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Islamic Moderation in Higher Education

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Abstract
Globalization era is the era of 'diplomacy', an era in which Muslims are required to be moderate (wasathiyah). Muslims as moderates' people must be able to integrate two different dimensions; dimensions 'theocentric' (hablun min Allah) and 'anthropocentric' (hablun min an-nas). These demands are not demands of the times, but demands of the Qur'an that must be implemented. The meaning of the wasathiyah should not be taken from the understanding of the extremists who tend to put forward a hard attitude without compromise (ifrâth), or the understanding of liberal groups who often interpret religious teachings in a very loose, free, even almost leaving the line of religious truth (tafrîth). The meaning of Islam as wasathiyah religion must be taken from the explanations of the scholars, so as not to trigger 'misunderstanding' and intolerant attitudes that damage the image of Islam itself. The right understanding of wasathiyah is able to form a conscious attitude in moderate Islam in the true meaning (ummatan wasathan), to realize world peace, without violence in the name of groups, races, ideologies and even religions.

Key Word: Moderate, Islam, Higher Education

Moderación Islámica En La Educación Superior

Resumen

La era de la globalización es la era de la "diplomacia", una era en la que los musulmanes deben ser moderados (wasathiyah). Musulmanes como personas modera debe ser capaz de integrar dos dimensiones diferentes; dimensiones 'teocéntrica' (hablun min Allah) y 'antropocéntrica' (hablun min an-nas). Estas demandas no son exigencias de los tiempos, sino que exige del Corán que debe ser implementada. El significado de la wasathiyah no debe tomarse a partir de la comprensión de los extremistas que tienden a presentar una actitud dura y sin compromiso (ifrâth), o la comprensión de los grupos liberales que a menudo interpretan las enseñanzas religiosas en una muy suelto, libre, incluso casi dejando la línea de la verdad religiosa (tafrîth). El significado del Islam como la religión wasathiyah debe ser tomado de las explicaciones de los estudiosos, a fin de no gatillo 'malentendido' y las actitudes intolerantes que dañan la imagen del propio Islam. La correcta comprensión de wasathiyah es capaz de formar una actitud consciente en el Islam moderado en el verdadero sentido (wasathan ummatan), para darse cuenta de la paz mundial, y sin violencia en nombre de los grupos, razas, ideologías y religiones pares.

Palabra clave: moderado, islam, educación superior

1.   Introduction

Lately the term 'moderate Muslim' is often popularized by many people who focus on the reform movement of Islamic da'wah. Initially, this term was often used by scholars to give enlightenment to Muslims about the teachings of Islam that are progressive, actual and not out of date. Although it seems distorted, the term 'moderate Muslim' is able to clear the big name of Islam today. The image of Islam that had been tainted by certain acts was clarified by the propaganda of moderate Muslims who were polite, friendly and gracious. Many scholars of exegesis (hadith, etc.) discuss this term. [1]Understanding the concept of wasathiyah in the Qur'an from the point of view of the commentator is crucial to find the important points that can minimize the 'misunderstanding' and intolerant attitudes that are prone to occur in certain areas due to the lack of understanding of the true meaning of wasathiyah. The academic significance of this discussion will be particularly felt at this time - if seen in a positive direction (read: positive impact) caused by a moderate attitude, to create a tolerant, harmonious and peace-loving society.

