Ibn Katsir, Tafsir Ibn Katsir, Beirut: Dar al-Fikr, t.th., juz 3.
- <http://www.dipertais.net/jurnalptai/dinamika.skt/31104/bahri-01.pdf>, Syamsul Bahri, Islam dan Wacana Radikalisme Agama Kontemporer, Jurnal DINIKA Vol. 3 No. 1, ed. Januari 2004.
- <https://kemenag.go.id/read/pentingnya-moderasi-beragama-dolej>
- Human Capital", American Journal of Sociology, 94: 95-120
- Ibnu 'Asyūr, Thōhir. (1984). Tafsir al-Tahrir wa al-Tanwir, Jilid 2, Tunisia:
- Ibrahim, (Jakarta: Penerbit Almahira, 2007)
- Ilahi, Muhammad Takdir, Geneologi Tadikalisme Agama, Jakarta: Sinar Harapan, 2014.

Imarah<sup>70</sup> Muhammad. (2005). *al-Samâhah al-Islâmiyyah: Haqīqatu al-Jihād, Wa al-Qitâl, Wa al-Irhâb*, Kairo: <sup>61</sup>ktabah Syuruq al-Dauliyyah.

*Islam di Indonesia*, Ed. VI; Cet. VIII; Jakarta: PT. Raja Grafindo Persada,

Isu Pembangunan, (Malaysia, Univesiti Teknologi Malaysia, 2003)

IV.  
 Jakarta: Idayu Press.  
 Jakarta: Kencana.

Jary, David dan Jary, Yulia, 1991, *Dictionary of Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1995, cet. IV Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1995, cet. Kemanusiaan; Sebuah Refleksi Sejarah, Bandung: PT. Mizan Pustaka.

Kementrian Agama<sup>98</sup> RI. (2015). *Naskah Akademik Bagi Penyuluh Agama Puslitbang Kehidupan Keagamaan*. Jakarta.

<sup>41</sup> Komaruddin, *Analisis Ratusan Hakim dalam Memutus Pidana Bersyarat*, Surakarta: UNS, 2002. *Laskar Jihad*, Edisi 14, tahun 2001.

Kompas Gramedia  
 Lam, Yogyakarta: Ar Ruzz Media.  
 LTD, 2003.

M. Quraish Shihab, 2001, *Tafsir Al - Misbah*, Ciputat: Lentera Hati. Nurul Iksan Saleh, 2012, *Peace Education: Kajian Sejarah, Konsep, dan Relevansinya dengan Pendidikan Agama Is*

Maarif, Ahmad Syafi'i. (2009). *Islam Dalam Bingkai Keindonesiaan dan*

Maarif, Ahmad Syafii. *Mencari Autentisitas di Tengah Kegagalan*. Jakarta:

- Madjid, Nurcholish. Islam Doktrin dan Peradaban, Paramadina, 2008. Jakarta.
- Madjid, Nurcholish. Islam Doktrin dan Peradaban, Paramadina, 2008. Jakarta.
- Marcoes, Lies. "Kembali Ke Jati Diri", Mizan, 2013. Jakarta.
- Marcoes, Lies. "Kembali Ke Jati Diri", Mizan, 2013. Jakarta.
- Marijan, Kacung, Opini Jawa Pos: Radikalisme dan Komitmen Kebangsaan, ed. Rabu, 4 Mei 2011. Mbai, Arsyad, Dalam sebuah wawancara dengan Majalah Tempo, ed. 21/3/2011.
- Mas'ud, A. (2018). Strategi Moderasi Antarumat Beragama. Jakarta: Kompas.
- Mas'ud, Abdurrahman. 2004. Format Baru Pola Pendidikan Keagamaan para Masyarakat Multikultural dalam Perspektif Sisdiknas, dalam Mu'tamar Ramadhan dan Hesti Herdinah ( eds) Antologi Studi Agama dan Pendidikan. Semarang: Aneka Ilmu.
- Mizan, 1995.
- Mizan, 1998.
- Modernitas dan Post Modernisme", Drikarya, No 2, Tahun XIX: 42-63
- Cavallaro, Dani. 2004. Teori Kritis dan Teori Budaya. Yogyakarta, Penerbit Niagara: 141.
- Mohammad. 1977. Pengertian Pancasila.
- Muhammad Daud Ali, Asas-asas Hukum Islam, Jakarta:
- Muhammad Husain Haikal, Sejarah Hidup Muhammad, terj. oleh Ali Audah, Jakarta: Litera Antar Nusa, 1989, cet. XX.
- Muhammad Quthub, Integritas Individu dan Masyarakat,
- Mulkhan, Munir. Demokrasi Dibawah Bayangan Mimpi NII, Kompas, 2011. Jakarta.
- Mulkhan, Munir. Demokrasi Dibawah Bayangan Mimpi NII, Kompas, 2011. Jakarta.
- Munawir, Imam. (1984). Sikap Islam Terhadap Kekerasan, Damai, Toleransi

