

Dynamics of Moderation of Religious Islamic Organizations in Indonesia

Mibtadin¹, Zainal Habib², Ahsanul Khalikin³, Wakhid Sugiyarto³, Marpuah³,
A.M. Wibowo³, Reslawati³

¹Universitas Sebelas Maret (UNS) Surakarta, Indonesia

²UIN Maulana Malik Ibrahim, Malang, Indonesia

³National Research and Innovation Agency, Jakarta, Indonesia

Email: mibtadianisahmad@staff.uns.ac.id

Abstract

The strengthening of intolerance and religious movements of various mass organisations after the 1998 reform in Indonesia caused social friction. The Ministry of Religious offers religious moderation as an essential aspect of the plurality of spiritual life. What is the concept and practice of religious moderation for each mass organisation? This research is qualitatively descriptive, with a sociological approach to religion. The concept of religious moderation of mass organisations is different; they claim to understand the principle of wasathiyyah so that it becomes a view of life that accepts religious differences outside themselves. Religious moderation is in the form of religious views, attitudes, and behaviours that balance the interests of life, the world and the hereafter, personal with the public, and others. There are four indicators of religious moderation: nationalism, tolerance, non-violence, and local cultural accommodation. MTA understands religious moderation based on two principles: not being self-righteous, and do not blame other groups; FPI departs from its vision, religious moderation over the spirit of ‘amar ma’ruf nahi munkar; LUIS sees religious moderation based on the principles of Islam as a religion of rahmatan lil’alamin, the implications for the balance of the relationship between habl min Allah; habl min an-nass and habl min al-’alam; and MMI understands religious moderation based on three aspects: Islam is a religion that is syumul and rahmatan li’alamin; religious moderation related to sharia enforcement; and religious moderation means that fulfillment of maqashid asy-syariah includes ushul al-khamsah: hifdz al-din, hifdz an-nafs, hifdz al-mal, hifdz al-’aql, and hifdz an-nasb.

Keywords: Religious Moderation, Nationalism, Tolerance, Non-Violence, Local Culture.

The 1998 reform brought changes in social, political, cultural, democratic, and religious life in Indonesia. The change opens up opportunities for mainstream and anti-mainstream Islamic mass organizations to articulate their political

aspirations and religious ideologies reactively and demonstratively in the public sphere (Idharam, 2011). Its existence as a social movement is a symptom of religious politics that cannot be separated from ideological interests

seizing space and dominating discourse. In Surakarta the turmoil was felt because of two things: first, Surakarta has a stigma as a city that gave birth to Islamism. Second, Surakarta has a high level of socio-religious conflict leading to violations of religious freedom.

Surakarta is known as the center of Javanese culture with the tagline: “the spirit of Java,” with a high level of ethnic and religious plurality and a city of “short axis.” Various religious movements have long been born and developed in Surakarta, such as the Serikat Islam (SI, 1905) and Sarekat Rakyat (SR, 1914) (Mulyadi, 1999). Currently developing various mass organizations such as Muhammadiyah, Nahdlatul Ulama (NU), Majelis Tafsir Alquran (MTA), Majelis Mujahidin Indonesia (MMI), Front Pembela Islam (FPI), Jamaah Ansharut Tauhid (JAT), Jamaah Anshar Syariah (JAS), Lembaga Dakwah Islam Indonesia (LDII), Aliansi Nasional Ati-Syiah (ANNAS), Ahbabul Musthofa, Jamuro, Laskar Umat Islam Surakarta (LUIS), Jamaah Al-Islam KareGumuk, Jamaah Al-Madinah, various fronts, Ideological laskar, taklim assembly, dhikr assembly, and halaqah thrive in Surakarta (Mibtadin, 2019).

Regarding nationality, Islamic religious movements in Indonesia can be divided into three groups. First, religious groups want an Islamic state based on the Koran and hadith. They see Pancasila, Bhineka Tunggal Ika, the 1945 Constitution, and democracy as human products that must be replaced with the Islamic caliphate. Second, religious groups believe they do not have to establish an Islamic state, just as Islamic law is enforced in the country. Third, religious groups consider the Republic of Indonesia final; there is no need to establish an Islamic state and implement Islam lawfully. NKRI has sufficiently mined the teachings of Islam (Anas, 2008).