2.   Discussion

a.   Human Nature Knowing God

It has become a human nature that is clearly illustrated that people will seek who is his God and worships Him. Humans believe that there is a power stronger than their strength, that power is applied as the power of God. By worshiping God, humans actually try to leave their limited forms and join the nature that has no defects, shortcomings, mortality and limitations William James, an American philosopher and a figure of modern psychology in pragmatism, conducted an experiment to measure the human soul in terms of their spiritual tendencies. The 40 years of research shows that in human form there is a series of tendencies towards matter and another set of tendencies that has nothing to do with matter. This proves the existence of another realm where this sense leads humans to that other realm. Spiritual inspiration, the nature to seek God and love for good always exist in the human soul, where the majority of human tendencies and expectations come from outside the material realm.[2]

Sensitivity that is felt by humans that are managed improperly and not directed properly will result in humans getting lost for a long time and of course this will harm them in the future. Worshiping idols, humans and other material as well as thousands of other worship services is the impact of deviations on the sacred tendencies of humans. According to him, the feeling of wanting to worship God is usually interpreted as a sense of religious desire that naturally always exist in the human soul.

In the depths of the human soul there is a power that drives people to seek God who gives a sense of security and calm to humans and helps them to face difficulties and eliminate all forms of worry. When experiencing a deadlock and nothing can help them in overcoming various material factors, naturally humans will look for a source of greater strength that is able to release them from that impasse.

The Qur'an explains that the history of idolatry occurred since the time of Noah AS prophet, because after the storm disaster in that era all the idolaters were destroyed and after some time the nature to worship God was again distorted by some humans by worshiping idols and any unusefull objects, even those things are made by themselves.[3]

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[1]*Afrizal Noer, Muklish Lubis. (2015) Konsep Wasathaniyah Dalam Al-Qur'An. In An-Nur Journal. Vol 4. Nomor 2. Riau: Fakultas Ushuluddin UIN Suska. Page 205.*

[2]*Khlaed Abou El-Fadl. (2005). Selamatkan Islam dari Muslim Puritan, terj. Helmi Mustofa. Jakarta: Serambi. Page 44-43*

[3]*Haidar Bagir. (2017). Islam Tuhan Islam Manusia: Agama dan Spiritualitas di Zaman Kacau. Bandung: Mizan. Page 93.*

Archeological evidence shows that humans in the past worshiped God and even believed about the resurrection day. People who die then be buried with the things they love because they are expected to become a provision in the next world. Human bodies mummify in order to make them not damaged is also one of the evidence that humans at that time believed in life after life. Although the action is wrong and full of superstition, it shows that people in the past believed in the existence of a Creator and believed in Him.[4]

The celestial religions state that the form that is capable of fulfilling human needs and desires and must be worshiped is God Almighty. He is an endless source of grace, majesty, strength, perfection and beauty, where worshiping Him will connect man to this eternal and endless source. Moreover, the relationship with God leads man to true freedom and in his heart there is no dependence on other than Him.Islam teaches humans that worship to other than the One God will not satisfy the human soul and cannot deliver them to spiritual perfection, but instead causes human imprisonment in material dependence. Servitude will be realized if human is connected with God the Wise and through this way the human soul will achieve freedom and tranquility.

The Qur'an brightly and beautifully explains that the sense of servitude is not limited to humans but all beings in this world experience it. Various verses of the Qur'an describe the worship of creatures other than humans. For example, in Surat al-Isra verse 44, Allah says, "Glorify Him, the seven heavens, the earth and all that is in it. And there is none among all creatures but glorify while praising Him but you do not understand their prayer beads (because it is not done in your language). Indeed, He is the Most Gracious, the Most Forgiving".

Thus not only humans who have a sense of devotion but all God's creatures in the universe do. However, there is a difference between human worship and the worship of other creatures. Humans worship God with their knowledge and endeavors. Humans based on their nature tend to perfection so that they understand the majesty and beauty of the Creator and then worship Him enthusiastically, while other creatures do not have this kind of knowledge.

b.   The Main Feature of Religion is Wasathiyyah
Wasathiyyah in Arabic language comes from three letters, that are wawu, sin and tho. Become a word that comes from wasatho sentences (which means fathah the sin letter), means moderate, intermediate or mediate.