- 9  
Munawwir, Ahmad Warson. Al-Munawwir; Kamus Arab Indonesia. Yogyakarta:
- Murtadha Muthahhari, Keadilan Ilahi: Azas Pandangan Dunia Islam, Bandung,
- 41  
Nasr, Sayyid Hussein, The Heart of Islam: Pesan-pesan Universal Islam untuk Kemanusiaan, Bandung: Mizan, 2003. Poerwodarminto, WJS, Kamus Umum Bahasa Indonesia, Jakarta: Balai Pustaka, 1986.
- Nugraha. (2008). Wawasan Multikultural. Bandung: BDK Bandung.
- Nusantara, 2010)
- Poerwodarminto, WJS. dan Wojowaseto S, Kamus Lengkap Inggris-Indonesia, Indonesia-Inggris, Bandung: Hasta, 2007. Polma Margaret M, Sosiologi Kontemporer, Jakarta: PT. Raja Grafindo Persada, 2000.
- PSAP, 2004.
- PT. Grafindo Persada.
- Pustaka Progressif, 2007.
- Putnam, Robert, D. 2000. Bowling Alone: The Collapse and Revival of America Community. New York: Simon and Schuster.
- Radin, Dede, Islam Radikalisme, ADDIN Vol. 10 No. 1, Februari 2016, Semarang: UIN Semarang, 2016.
- Rais, M. Amien. Tauhid Sosial; Formula Menggempur Kesenjangan. Bandung:
- Rajagrafindo Persada, 2004. Zainuddin al-Malibari, Irsyād al-'Ibād ilā Sabīl al Rasyād, t. p.: Dar al-Nasyr, t. th.
- Rajawali, 1991.
- Rakhmat, C. (2008). Paradigma Konseling Berbasis Budaya: Metateori yang membumikan Konseling dalam konteks Budaya. Pidato pengukuhan Guru Besar pada FIP UPI. Bandung: UPI.
- 9  
Richardson (Ed) Handbook of Theory and Research for Sociology of Education. New York: Greenwood.



Ritaudin M. Sidi, *Radikalisme Negara dan Kekuasaan Perspektif Politik Global*, Lampung: IAIN Raden Intan, 2014.

Ritaudin, M. Sidi, *Kolom Jurnal Studi Agama dan Pemikiran Islam*, Lampung: IAIN Raden Intan, Vol. 8 No. 2, 2014. Saifuddin, Lukman Hakim, *Radikalisme Agama: Tantangan Kebangsaan*, Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam Kemendag RI, 2014.

Sartono Kartodijjo, 1987, "Gotong -royong: Saling Menolong Dalam Pembangunan Masyarakat Indonesia, dalam Callette, Nat.J dan Kayam, Umar (ed), *Kebudayaan dan Pembangunan: Sebuah Pendekatan Terhadap Antropologi Terapan di Indonesia*. Jakarta: Yayasan Obor. Tumenggung,

Sayyid Sabiq, *Fiqh al-Sunnah*, Beirut: Dar al-Fikr, 1981, jilid. III.

Schwartz, S. (2007). *Dua wajah Islam: moderatisme vs fundamentalisme dalam wacana globa*. Jakarta: Belantika. Shihab, A. (1999). *Islam Inklusif*. Bandung: Mizan

Shihab, M. Quraish. *Wawasan al-Qur'an*. Bandung: Mizan, 1998

Shihab, Quraish. *Al-Misbah Jilid 2, Lentera Hati*, 2011. Ciputat.

Shihab, Quraish. *Al-Misbah Jilid 2, Lentera Hati*, 2011. Ciputat.