The proliferation of religious groups makes Surakarta vulnerable to religious-social friction. Violence in the name of religion is expected in the city with four groups segmented: first, religious movements that are considered

heretical; second, religious activities are judged to commit blasphemy; third, society is considered liberal; and fourth, people of different religions (<http://thewahidinstitute.co.id>). This fact makes tolerance something expensive in Indonesia (Zuhairi, 2008). Patterns include threats, raids, intercommunity clashes, sweeping, intimidation, and coercion. Issues that cause violence in the name of religion are ideological differences in beliefs, cases of cultural practices, morality, and issues of discrimination in specific religious communities.

The strengthening of violence cases in the name of religion begins with weak religious awareness, thus encouraging the emergence of disorientation of certain social groups with the existing reality of life. It can be seen from the themes of specific religious organisations such as the Islamic caliphate and the enforcement of Sharia. The article above is the history of the past, whose memory is trying to be revealed and forced back to the present. This inequality is intertwined with the nation's tragedy that experienced socio-political conflict in 1965. This article looks at the views and practices of religious moderation of community organisations in Indonesia, especially the Majelis Tafsir Alquran (MTA), the Laskar Umat Islam Surakarta (LUIS), and the Majelis Mujahidin Indonesia (MMI) in national life.

The theory used is the theory of religious moderation. In terminology, moderation of the word: moderate means “draw.” Moderation always avoids extreme behaviour, tends to the middle ground, and considers the other party. Religious perspectives, attitudes, and behaviours that take a position in the central act pretty, balanced and not extreme in religion. Religious moderation develops the value that religious individuals, regardless of ethnicity, culture, and political choice, must listen to each other, learn from each other to exercise skills and manage and overcome differences in religious understanding. According to Qardhawi, religious moderation is a spiritual understanding that places Islam comprehensively, encourages

peaceful conditions, respect for human values, and recognition of religious plurality, culture, political currents, and minority rights (Kemenag, 2019). This wasathiyyah paradigm in religious moderation includes the principle of tawassuth, i'tidal, tasamuh, shura, islah, qudwah, and muwathanah. This paradigm is to see the Islamic and Indonesian views of religious organisations in Surakarta to build social harmony based on local wisdom amid a plural life.

Research Methods

This research on the views of religious moderation of mass organisations in Surakarta is descriptive qualitative research. They are qualitatively expected to understand the meaning of both thoughts and actions of the object of study (Suprayogo, et al, 2003). The approach used is the sociology of religion (Sodik, 2006). Religion is seen as an observable social fact (Connolly, 2002). Religion becomes part of the real life of its adherents, ideas, activities, and works of religious believers (Kahmad, 2002). This approach studies the social aspects of religion (Suprayogo, et al., 2003). Data collection through three ways: direct observation; in-depth interviews; and recorded documents (Sutopo, 1998) on the history, movements and practices of religious moderation from MTA, LUIS, and MMI. Data analysis through interactive models, including data reduction, delivery, and conclusions. Data triangulation and informant review test The decisions for correctness and validity.

Findings and Discussion

Epistemology of Religious Moderation of Mass Organizations: Various Interpretations

Moderation or wasath an Islamic value built on a straight and middle mindset, not excessive in certain respects, such as the meaning of ummatan wasathan in Qs—Al-Baqarah: 143, the just, moderate, and chosen ummah. Religious moderation is a way of religion that does not lean right and left, stands in the middle, and perfects

its religion, morals, and charity. Standing in the middle, he perfected his religion, good morals, and charity. Religious moderation is a religious attitude “sak madya” not added, not reduced, adhering to the principles of nationality, and citizenship, respecting groups outside themselves, and strengthening local wisdom (Kemenag, 2019). The Ministry of Religious Affairs encourages religious moderation to be a model and view of life (mabda’ al-hayah) to accept religious differences outside oneself, whether ideas, spiritual forms, or religious traditions. Religious moderation is essential to people's religious life today when intolerance, violence in the name of religion, and radicalism are symptomatic in Indonesia. The existence of violent extremism, exclusive religion, and truth claims can lead Muslims to religious fanaticism and even spiritual arrogance. The sacred pattern of hardliner Muslims can tarnish the face of Islam, which is known to be tolerant, friendly, and moderate. The concept and understanding of religious moderation of mass organisations differ as if they fight over the meaning of “shahih” regarding the principle of Islamic wasathiyyah. Moderate religion is religious attitudes and behaviours that balance themselves on various life interests, such as the balance between the world and the world, individuals and general, and so on. Religious moderation is a common moral good relevant to individual behaviour, communities, societies, and nations. Religious moderation is not related to personal interests but also the interest in living together; moderation is an Islamic value built on a straight and middle mindset. Allah Almighty has bestowed upon Muslims in the form of knowledge, gentleness of ethics, justice, and kindness that is not given to other people (Kemenag, 2019).