Moderate according to English Dictionary is "Average in amount, intensity, quality, or degree; and (of a person, party, or policy) not radical or excessively right- or left-wing".[5]

Meanwhile, according to the term, wasathiyyah has different meanings in Arabic Language. Shaykh Farid Abdul Qadir expressed his opinion about the meaning of wasathiyyah, namely, "the unity of Muslims which refers to justice, truth and testimony for the benefit of all humans in general". Another opinion on the meaning of wasathiyyah was stated by Shaykh Muhammad Qutb namely, "Balance and make it a special feature of Islamic scientific management."[6] From the various meanings above, it can be concluded that in essence wasathiyyah is an attitude and behavior that tends to have a purpose for goodness and benefit of human life in general, without looking at any element except equality and equipping his views with knowledge that is capable of up to arises a broad view in addressing something.In response to the development of understanding and group movements that are intolerant, rigid and easy to disbelieve (takfiri), it is necessary to formulate Ummatan Wasathan's characteristics to fight for the values of moderate Islamic teachings in religious life, society, nationality and statehood. Moderate attitude is a form of manifestation of Islamic teachings as rahmatan lil 'alamin; mercy for the entire universe. A moderate attitude needs to be fought for the birth of the best people.

The understanding and practice of religious practice of a moderate Muslim has the following characteristics:

1.   Tawassuth (taking the middle way), that is understanding and practice that is not ifrâth (excessive in religion) and tafrîth (reducing religious teachings).

2.   Tawâzun (balance), which is a balanced understanding and practice of religion covering all aspects of life, both worldly and ukhrawi (hereafter), firmly in stating the principle that can distinguish between inhiraf (deviations) and ikhtilaf (differences).

3.   I'tidâl (straight and firm), which is putting things in their place and

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[4]*Haidar Bagir. (2017). Islam Tuhan Islam Manusia: Agama dan Spiritualitas di Zaman Kacau. Page 21-22.*

[5]*Muhammad Tholchah Hasan. (2016). Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme. Malang: Lembaga Penerbitan UNISMA. Page 111*

[6]*Haidar Bagir. (2017). Islam Tuhan Islam Manusia: Agama dan Spiritualitas di Zaman Kacau… Page 7-11*

exercising their rights and fulfilling obligations proportionately.

4.   Tasâmuh (tolerance), which is recognizing and respecting differences, both in religious aspects and various other aspects of life.

5.   Musâwah (egalitarian), ie not being discriminatory to others due to differences in beliefs, traditions and origins of a person.

6.   Syûra (deliberation), which means every problem is solved by deliberation to reach consensus with the principle of placing benefit above all.

7.   Ishlâh (reformation), which prioritizes the reformative principle to achieve better conditions that accommodate the changes and progress of the times by grounding in the general benefit (mashlahah 'ammah) by sticking to the principle of al-muhafazhah' ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah (preserving old traditions that are still relevant and implementing new things that are more relevant).

8.   Aulawiyah (prioritizing), the ability to identify matters that are more important should be prioritized to be implemented compared to those with lower interests.

9.   Tathawwur wa Ibtikâr (dynamic and innovative), which is always open to make changes in accordance with the times and create new things for the benefit and progress of humanity.

10.   Tahadhdhur (civilized), which upholds noble character, identity and integrity as khairu ummah in the life of humanity and civilization.[7]

To be someone who thinks and behaves moderately, one does not have to move away from religion (atheism), but also does not blaspheme the beliefs of others. Maybe this attitude often arises because of the influence of globalism and neoliberalism. Such people always blaspheme the beliefs of others by claiming that they are the most righteous and then others are

heretics and infidels. This is the virus that is now ravaging the unity of Muslims. This attitude is an extreme attitude in religion. Islamic moderate style requires a Muslim to be able to respond to a difference, in the sense that what is different from each religion or sect does not need to be equated and what is the similarity between each religion or sect should not be distinguished or be opposed. Difference is a part of sunatullah that cannot be changed and eliminated. This has become the destiny of Allah SWT, only human beings must learn how to realize themselves.