Soal yang Segera Dirumuskan" dalam Masykuri Abdillah dkk, *Formalisasi*

Sodikin, Ali. *Antropologi Al-Qur'an Model Dialektika Wahyu Dan Budaya*, Ar-Ruz Media, 2008. Jogjakarta.

Sodikin, Ali. *Antropologi Al-Qur'an Model Dialektika Wahyu Dan Budaya*, Ar-Ruz Media, 2008. Jogjakarta.

Sofia Rangkuti-Hasibuan, *Sosiologi Agama: Kajian Masyarakat Islam Di Indonesia*, Jakarta: Foundation for Human Resource and Technology Development/Fortech, t. t.h. [www.gatra.com](http://www.gatra.com),

- Sociology, Glasgow, Harper Collin Publisher, hal.22-23
- Putnam, Robert.D, 1993, "The Properius Community: Social Capital and Public Life",
- Syab, T.Th.
- terj. oleh Kathur Suhardi, Jakarta: Mantiq, 1991. Pemerintah DKI Jakarta, Proyek Peningkatan LBIQ DKI, Jakarta: 1993/1994.
- The American Prospect, 13, hal.35-43.
- The World Bank Bourdieu, P. 1986. "The form of Capital", in
- Tim AIK PP Muhammadiyah, Al-Islam Dan KeMuhammadiyah, Majelis DIKTILITBANG PP Muhammadiyah, 2016. Yogyakarta.
- Tim AIK PP Muhammadiyah, Al-Islam Dan KeMuhammadiyah, Majelis DIKTILITBANG PP Muhammadiyah, 2016. Yogyakarta.
- Tim MPR-RI. Empat Pilar Kehidupan Berbangsa Dan Bernegara, Sekretariat Jenderal MPR-RI, 2012. Jakarta.
- Tim MPR-RI. Empat Pilar Kehidupan Berbangsa Dan Bernegara, Sekretariat Jenderal MPR-RI, 2012. Jakarta.
- Undang - Undang Nomor 20 Tahun 2003 Tentang Pendidikan Nasional, Bab I Ketentuan Umum Pasal 1 ayat 1.
- Universal, (Yogyakarta: LKiS, 2004)
- Veeger, K.J. 1985. Realitas Sosial: Refleksi Filsafat Sosial Atas Hubungan Individu-Masyarakat dalam Cakrawala Sejarah Sosiologi. Jakarta: Gramedia World Bank. 1998.
- "The Local Institution Study: Overview and Program Description", Local Level Institution, Working Paper, No.1
- Zahrudin dan Hasanudin, Pengantar Studi Akhlak, Jakarta: Zuhdi, Achmad. Terapi Qur'ani, Intiyaz, 2015. Surabaya.



# e-Modul Bahasa Inggris Berbasis Islam Moderasi

## ORIGINALITY REPORT

15%

SIMILARITY INDEX

13%

INTERNET SOURCES

6%

PUBLICATIONS

5%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://www.scholarzest.com">www.scholarzest.com</a> Internet Source	1%
2	<a href="http://eudl.eu">eudl.eu</a> Internet Source	1%
3	<a href="http://www.coursehero.com">www.coursehero.com</a> Internet Source	1%
4	Submitted to IAIN Bukit Tinggi Student Paper	1%
5	Submitted to Universiti Teknologi MARA Student Paper	1%
6	<a href="http://repository.uin-malang.ac.id">repository.uin-malang.ac.id</a> Internet Source	1%
7	<a href="http://jigc.dakwah.uinjambi.ac.id">jigc.dakwah.uinjambi.ac.id</a> Internet Source	<1%
8	<a href="http://pegegog.net">pegegog.net</a> Internet Source	<1%
9	<a href="http://www.scribd.com">www.scribd.com</a> Internet Source	<1%
10	<a href="http://www.researchgate.net">www.researchgate.net</a> Internet Source	<1%