Majlis Tafsir Alquran (MTA) was established in Surakarta on September 19, 1972, by Abdullah Thufail Saputra. The goal is to invite Muslims to return to the Koran with understanding, appreciation, and practice of the Koran kaffah (Mibtadin, 2010). MTA's Islamic understanding is purification with the credo of

“returning to the Koran and hadith.” According to MTA, the ideal society is those whose lives the Koran is appropriately guided. The MTA principally has its views on its religious practices. The principle of religious moderation MTA is the concept of moderate theology, mutual respect, acceptance, and cooperation between different components of society; Religious moderation is the organic value of Islamic doctrine to frame relations between communities, followers of other religions, and with the government.

Religious moderation for MTA has two meanings: first, not feeling the most right; all teachings in mass organisations are true according to their respective versions. Second, not blaming other groups because they have their paths then; we need to respect each other. MTA teaches not to blame, insult, or disbelieve others (Suprpto interview, 22/07/2020).

Laskar Umat Islam Surakarta (LUIS) was declared on 19 December 2000 as a cross-element religious movement of Muslims in Surakarta. LUIS is here for non-litigation advocacy, such as issues of sharia enforcement, resistance to the stigmatisation of terrorism, anti-America, blasphemy, eradication of immorality, empowerment of Muslims, and others (Endro interview, 22/07/2020). LUIS is a combination of Islamist groups in the city of Surakarta. LUIS has become a mass organisation with a radical stigma; since 2000, it has been actively sweeping restaurants, beauty salons, and unlicensed places of worship. LUIS is present in public spaces and other Islamic activism that utilises the openness of the reform period space. The proliferation of Islamic parties in the reform era is seen as an era of political Islamic revival (Hodgson, 1974). This contradicts the New Order period, which prioritised cultural Islam (Abdillah, 1999). Between political Islam and artistic Islam, there is a tendency to be dichotomous.

In the New Order era, Indonesia's public space was dominated by NU and Muhammadiyah (Noer, 1980); the reform era emerged religious movements with various

ideologies. Such as MMI, FPI, HTI, JI, JAT, JIL, LUIS, and other militant Islamic activities (The WI, 2000). The presence of Islam in the public sphere is seen as the spread of Islamic symbols and values in society. The community uses Both natural and virtual to communicate and negotiate interests, including religious ones (Hardiman, 2009). The LUIS member refers to himself as an activist ‘amar ma’ruf nahi munkar, an Arabic phrase for commands to invite good and shun bad. In addition to having regular reciting activities, coordination meetings, LUIS extended family recitation once a month and walking on the fifth Sunday, LUIS also takes action targeting entertainment forging and houses of worship without permission.

The concept of religious moderation of LUIS is based on the vision of ‘amar ma’ruf nahi munkar, which is carried and derived in a trilogy of solid relationships: *habl min Allah*, *habl min an-nass*, and *habl min al-‘alam*. The three relationships must be carried out in balance: first, building the dimension of *habl min Allah* means strengthening good communication with Allah Almighty; second, *habl min an-nass*, is on good terms with others; and third, *habl min al-‘alam* is to be good with all living things, not damaging the environment, all three must be balanced because Islam is the religion of *rahmatan lil’alamin* (Endro interview, 21/07/2020).

Based on the principle of *rahmatan lil’alamin*, LUIS translates into the daily activities of Muslims, both relationships with Allah Almighty, others, and nature. The basic principle in religious moderation is the attitude of maintaining a balance between two things, reason and revelation, physical and spiritual, rights and obligations, individual and communal interests, necessity and voluntariness, religious texts and *ijtihad* of religious figures, ideal ideas and reality, and past and future (Kemenag, 2019). According to Kamali, balance and fairness in moderation (*wasathiyah*) means that religion must not be extreme in its views but must find common ground (Kemenag, 2019). The idea of religious moderation LUIS is the

application of sharia as a form of rahmatan lil'alam in the praxis of life in a society based on 'amar ma'ruf nahi munkar to benefit others and their environment.