Islam only teaches to invite someone to the path of Allah, through wise means, role models and good and polite dialogue (Q.S an-Nahl 125), with-

out being accompanied by animosity and hatred because of a difference.[8] This is the concept that should be implemented by the best of all humanity. Islam always puts forward the command to respect and love one another regardless of the background of one's beliefs, and forbids its adherents to force the will, even use the path of violence in addressing a difference in belief. So, if a Muslim holds a hatred for the differences in beliefs held by him then in fact the person has violated the teachings of Islam

c.   Realizing the Moderation

Islam is a treatise that stretches to cover the entire period and regulate the entire life of the people; and embedded in to include all worldly and ukhrawi (hereafter) affairs. Islam as alleged by the secular is not only limited to the aspects of faith and worship, but includes all aspects of life. Islam contributes through religious treatises to improve the lives of people, the political order of the country, the formation of people, the rise of the nation and the reform of life. Islam is a very perfect religion, because Islam is a faith and law; propaganda and country; peace and jihad; truth and strength; worship and muamalah (transactions).The right perspectives on Islam create the understanding that not all commands in Islam are at the same level of urgency. However, some are mandatory and some are sunnah; there are those whose benefits extend to other parties and some others whose benefits are only limited to the perpetrators; some are comprehensive and some are partial. Whereas a moderate point of view demands that we prioritize cases that are mandatory for those that are sunnah; cases that have broad benefits over cases that have limited benefits; and universal cases of partial cases. It is important to know the main cases, implementing them and prioritizing those cases that have a lower level of urgency, including those that are very important.[9]

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[7]*Muhammad Tholchah Hasan. (2016). Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme... Page 103-107*

[8]*Abuddin Nata. (2016). Ilmu Pendidikan Islam. Jakarta: Kencana. Page 116*

[9]*Jazim Hamidi, M. Husnu Abadi. (2001). Intervensi Negara Terhadap Agama: Studi Komvergensi Atas Politik Aliran Keagamaan dan Reposisi Peradilan Agama di Indonesia. Yokyakarta: UII Press. Page 28.*

The main purpose of da'wah is to reach idealism and the highest level in applying Islam in the reality of human life. However, moderate perception demands to understand the reality of life and think about its stages starting from the existing conditions to the conditions that are planned and expected. Periodization requires us to know the scale of our work priorities; demanding that we make a rank first so that all our efforts do not cross far from reality, do not lose influence, do not become human barriers to the path of Allah, do not deviate from the values of Islam and the sunnah of the Prophet. The example is the obligations of prayer, fasting and almsgiving through a periodic process up to the final level. Another example is the prohibition of khamr (alcohol) and the obligation of freeing slaves, all pay attention to aspects of periodization. The scholars stipulate that the application of Islamic law must pay attention to aspects of periodization, in contrast to thinking that must be universal and comprehensive. There is a difference between theory and point of view with application and implementation. [10]

Islam is a moderate religion in morals and behavior, among the idealist's attitude that fantasizes that humans are angels so they determine ethical values that are impossible to achieve and attitudes of realistic people who regard humans as animals so they want behaviors that are not worth it. The first group is too prejudiced towards human nature so consider it to be pure goodness; while the second group prejudices against human nature so that it is considered as pure evil.

In essence, humans are lumps of land and the blowing of the soul entrusted by reason, body and soul by Allah. Then Allah Most High makes sense nutrition in the form of knowledge; body nutrition in the form of food; soul nutrition in the form of purification; and feeling nutrition is a noble art. Then the definition of a rational person is someone who is able to fulfill all of his natural needs in accordance with Allah's orders. On the other hand, a negligent person is one who wastes one of his natural needs, so that the order is damaged and the function of its creation becomes unstable.