11	<a href="http://jurnal.unikal.ac.id">jurnal.unikal.ac.id</a> Internet Source	<1 %
12	<a href="http://conferences.uin-malang.ac.id">conferences.uin-malang.ac.id</a> Internet Source	<1 %
13	<a href="http://conference.iainsalatiga.ac.id">conference.iainsalatiga.ac.id</a> Internet Source	<1 %
14	<a href="http://repository.unibos.ac.id">repository.unibos.ac.id</a> Internet Source	<1 %
15	<a href="http://febis.iainbengkulu.ac.id">febis.iainbengkulu.ac.id</a> Internet Source	<1 %
16	<a href="http://digilib.uin-suka.ac.id">digilib.uin-suka.ac.id</a> Internet Source	<1 %
17	<a href="http://etheses.uin-malang.ac.id">etheses.uin-malang.ac.id</a> Internet Source	<1 %
18	<a href="http://journal.unismuh.ac.id">journal.unismuh.ac.id</a> Internet Source	<1 %
19	<a href="http://versita.com">versita.com</a> Internet Source	<1 %
20	Submitted to Granite State College Student Paper	<1 %
21	<a href="http://www.ijasr.org">www.ijasr.org</a> Internet Source	<1 %
22	Sangkot Sirait. "The Concept of Justice in Islam According to Majid Khadduri", IJISH (International Journal of Islamic Studies and Humanities), 2022	<1 %

23 Siti Munawati, Nur Halimah. "Religious Moderation Virtual Activities on Millenials during the COVID-19 Pandemic", AL-ISHLAH: Jurnal Pendidikan, 2022  
Publication <1 %

---

24 [www.ieomsociety.org](http://www.ieomsociety.org)  
Internet Source <1 %

---

25 Matriddi Matriddi, Idi Warsah. "Quality Index of Implementation of Religious Moderation Education and Training The Pattern of Distance Learning: Studies in Batch I of the Administration Training Center, Indonesian Ministry of Religion", AJIS: Academic Journal of Islamic Studies, 2022  
Publication <1 %

---

26 [pustaka.unwahas.ac.id](http://pustaka.unwahas.ac.id)  
Internet Source <1 %

---

27 [ejournal.uin-suka.ac.id](http://ejournal.uin-suka.ac.id)  
Internet Source <1 %

---

28 [jurnal.uii.ac.id](http://jurnal.uii.ac.id)  
Internet Source <1 %

---

29 Rosita Tandos. "Developing Practices in Multicultural Society", Empower: Jurnal Pengembangan Masyarakat Islam, 2017  
Publication <1 %

---

30 [www.iiste.org](http://www.iiste.org)  
Internet Source <1 %

---



31	<a href="http://dinamikahukum.fh.unsoed.ac.id">dinamikahukum.fh.unsoed.ac.id</a> Internet Source	<1 %
32	<a href="http://saudijournals.com">saudijournals.com</a> Internet Source	<1 %
33	Submitted to Universitas Negeri Jakarta Student Paper	<1 %
34	<a href="http://ejournal.unwaha.ac.id">ejournal.unwaha.ac.id</a> Internet Source	<1 %
35	<a href="http://penamas.kemenag.go.id">penamas.kemenag.go.id</a> Internet Source	<1 %
36	Salman Salman, Syamsul Bachri Thalib, Abdul Haling. "Practicality and Effectiveness of Religious Moderation Learning Models: R&D Studies to Improve Students' Diversity Awareness", Asian Journal of Applied Sciences, 2022 Publication	<1 %
37	<a href="http://republika.co.id">republika.co.id</a> Internet Source	<1 %
38	Submitted to Institut Agama Islam Negeri Manado Student Paper	<1 %
39	<a href="http://journal.stainkudus.ac.id">journal.stainkudus.ac.id</a> Internet Source	<1 %
40	Faradila Hasan, Rosdalina Bukido, Ismail Suardi Wekke, Rahman Mantu. "Tolerance Attitude among Religious People in Marine	<1 %

Environment: Case Study of Mosque of Ex-Kampong Texas", IOP Conference Series: Earth and Environmental Science, 2018