LUIS's action for 'amar ma'ruf nahi munkar not only targeted the community but also protested state policies, such as requesting mediation with the Regional Representative Council (DPRD) of Solo City to voice their aspirations for the dissolution of the Special Detachment (Densus) 88 Anti-Terror POLRI. Educational institutions are also the site of LUIS actions such as anti-valentine Day campaigns. LUIS is a mass organization and forum for numerous Islamic religious groups in Surakarta. The principle of wasathiyyah focuses on several aspects: first, good governance based on Islamic and democratic values; second, inclusive economic growth based on Islamic economic principles; third, leadership with high moral integrity; bringing peace, harmony and collaboration with non-Muslims; fourth, holistic improvement of education; fifth, build the mentality of Muslim youth; and sixth, balance and synergy between Islamic and scientific traditions. According to Alagha, the concept of ummatan washstand as a community of Muslims universally has a just, balanced and perfect character to serve Allah Almighty. Ummah must be able to balance the interests of the world and the hereafter; namely, there is an aspect of moderation in it (Alagha, 2015).

The Indonesian Mujahidin Council (MMI) was born at the first Mujahidin Congress in Yogyakarta on 5-7 August 2000. The results of the congress gave the mandate to 32 Islamic figures as Ahl al-Hall Wa al-Aqdi (AHWA) for the mission of enforcing Islamic law through the Majelis Mujahidin Indonesia I (MMI). MMI is headquartered in Jl. Karanglo, Kotagede Yogyakarta, its representatives are throughout Indonesia and abroad (Syakur interview, 22/07/2020). MMI's vision is to fight for the establishment of Islamic law in Indonesia as a whole (kaffah) and practice it correctly and avoid polytheism. Sharia must be enforced kaffah in all

areas of life, both individually in the form of mahdhah worship and social state, such as choosing leaders, establishing laws, and economic arrangements. MMI is a religious social movement that is concerned with improving the life of the country and society according to the Koran and hadith. MMI makes Islamic sharia as the sole reference for government systems and state policies both nationally and internationally (Syakur interview, 22/07/2020).

There are four things driving the establishment of MMI: first, the longing of Muslims with dawlah Islamiyah either nationally or internationally. Second, concern about suspected Sharia enforcement movements and Islamophobia is often associated with rebellions such as DI/TII. Third, concern for the existence of Muslims who are marginalized so that they do not have free space to actualize the teachings of their religion. Fourth, the multidimensional crisis that afflicts Indonesia and cannot be resolved by the government because it does not have a strong commitment to Sharia. MMI carries out mobilization strategies, consolidates movements, and forges alliances with other social groups at the national and local levels to expand networks. Such as through congresses of Muslims in the regions, tabligh akbar, and recitation to enforce Islamic law in Indonesia.

Religious moderation is a form of application of the principles of maqashid asy-syariah and the fulfillment of ushul al-khamsah, namely: safeguarding the soul (hifdz al-nafs), property (hifdz al-mal), offspring (hifdz al-nasb), reason (hifdz al-'aql), and religion (hifdz al-din). Maintaining religion means applying shari'a kaffah because Islam is the religion of syumul and rahmatan lil'alam. Religious moderation for MMI consists of three aspects: first, Islam is the religion of syumul and rahmatan lil'alam; second, religious moderation related to the enforcement of Islamic law; And third, religious moderation is the fulfillment of maqashid asy-syariah. Wasathiyyah in Islam upholds human

dignity, fulfillment of human rights, and rejects tyranny (Syakur interview, 22/07/2020).

The concept, understanding, and epistemology of religious moderation of each mass organization are different as if they are fighting over the meaning of shahih about wasathiyah in Islam. The meeting point is in moderate religion as religious attitudes and behaviors that balance themselves from the interests of world life and the end, individual and general, and so on. Religious moderation is a common moral good that is relevant not only to the behaviour of individuals but also to society and the nation.

Table 1 Differences in Understanding of Religious Moderation of CSOs

Organizations	Religious Moderation Views
MTA	Religious moderation emphasizes two things: not feeling most self-righteous; and do not blame other groups
LUIS	Religious moderation is based on the Islamic principle of <i>rahmatan lil'alam</i> which has implications for the balance of three things: <i>habl min Allah; habl min an-nass; and habl min al-'alam</i>
MMI	Religious moderation puts forward three aspects: first, Islam is the religion of <i>syumul</i> and <i>rahmatan lil'alam</i> ; second, religious moderation related to the enforcement of Islamic law; and third, religious moderation is the fulfillment of <i>maqshid asy-syariah</i> covered in <i>al-ushul al-khamsah</i> including <i>hifdz al-din, hifdz an-nafs, hifdz al-mal, hifdz al-'aql, and hifdz al-nasb</i> .