Connected to the source of origin (past history). Wasathiyyah (moderate attitude) including the main character of Islam; because this value always connects Muslims with their basic principles. Their current living conditions are inseparable from their past history and are strongly

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[10] *Abudin Nata. (2003). Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam di Indonesia. Jakarta: Prenada Media. Page 73-77.*

connected with the life histories of previous godly generations. Even so, the present of the Muslims is not a pawnshop of the past, nor is the prisoner shackled by the work of previous generations.11 Because the present age is not the past, the current environment is not the environment at that time and the current problem is not the past problem. Then we must not burden them with what is not their concern, to solve our current problems.

In the Islamic view, life always changes and turns. Therefore, the moderate attitude of Islam refuses to separate from the present and ignores the events that occur in it. The moderation of Islam also refuses to wrap ijtihad that is influenced by a condition or environment with the clothes of eternity and maintenance of mistakes and changes, without any other ijtihad that is also influenced by the environment and conditions that are different from the previous ijtihad environment. This is because the value of murunah (flexibility) and sa'ah (freedom) will not be meaningful if the texts of the determination or understanding change through the process of ijtihad into nash qath`i relating to rights other than mujtahid. On the other hand, all the texts of qath`i must be maintained and must not experience changes until they change -because the process of ijtihad becomes Nash dzanni. Attachment to the present is based on identification of the time interval for each understanding (the result of ijtihad); also based on the separation between understanding relating to a particular time or place with an understanding that is absolute. Islamic moderation explains that Shari'ah texts (Qur'an & Sunnah) are limited.

While events are always changing and experience (experimental results) is not fixed and always changing. So, the container they have is not yet full to contain useful additions (new ijtihad). The law must always develop in line with changing conditions and changes in circumstances, times, spaces and situations in each period and region, in order to remain in accordance with the objectives of the Shari'a at that time without denying the correlation with the original law.

Therefore, we find Islam calling on Muslims to relate to the present (contemporary world) and take civilization of other nations as long as it does not conflict with moral values, core values of faith, understanding, thought, educational curriculum and syariah directives. This is because "Wisdom" is something that is lost from every believer that must be sought. Wherever this wisdom is found, it is he who has the most right to it, it does not matter where it came from. This path taken by previous godly generations when they deal with other people. Their attitude towards the culture of other people is the attitude of someone who understands the

original rules and standards of religious law. This attitude is what they show when they take, reject, refute, accept, justify or deny the culture of other people. 12

d.   Religion and Culture

Islam understands humans in a comprehensive approach. Humans consist of physical aspects, which consist of health, success and neatness. Spiritual aspects related to the development of community religiosity, namely faith and piety to Allah SWT. Emotional aspects related to the development of the affective aspects of religious people or society in general, namely caring, creative, and empathy.13 The intellectual aspect is blessed with the intelligence of Muslims or society. These aspects of character are developed in Islam and are commendable that can build the character of the nation into superior civilization.

By understanding humans and behavior in the perspective of Islam, human beings consist of physical, spiritual and nafsani elements that make humans as perfect beings on earth. Humans have the freedom to choose good or bad behavior, right or wrong, therefore human beings are provided by Allah SWT with reason and heart. 14

The elements that exist in humans need healthy growth and development in order to carry out human functions as khalifatul fil ardhi which can carry out the tasks of humanity and civilization. The process of human growth and development will be achieved optimally through education that can develop all the elements and potential that exists in him.

Likewise, Kuntowijoyo's idea which states that humans in Islam are depicted as independent beings, and because of the nature of their independence, humans occupy a very respectable place (as the representative of Allah SWT on earth). In many verses of the Qur'an it is called for man to find his essence, think of his position in the structure of reality, so as to be able to position himself in accordance with his human existence.With the Islamic paradigm, which teaches liberation, not restraint like other religions, human self-actualization is only realized perfectly in the service of their creator, and this is definitely true liberation. As a paradigm it can