Publication

- 
- |    |   |      |
|----|---|------|
| 41 | <a href="http://ejournal.staimadiun.ac.id">ejournal.staimadiun.ac.id</a><br>Internet Source | <1 % |
|----|---|------|
- 
- |    |   |      |
|----|---|------|
| 42 | Dyah Tjaturrini, Tri Asiati, Henggar Prasetyowati, Zuyinatul Isro, Chendy Arieshanty. "Calengsai and the intimate communications among faith believers", IJoReSH: Indonesian Journal of Religion, Spirituality, and Humanity, 2022<br>Publication | <1 % |
|----|---|------|
- 
- |    |   |      |
|----|---|------|
| 43 | <a href="http://jurnal.unissula.ac.id">jurnal.unissula.ac.id</a><br>Internet Source | <1 % |
|----|---|------|
- 
- |    |   |      |
|----|---|------|
| 44 | <a href="http://laraphgirl.blogspot.com">laraphgirl.blogspot.com</a><br>Internet Source | <1 % |
|----|---|------|
- 
- |    |   |      |
|----|---|------|
| 45 | Submitted to Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan<br>Student Paper | <1 % |
|----|---|------|
- 
- |    |   |      |
|----|---|------|
| 46 | Miftahuddin Miftahuddin, Azni Azni, Akhmad Mujahidin, Khairil Anwar, Abu Anwar. "Moderation At Islamic University in Riau Province: a reviewed case", AL-ISHLAH: Jurnal Pendidikan, 2022<br>Publication | <1 % |
|----|---|------|
- 
- |    |   |      |
|----|---|------|
| 47 | <a href="http://ejournal.ihdn.ac.id">ejournal.ihdn.ac.id</a><br>Internet Source | <1 % |
|----|---|------|
-

48

Submitted to Universitas Islam Internasional  
Indonesi

Student Paper

&lt;1 %

49

Submitted to Universitas Jenderal  
Soedirman

Student Paper

&lt;1 %

50

[download.atlantis-press.com](http://download.atlantis-press.com)

Internet Source

&lt;1 %

51

[journal.uinsgd.ac.id](http://journal.uinsgd.ac.id)

Internet Source

&lt;1 %

52

Didit Herdiawan, Ahmadi. "Development  
Strategy of National Food Sovereignty To  
Encounter Radicalism Threat", International  
Journal of Innovative Technology and  
Exploring Engineering, 2019

Publication

&lt;1 %

53

[journal.iaincurup.ac.id](http://journal.iaincurup.ac.id)

Internet Source

&lt;1 %

54

[proceedings.uinsby.ac.id](http://proceedings.uinsby.ac.id)

Internet Source

&lt;1 %

55

Muhammad Idris, Alven Putra. "The Roles of  
Islamic Educational Institutions in Religious  
Moderation", AJIS: Academic Journal of  
Islamic Studies, 2021

Publication

&lt;1 %

56

[ijdri.com](http://ijdri.com)

Internet Source

&lt;1 %

[ijsshr.in](http://ijsshr.in)

57	Internet Source	<1 %
58	<a href="http://jsser.org">jsser.org</a> Internet Source	<1 %
59	<a href="http://knepublishing.com">knepublishing.com</a> Internet Source	<1 %
60	<a href="http://jurnal.radenfatah.ac.id">jurnal.radenfatah.ac.id</a> Internet Source	<1 %
61	<a href="http://ejournal.iainkendari.ac.id">ejournal.iainkendari.ac.id</a> Internet Source	<1 %
62	<a href="http://quranenc.com">quranenc.com</a> Internet Source	<1 %
63	<a href="http://www.neliti.com">www.neliti.com</a> Internet Source	<1 %
64	Submitted to Universitas Pendidikan Indonesia Student Paper	<1 %
65	<a href="http://repository.iaincurup.ac.id">repository.iaincurup.ac.id</a> Internet Source	<1 %
66	Submitted to Montana State University, Bozeman Student Paper	<1 %
67	<a href="http://journal.staimsyk.ac.id">journal.staimsyk.ac.id</a> Internet Source	<1 %
68	<a href="http://www.siasatjournal.com">www.siasatjournal.com</a> Internet Source	<1 %