Religious Moderation Indicators

CSOs and Nationalities: Strengthening Indonesian Identity

Religious moderation is a moderate theological concept to provide a narrative of mutual respect and cooperation between different components of society of different ethnicities, religions, and cultures. Religious moderation is the organic value of Islamic

doctrine for framing human relations, other religions, and governments. Religious moderation becomes a view of life (*mabda' al-hayah*) that accepts differences outside itself of religious, spiritual, and religious traditions. Religious moderation in the form of religion, "sak madya" avoids intolerance and violence against religion. Violent extremism and religious exclusivity lead Muslims to religious fanaticism and even religious arrogance. This religious pattern can tarnish the face of tolerant and moderate Islam. There are four indicators in religious moderation, according to the Ministry of Religious Affairs: national commitment, tolerance, non-violence, and local cultural accommodation. National commitment is an important indicator to see the religious views and practices of Muslims impact loyalty to the national consensus, especially the acceptance of Pancasila as a state ideology (Kemanag, 2019).

Regarding national commitment, MTA adheres to Indonesian values; as seen in its office, there are national symbols such as the red and white flag, Garuda Pancasila photo, and presidential photo. The red and white flag only symbolises nationalism; the respectful flag is not shirk for not worshipping it. MTA prioritizes national values even though the existing government is far from ideal due to the many corruption and other morality issues (Wibowo, 2016). MTA adheres to the Koran, and sunnah encourages good community behaviour in the context of national life. Although Indonesia is religiously majority Islamic, the MTA does not agree with the ideology and movement that wants it as an Islamic state. Indonesia is a country with diversity and plurality that exists in both languages, tribes, and religions.

MTA encourages its members to maintain the integrity of Indonesia as a citizen's obligation. Although Indonesia is diverse in all aspects, it remains one nation and should not be divided. The MTA stressed that its members uphold the 1945 Constitution and Pancasila, both of which guarantee freedom of religion. Pancasila does not contradict Islam. MTA

citizens maintain the integrity of the country and within the framework of Bhineka Tunggal Ika with the big umbrella of Indonesia, mutual respect and respect for groups outside themselves (Suprpto interview, 22/07/2020).

In line with MTA, LUIS considers NKRI as a concept of statehood that is final but still needs an additional Islamic “touch” in existing legislation. Although LUIS agrees with the application of Islamic law in life, they realize that Indonesia is not a religious country but a country with diversity that exists, so it does not need to be forced. Although Indonesia has a majority Muslim population, there are still other religious groups that must be respected. LUIS accepts Pancasila as an ideology and view of the life of the nation and state because it does not contradict Islam. As a national commitment, it is the acceptance of the principle of nationality as stated in the constitution of the 1945 Constitution and the regulations below (Kemenag, 2019).

MMI encourages the enforcement of Sharia in all sectors of life through various strategies that have been formulated as organizational lines of struggle. MMI sees the national aspect of the four pillars of nationality that is being echoed as wrong because it has never existed in the provisions of the MPR in the previous period and does not even have a valid basis from the 1945 Constitution. According to MMI, the state must be managed in a Sharia manner to solve existing problems because Islamic Sharia provides certainty and justice. MMI seeks to make Islamic sharia the sole reference for the system of government and state policy. MMI carries out Sharia enforcement through mobilization, consolidation of the Islamic Sharia formalization movement, and the strategy of rallying alliances (tansiq) of religious organizations in line with the vision, mission, and strategy of the MMI movement. This can be confirmed by the support of Muslims, which is still not widespread at the national level (Zaman, 2013).

CSOs' Views on Tolerance

Tolerance is an attitude of giving space and not interfering with others in terms of beliefs,

expressing beliefs, and expressing opinions, even if they are different from what is believed. Tolerance refers to being open, gentle, and respectful in accepting differences. Tolerance is accompanied by respect, respect, and acceptance of different people or groups as part of us and positive thinking (Kemenag, 2019). Tolerance is the organic value of Islamic doctrine to frame the relationship between fellow human beings and Islam with other religions. Islam views people and humanity positively and optimistically. Although different ethnicities encourage Muslims to give appreciation and respect to others. Islam believes in the difference not in the physical aspect but in the degree of piety (Qs. al-Hujurat: 13). This view becomes an Islamic perspective on the unity of mankind, which in turn encourages the development of solidarity between humans (al-ukhuwah al-insaniyah) (Elza, 2011). Acts of violence and religious radicalism in Indonesia today are an extension of religious fundamentalism and thus undermine tolerance. In their movement, they are intolerant of the name of God (Kurtz, 1995). This makes tolerance something expensive.