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[12] *Muhammad Damami. (2000). Akar Gerakan Muhammadiyah. Yogyakarta: Fajar Pustaka. Page 53*
[13] *Saifuddin Zuhri. (1981). Sejarah Kebangkitan Islam dan Perkembangannya di Indonesia. Bandung: Al-Maari'f. Page 22.*
[14] *Saifuddin Zuhri. (1981). Sejarah Kebangkitan Islam dan Perkembangannya di Indonesia.... Page 35.*

be concluded that Islam has the power to be the basis for the conception of behavior and the system of ideas needed in life as a whole. With the actualization of Islamic and Indonesian values which have positive synergy, the superior character of the nation can be formed effectively.

In an interesting dialogue between a Barazil theologian named Leonardo Boff and the Dalai Lama in a roundtable discussion,[16] "what makes a person good? If someone becomes more patient, intuitive, caring, has a sense of humanity, responsibility and ethics, then religion has worked for you. The universe is a reflection of what humans think and what humans do. If people do good they will receive good, if they do evil, they will receive badness.This dialogue shows how religion can be very functional and work well, when religion can reflect on a person's daily behavior to become a good person. Religion is not a separate value from real life, but is integrated in human behavior.

It seems that the character of the Indonesian people who are polite in their behavior, consensus agreement in solving problems, a region rich in plurality, tolerance and mutual cooperation, has transformed into a hegemony of new groups that defeat each other.[17] Even in the last ten years violence and riots have risen sharply. Cases of violence occur in various dimensions, including political, economic and even religious backgrounds. Cases of violence that have been prominent in recent years include cases of violence against children and women, cases of social violence, and cases of violence with religious backgrounds.

According to Idzam Fautanu[18] "In addressing the recent issues the epistemological question arises, how can Islamic values and Pancasila manifest in the character of the Indonesian nation?". Indonesian people have superior character that will build superior civilization. World civilization is built by nations that have advantages not only in the fields of science and technology but the most important is a nation whose inhabitants, people, or humanity have noble, honest, responsible character, become good, strong, positive citizens independent and hard-working. These character forms will become a nation that has the distinction and respect for the association of the nations of the world.

Munawir Sjadzali explained that when the majority of the community's character is strong, positive and resilient then a high civilization can be built well and successfully, conversely if the majority of the community's character has a negative and weak character resulting in a weakened civilization, because the civilization is built on a very weak foundation.[19] The character of the nation is the basic capital to build a high level of civi-

lization, a society that has honesty, independence, cooperation, regulation, trustworthy, tough and has a high work ethic that will produce an orderly and good social life system. Social disorder produces various forms of crime, violence, terrorism and others. Responding to the character of the nation Munawir Sjadzali[20] divides two moral aspects, namely:

The character of the Indonesian nation is conceptually built using moral pillars. Individual and communal characters are built through two interrelated aspects namely autonomy and heteronomy. Autonomy is an effort in the education process which is implemented through teaching, habituation, modeling, motivation and enforcement.

Meanwhile, the heteromoni aspect is an effort carried out by the environment (outside of education) namely the existence of socio-economic justice, law enforcement without scales, exemplary leadership, and regularity of social norms.21

In shaping the nation's character, a strong synergy is needed between aspects of autonomy and aspects of heteronomy. If one of them is fragile or even contradictory, then the nation's character will not be effectively formed. From the aspects of heteronomy offered by Munawir Sjadzali, the writer will try to describe it below:

a.   The aspect of socio-economic justice, with the existence of social and economic justice, it will free people from prolonged conflict due to inequality and injustice in enjoying the fruits of development. There are a small number of people who can enjoy most of the prosperity in the middle of a large number of people who can only enjoy a small portion of prosperity. This is the potential for conflict, which if it cannot be resolved it will damage the life of the nation and state.

b.   The aspect of law enforcement, the law is directive to the behavior of people, a name that must and should not be done in the context of social interests. In law there are consequences that must be borne by each person,