69	Maimun Aqsha Lubis, Budi Sanjaya. "THE EXISTENCE OF INTEGRATED ISLAMIC EDUCATION IN MALAYSIA", INNOVATIO: Journal for Religious Innovation Studies, 2022 Publication	<1 %
70	<a href="http://eprints.ums.ac.id">eprints.ums.ac.id</a> Internet Source	<1 %
71	<a href="http://riset.unisma.ac.id">riset.unisma.ac.id</a> Internet Source	<1 %
72	Hans Küng. "The age of globalization requires a global ethic", Theology, 2010 Publication	<1 %
73	Submitted to Universiti Sains Islam Malaysia Student Paper	<1 %
74	<a href="http://parlinfo.aph.gov.au">parlinfo.aph.gov.au</a> Internet Source	<1 %
75	<a href="http://pendispress.kemenag.go.id">pendispress.kemenag.go.id</a> Internet Source	<1 %
76	<a href="http://eprints.umpo.ac.id">eprints.umpo.ac.id</a> Internet Source	<1 %
77	<a href="http://www.bartleby.com">www.bartleby.com</a> Internet Source	<1 %
78	<a href="http://www.standardmedia.co.ke">www.standardmedia.co.ke</a> Internet Source	<1 %
79	Pradana Pradana Boy ZTF. "Fatwa in Indonesia", Walter de Gruyter GmbH, 2017	<1 %

---

80	<a href="http://digilib.uinsby.ac.id">digilib.uinsby.ac.id</a> Internet Source	<1 %
81	<a href="http://ojs.unud.ac.id">ojs.unud.ac.id</a> Internet Source	<1 %
82	<a href="http://repository.radenfatah.ac.id">repository.radenfatah.ac.id</a> Internet Source	<1 %
83	Ahmed Al-Dawoody. "The Islamic Law of War", Springer Science and Business Media LLC, 2011 Publication	<1 %
84	<a href="http://core.ac.uk">core.ac.uk</a> Internet Source	<1 %
85	Submitted to Anglia Ruskin University Student Paper	<1 %
86	Ismail Fahmi Arrauf Nasution, Miswari Miswari. "Arguments of Hadith for Tolerance", Millati: Journal of Islamic Studies and Humanities, 2019 Publication	<1 %
87	Mindani Mindani, Hengki Satrioso, Nova Asvio. "Pedagogic competence of teachers in religious moderation-based islamic education for disabled students", JPPI (Jurnal Penelitian Pendidikan Indonesia), 2022 Publication	<1 %
88	Misbahul Ali, Nurul Huda. "PANCASILA ECONOMIC CONCEPTS IN SHARI'AH	<1 %

---



ECONOMIC PERSPECTIVE", LISAN AL-HAL:  
Jurnal Pengembangan Pemikiran dan  
Kebudayaan, 2022

Publication

---

89 [journal.uinsi.ac.id](http://journal.uinsi.ac.id) <1 %  
Internet Source

---

90 [moam.info](http://moam.info) <1 %  
Internet Source

---

91 "Advances in Intelligent Networking and Collaborative Systems", Springer Science and Business Media LLC, 2022 <1 %  
Publication

---

92 Dickovick, J. Tyler, Eastwood, Jonathan, LeBlanc, Robin M.. "Comparative Politics", Comparative Politics, 2022 <1 %  
Publication

---

93 Nurmila Wati, Dhiniaty Gularso. "ANALYSIS OF THE VALUE OF CHARACTER EDUCATION IN The Fable of the Mouse Deer and His Best Friend", Elementary School: Jurnal Pendidikan dan Pembelajaran ke-SD-an, 2022 <1 %  
Publication

---

94 Aptin Khanbaghi. "Abstracts in English", Walter de Gruyter GmbH, 2012 <1 %  
Publication

---

95 Attok Illah, Rosichin Mansur, Muhammad Fahmi Hidayatullah, Sariman Sariman, Isamaae Seena. "Principal Leadership in

Developing the Competence of Islamic Religious Education Teachers", Nidhomul Haq : Jurnal Manajemen Pendidikan Islam, 2022

Publication

96

Nicky Estu Putu Muchtar, Imam Suprayogo, T Supriyatno. "The Implications of Religious Tolerance and Nationalism Values at Islamic Boarding School", AL-ISHLAH: Jurnal Pendidikan, 2021

Publication

<1 %

97

Triwahyuningsih Triwahyuningsih. "Emancipatory Of Legal Transendency In Indonesia: Study Of Moral Aspects In The Making Of Laws And Regulations In Indonesia", Journal of Transcendental Law, 2019

Publication

<1 %

98

[socialscienceresearch.org](https://socialscienceresearch.org)

Internet Source

<1 %

Exclude quotes On

Exclude matches < 5 words

Exclude bibliography On