MTA understands tolerance in two aspects: first, tolerance regarding other groups' doctrines and religious practices. MTA's unilateral truth claims can potentially lead to social conflicts (Hidayat, 2013). Second, tolerance is related to the acceptance of groups outside oneself. It can be seen from the protective attitude that tends to close oneself, which is not limited to religious discourse but to daily life (Mibtadin, 2010). MTA's acceptance of other groups is “not completely” still, there are barriers, and it is socially closed. True tolerance is not passive tolerance, just respecting and respecting different people but actively communicating, building togetherness, and cooperation in socio-cultural life (Kemenag, 2019).

LUIS, in terms of tolerance, emphasises two things: first, LUIS is always open, communicates, and cooperates with other groups, as well as other religions, as long as they do not enter into the faith. Second, LUIS allows

other religions to celebrate their religious holidays reasonably, not as exaggerated as Muslims celebrate them. LUIS considers the presence of the state important, related to its involvement in regulating so that there is freedom and tolerance to practice their respective beliefs. LUIS believes that people's understanding of tolerance crosses the line so that there is an impression of mixing creeds and religions. Tolerance must be active to realise social harmony, religious harmony, and active involvement in recognising differences and similarities through social interaction (Kemenag, 2019). Tolerance encourages LUIS to be actively involved in public problems and become a problem solver in civil society. Amid a pluralistic life, tolerance presents Islam not as an exclusive and sectarian religion but carries universal aspirations.

The concept of tolerance, according to MMI, prioritises Islam as the religion of kamil and syamil. Islam, with its sharia, is a religion that educates all aspects of human life, both moral, social, economic, cultural, political, and others. Islamic Sharia that binds everyday life is not to curb but to strengthen the nature of humanity and light towards the path of happiness. MMI believes Islam is the only true religion according to Allah Almighty. Still, MMI is a matter of belief that is a matter of individual consciousness that cannot be forced on others. People are only allowed to teach Islam and invite others to follow Islam well, but it should not be coercive.

The primary value of Islam is respect for humanity itself; therefore, as religious people, humans have no right to deny the existence and judge and impose on the religion of others. MMI does not want to be involved in other religious celebrations such as Christmas, Nyepi, Galungan, and Chinese New Year, just wishing them a happy holiday. That's due to two things: holidays are part of rituals, and the celebration is part of faith and is no longer a religious issue. The concept of MMI tolerance can generally be divided into two things: first, the difference in terms of *furu'* something that is still within the

corridor can be tolerated because of the results of *ijtihad* from texts that are *dzanni*; and second, the difference in terms of *ushul* something that does not fall within the area of tolerance and MMI seeks to convey the truth through three methods: teaching the truth, advising; and have a dialogue.

In Islam, tolerance (*tasamuh*) is divided into two: internal Muslims and non-Muslims. For example, the verse: "*lakum dinikum waliyadin*" contains the value of belief and not only religious aspects but also concerns other aspects such as social as seen from the social relations of Muslims with Hindus, Christians, Buddhists; we work together, help them, it is good, but if there is an interest in mixing beliefs it is wrong (Syakur interview, 22/07/2020).

Non-Violent View

Various acts of religious-based violence by religious groups originated from a lack of historical awareness that encouraged the emergence of disorientation of certain community groups with real reality in society. Patterns used in the violence include threats, raids, clashes between communities, sweeping, intimidation, and coercion. Issues that often cause the emergence of religious-based violence are ideological issues, differences in beliefs, differences in *madzab*, cases of violence in cultural practices, issues of morality, and discrimination in certain religious minority groups. Radicalism or violence in the context of religious moderation is understood as ideology and understanding that wants to change the socio-political system through violence in the name of religion, both verbal, physical, and mind violence (Kemenag, 2019). In the political-socio-religious context, the term radicalism (*al-tatharruf*) is equivalent to the words fundamentalism, militanism, and extremism, views, attitudes, and actions that are socially "agreed" beyond the limits of normality in religion (Qardhawi, 2004).