16*Idzam Pautanu, Tabah Rosyadi. (2015). Nilai-Nilai Keislaman Untuk Membangun Karakter Bangsa. Jakarta: UIN Syarif Hidayatullah. Page 1.*

17*Aan Hasanah. (2009). Pendidikan Berbasis Karakter. Jakarta: Media Indonesia. Page 14.*

18 *Idzam Fautanu. (2015). Dalam Makalah. Nilai-Nilai Keislaman dan Keindonesiaan Untuk Membentuk Karakter Bangsa. Seminar Lounching UIN Raden Fatah. Page 5.*

19*Munawir Sjadzali. (1994). Bunga Rampai Wawasan Islam Dewasa Ini. Jakarta: Universitas Indonesia Press. Page 21.*

20 *Munawir Sjadzali. (1991) Islam dan Tata Negara: ajaran, sejarah dan pemikiran. Jakarta: UI Press. Page 11*

Tabah Rosyadi. (2015). Nilai-Nilai Keindonesiaa Dalam Membentuk Karakter Peradaban Bangsa, Jakarta: UIN Syarif Hidayatullah. Page 6.

so that with the existence of law enforcement, people will know the boundaries of their respective rights and obligations relating to the interests of themselves and others.

c.   The exemplary aspect of national leadership will be an important node in the formation of a nation's character. If the leader obeys the rules, consistent and understated, then the leader will become a role model for those he leads. Good and noble character dreamer will be a real example of the desired character shape. Meanwhile, a nation that has a strong character will become a nation that can lead the world civilization.

d.   The aspect of regularity of social norms, social order can guarantee all interests, both individual and group. These interests can be fulfilled naturally without conflict with other parties. Therefore, social interaction for a child is very important in shaping good social character and being able to produce good prospective citizens.

On the basis of the pluralism or internal pluralism of Indonesian society and the tendency towards solid national convergence, the development of Islamic civilization in Indonesia requires proper understanding and strategic.22 From this point then gave rise to the thought of Indonesian-ness insight. Munawir Sjadzali asserted that the insight of Indonesianism is an understanding and knowledge of the socio-cultural environment of the Indonesian people as a whole.23   Therefore, it must be taken into account that Indonesia is a nation state that has a high physical diversity, which called the archipelago, the diversity of ethnicities, languages, customs and religions. Seeing this reality, every step of implementing Islamic teachings in Indonesia must take into account the socio-cultural conditions in order to get to be better situation.24

         In this case the researchers argue that, the most important thing to do is, that diverse cultures must manifest towards Indonesianness. In the course of national history, the process of Indonesian-ness is not limited to one place and at one time, as often expressed by the nation's leaders that Indonesian-ness has deep roots in the history of the archipelago.

22Nurcholish Madjid. (2000). Masyarakat Religius. Jakarta: Paramadina. Page 11.

23Munawir Sjadzali. (1957). Indonesia's Muslim Parties and Their Political Concepts, Thesis Master of Arts, Graduate School. Washinton DC: George Town University. Page 83.

24M. Syafii Anwar. (2012). Pemikiran dan Aksi Islam Indonesia. Jakarta: Paramadina. Page 211.

e.   Wasathiyyah is not an extremity

Wasathiyah (moderate understanding) is one of the characteristics of Islam that is not owned by other religions. Moderate understanding calls for tolerant Islamic propaganda, against all forms of liberal and radical thought. Liberal means the understanding Islam with lust standards and pure logic which tends to seek unscientific justification.

Radical means interpret Islam in a textual level that eliminates the flexibility of its teachings, so that it seems rigid and unable to read the reality of life. Islamic wasathiyah attitude is an attitude of rejection of extremism in the form of tyranny and sleaze. It is nothing but a reflection of the original nature of a pure human being that has not been tainted by negative influences.