The MTA disagrees with terrorism, even strongly criticising the rise of religious-based violence for causing fear, damage and only to politically benefit certain groups. According to

MTA, terrorism is an arbitrary, cruel, and cruel act to create confusion, horror, and destruction of human and social values carried out by a person or group using religious arguments. MTA encourages theorists to review the teachings of Islam. This is not by the vision, mission, and purpose of the Prophet Muhammad, sent by Allah Almighty to improve human morals with compassion as *rahmata lil'alam* and not bring disaster.

LUIS is a violent mass organisation that is anti-terrorist and actively eradicates societal hypocrisy for the establishment of '*amar ma'ruf nahi munkar*'. The radical stigma attached to LUIS is not without reason because it often sweeps places considered fields of immoral acts, community diseases, entertainment venues, and places of worship that are not permitted. No LUIS member is involved in terrorism because all of its academics reject terrorism. According to Malik, LUIS is different from other jihadist warriors because they work on local issues in the community (www.luissolo, accessed August 21, 2020).

'*amar ma'ruf nahi munkar*' is part of the Qur'anic shari'a and hadith that must be enforced by any means, good by advice, power, or prayer. '*Amar ma'ruf*' starts from a real possibility in the community, then we find out who has the authority to solve, in this case, the authorities (law enforcement). If they can't finish, we just come down to enforce '*amar ma'ruf nahi munkar*' (Endro interview, 21/07/2020)

The purpose and direction of the establishment of MMI are to uphold Islamic law in all lines of life to achieve an Indonesian state that is *baldatun thayyibatun warabbun ghafur*. MMI uses structural and cultural approaches. Cultural strategies emphasise changes in individual behaviour and ways of thinking, such as socialisation with the community about Islamic shari'a. MMI also uses a media approach to *da'wah wa al-jihad* activities, disseminating in a peaceful way, not by violence, aimed at teaching faithful Islam, peace, and conducting dialogue. The concept of MMI jihad is to adjust

to the response of the community to create balance in the idea of thought. Jihad is not defined as fighting with weapons using violence but as adapting to the reaction of those who oppose the establishment of Islamic law. If the opposition to the shari'a is done through the media, the answer is through the media and dialogue. This is done to build awareness of Islamic Sharia in society (Zaman, 2013). According to Shobarin Syakur, Prophet Muhammad never hurt anyone because it brought a mission of peace, humanity, and compassion to all as the principle of *rahmatan lil'alam*. This is by the purpose of deriving Islamic sharia based on the value of *maqashid as-syariah* (interview, Shukur22/07/2020).

Local Cultural Views

Local cultural accommodation is one indicator of religious moderation. The MTA purification movement wants people to return to the primary sources of Islamic teachings, the Koran and hadith. Islam must be pure, according to the Koran, without being added to anything else. Islam is Islam, and culture is Islamic culture should not be mixed with culture (Hidayat, 2012). According to the MTA, religion must be pure "*kaffah*" without mixing religion with the culture that exists in society. Islam is understood as it is in the Koran and hadith. Islam mixed with culture leads to the impurity of religious teachings, even heresy and shirk. According to MTA, this contradicts Islam as a perfect, superior religion, and no one is superior (Mibtadin, 2010). For MTA, the addition of local culture is a manifestly heretical act. Heresy can lead to shirking acts that are forbidden by religion. MTA encourages its citizens to worship based on the Koran and hadith (Sukina, 2008). A Sukina referred to the worship as "*laisa min al-Islam*," because it blended into local culture, which was seen as contrary to Islam. According to MTA, it is syncritique of Islam with local culture. All culturally mixed worship practices, according to MTA, were new things that were made up at the time of the Prophet not doing.

MTA considers it a heresy that Muslims must avoid (Mibtadin, 2010).

Religion and culture should not be contradicted; cultural development in Indonesia must respect religious values; on the contrary, spiritual growth must not cause damage to cultural diversity and customs in society (Kemenag, 2019). LUIS does not mind the culture that develops in the community, instead appreciating the importance of Islamic da'wah based on the principle of 'amar ma'ruf nahi munkar, such as tambourine tradition. A positive relationship exists between moderation in religion and the accommodation of local faith practices (Kemenag, 2019). The existing culture can encourage people to behave well in line with Islamic values. At the same time, Islamic sharia provides a foundation for the development of al-haftarah and ats-tsaqafah in society as long as it does not contradict the Koran and hadith. Culture, with its norms, religion, and sharia, encourages civilised society in harmony with the breath of faith.