In Islamic scientific history, the term 'moderate Islam', 'Arabic Islam', Liberal Islam, Progressive Islam or 'Archipelago Islam' is unknown. Since Islam is a divine religion revealed by God Almighty to the Prophet Muhammad, with the aim to succeed in a universal mission of peace. Islam as a religion is very inappropriate to be discredited by partial terms which reduce the grandeur of the meaning of Islam itself.25

Islam is a universal chosen religion; all its teachings must be obeyed and implemented. Every Muslim must be able to prove the majesty of the law and the teachings of Islam in the midst of non-Muslim societies, so that they are able to distinguish between the cry of truth with the whisper of sleaze.

Muslims must be careful in the term "warfare" that is raised by Western intellectuals. Lately, the term "moderate" has become a word that has the tendency to raise one group and bring another group down. These words are usually used as antonyms for fundamentalism and absolutism. In fact, without realizing it, the term wasathiyah is often used to categorize people who act and think liberally in religion. While groups that consistently carry out Islamic teachings are considered as not moderate.

From various statements of Western intellectuals regarding the classification of Islam into 'moderate Islam' and 'radical Islam', it will

25 Rusli Karim. (1986). Muhammadiyah dalam Kritik dan Komentar. Jakarta: Rajawali Page. 38.
26 Khlaed Abou El-Fadl. (2005). Selamatkan Islam dari Muslim Puritan, terj. Helmi Mustofa….
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be found that what they mean by 'moderate Islam' is Islam that is not anti-Western, Islam that does not conflict with Western secularism, and does not reject various Western interests. Its substance, 'Moderate Islam' is secular Islam, which is willing to accept Western values, and wants to compromise with Western imperialism and not oppose it. The group called 'Moderate Islam' is considered by them as 'friendly Islam' and could be a Western partner. 26

In contrast, according to the West, what is called 'radical Islam' or 'extremist' is Islam that rejects the ideology of capitalism-secularism, anti-democracy and does not want to compromise with the West. In other words, 'radical Islam' is a Muslim who is faithful to the Islamic way of life and values, and is obedient to Islamic ideology and sharia. Or, radicals are people who want to implement kafah Islamic. For the West, this Islamic group is not only seen as a 'hard' and anti-Western Islam, but is also considered a threat to their civilization.

Clearly, this classification illustrates the Western perspective on Islam and Muslims according to their ideology. Therefore, Muslims must realize that there must be a demarcation (limitation) of the meaning of Islam as a religion - with a moderate term, the combination of these two words is very medically credited to the meaning of Islam which has a broad meaning, because it is limited by the term human ijtihad results that are not Apple to Apple. The sorting of Muslims to be moderate and radical is intended as a form of clarification to the international community that Islamic da'wah is very friendly, gracious and tolerant. Moderate Muslims are trying to reassert the true values of Islam, without coercion or violence in the name of religion (madhhab, etc.). Thus it can be understood, Islam is an unbeatable one; cannot be compartmentalized, while Muslims are creative and innovative, the majority are moderate groups of the Qur'an, while the minority is divided, there are moderate Western versions, and those that are anti-moderate are very intolerant towards differences of opinion.

3.   Conclusion

There is no doubt that Muslims are the best of all humanity. They are moderate people as Allah SWT said, "Thus We have made you (Muslims) as the middle people (fair and best) to be witnesses of (deeds) of humans." (Q.S.Al-Baqarah verse 143). If the word "al-wasath" in this verse means fairness, best and virtue, then how human beings really need people who can crystallize these meanings in the reality of life in order to save them from the materialistic aridity and the entanglement of mud.

The world will not recognize happiness and peace except after the Muslims are in the forefront, as leaders of the people and teachers of the world. But all of that requires sacrificed hard work and sweat shed. There is no way to change external conditions apart from changing the internal conditions in us. Allah Almighty said, "Verily Allah does not change the condition of a people until they change the conditions that exist in themselves" (Q.S. Ar-Ra'du. Verse 11)

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