Sharia covers all aspects of life; related laws, Sharia, and Quranic decrees, hadith, ijma, makruh, haram part of Sharia. Sharia is also about morals, hoping to practice good morals due to productive understanding, implementation, skills and behaviour of 'amar ma'ruf nahi munkar (Endro interview, 21/07/2020).

MMI aims to uphold Islamic law, and its views on local culture are not far from it. MMI made sharia the primary teaching and central theme of its movement, giving birth to an attitude of "all sharia." Sharia is understood and embodied in two ways: first, Islamic law is obligatory, sacred as manhaj al-hayah in the life of Muslims. Second, the universality of Islam includes not only the teachings of worship but also civilization, knowledge, and al-hadlarah /culture. Islam must be translated dynamically and accommodating to local culture as long as it does not conflict with Islam (Zaman, 2013). Islam is a religion of kamil, syamil, and rahmatan lil'alamin characters. In religious moderation, religious thinking must dialogue texts and contexts dynamically so that religious thought is not only textual and does not ignore the text (Kemenag, 2019). MMI places culture on three aspects: first, culture is hypothetical, like earth alms culture and others, because it leads to intolerable shirk acts, and MMI rejects this. Second, the mashlahah culture, MMI, accepts the development of Islamic da'wah, such as advances in science and technology. Third, regarding the culture of syubhat, some MMI members refused because the Prophet did not teach them, and others accepted (Prasetyo, 2013).

Table 2 differences in indicators of religious moderation of mass organizations

Religious Moderation Indicators	MTA	LUIS	MMI
National commitment	Featuring symbols of statehood and respectful flags instead of shirk, MTA promotes national values.	Accept Pancasila as an ideology and outlook on life of the nation and state because it does not contradict Islam.	Enforcement of Islamic Sharia in all spheres of life and making it the sole reference for the system of government and state policy
Tolerance	It is understood in two aspects: first, tolerance is related to doctrinal doctrine and second, tolerance is related to acceptance of other groups outside the MTA.	Open and communicate with other mass organizations, and allow other religions to enrich religious activities.	Islam is the truest religion according to Allah. MMI beliefs cannot be imposed on others. MMI distinguishes between religion and belief

Non-violence	Non-violence MTA criticizes religious-based violence and dislikes the use of violent means, especially terrorism.	Eradicates hypocrisy enforces 'amar ma'ruf nahi munkar in society	MMI pattern: teaching the right, advising or conducting dialogue. <i>Jihad</i> in context
Accommodating local culture	Islam must be pure according to the Koran and sunnah without adding Islam is Islam, and culture is culture.	Appreciating the existence of culture for the benefit of Islamic <i>da'wah</i> and for 'amar ma'ruf nahi munkar	There are 3cultures, namely: this <i>munkarat</i> MMI rejects, useful culture, MMI accepts; and a culture that is <i>syubhat</i> disputed at MMI

Conclusion

The concept of moderation in the religion of mass organisations is different; they seem to fight for the most authentic meaning of washatiyyah in Islam. Moderate religion is a religious attitude and behaviour that balances the interests of life, the world and the hereafter, the individual and the public, and others. The Ministry of Religion encourages moderation in religion as a way of life (mabda al-hayah) to accept differences outside of oneself, both madzab, spiritual, and tradition. Religious moderation becomes an important aspect of religious life when intolerance and radicalism are prevalent in society. There are four indicators of religious moderation: national commitment, tolerance, non-violence, and local cultural accommodation. Religious moderation, according to MTA, is based on two principles: not feeling self-righteous; and not blaming other groups; FPI departs from its vision; religious moderation is based on the spirit of 'amar ma'ruf

nahi munkar; LUIS regarding religious moderation is based on the Islamic principle of rahmatan lil'alam in which has implications for a balance of three things: habl min Allah; habl min an-nass; and habl min al-'alam; and MMI understands religious moderation based on three aspects: Islam is a religion that is happy and rahmatan lil'alam in;

Religious moderation is related to sharia enforcement, and religious moderation means that fulfilment of maqashid asy-syariah includes ushul a-khamsah: hidfz al-din, hidfz an-nafs, hidfz al-mal, hidfz al'aql, and hidfz al-nasb.

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