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MODERATE ISLAM AS A SOLUTION TO PLURALISM IN THE ISLAMIC WORLD: THE EXPERIENCE OF INDONESIA

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Abstract

This study examines the phenomenon occurring in the Islamic world in particular, where religion is experiencing serious self-destructive divisions caused by uncontrolled interests in theology, socio-political and economic matters. This can be seen in several Middle Eastern countries such as Iraq, Syria, Yemen and Afghanistan where there are numerous suicide bombings and mass killings among groups who are all Muslims. Indonesia as the world's largest Muslim country is trying to protect itself from these undesirable threats, especially those of disunity and separation. This is more so due to the very nature of Indonesia that uniquely has a variety of religions, cultures, languages, customs, ethnic groups and tribes. Based on facts derived from observation and documentation this paper attempts to analyse the phenomenon. The results of the analysis show that Indonesia through the two most dominant religious organizations, namely Nahdlatul Ulama and Muhammadiyah, has developed moderate Islam as a response to its multicultural and multireligious diversity. Moderate Islam is based on the teachings of Ahl al-Sunnah wa al-Jama'ah in the fields of law, theology and mysticism which are characterized by tolerance, moderation and acceptance of the existence of others. The moderate Islam model followed by these two religious organizations has been accepted globally through the opening of their branches in several Western countries and the Middle East, thus proving that it can be a solution for creating peace and harmony in the world.

Keywords: Moderate Islam, Moderate Muslims, Pluralism, Nahdlatul Ulama.

Introduction

Indonesia has the largest Muslim population in the world with over 220 million Muslims¹ most of whom adhere to the Sunni sect,² as opposed to other sects such as Shī‘ah, Ahmadiyah and Islam’s other major schools of thought. The word “Sunni” was derived from the Arabic word “*sunnah*”, which implies that the *sunnah* of the Prophet is followed by the Muslim majority known as “Orthodox Muslims” or “Sunni” in the world today. The Sunni are regarded as dominant in the mainstream and traditionalist in Islamic thought, distinguishing them from the minority who are called Shī‘ite.³ Muslim countries today especially in the Middle East, such as Syria, Iraq, Yemen and Afghanistan are facing many problems and fighting in never ending wars. The Muslim world therefore needs a framework of pluralism that can be accepted by everyone as Islamic teaching covers aspects of faith, worship and procedures for getting along politically, socially, economically and culturally with others. To address the issue of diversity especially in religion, Indonesia has to find a solution to include all groups who can live together peacefully and harmoniously for the sake of brotherhood, humanity, justice and equality. After all diversity is unavoidable because it is a natural creation of God.

In matters of religion especially for the Muslim communities nationally and internationally, there is a solution in "moderate Islam". The following questions have to be answered :

- What is “moderate Islam”?

¹ Houssain Kettani, “World Muslim Population: 1950-2020.” *International Journal of Environmental Science and Development (IJESD)*, 1, no. 2 (2010): 7.

² Muhammad Iqbal. “Akar Tradisi Politik Sunni Di Indonesia pada Masa Kerajaan Islam di Nusantara”, *ISLAMICA: Jurnal Studi Keislaman*. 6, no. 1 (September 2011): 1-5.

³ Sulaiman, “Relasi Sunni–Syiah: Refleksi Kerukunan Umat Beragama Di Bangsri Kabupaten Jepara” *PANANGKARAN: Jurnal Penelitian Agama dan Masyarakat*, 1, no. 1 (2017): 19-36.

- What are its characteristics from the Islamic perspective?
- How can Indonesia play a national and international role to promote Islam which is moderate?

Islam which is Moderate

The phrase “Islam which is moderate” consists of the words “Islam” and “moderate” where Islam is the name of the religion and moderate refers to something in-between two extremities, that is in the middle of two things as pointed out in the tradition of the Prophet “خير الأمور أوسطها” (the best is moderate).⁴ For example, Prophet Muḥammad (ﷺ) recommended moderation in the spending of one’s wealth as understood from the verse 20 of *Sūrah al-Isrā’* in the Qur’ān.⁵ Based on the explanation given, it can be affirmed that the best attitude in dealing with various problems of life, both in its relationship to individual life or social life is one of the middle path or moderation (*al-tawāsut/al-wasāṭiyyah*). Attitudes that exceed limits can have serious consequences and this includes *isrāf* (something excessive). Moderate attitudes reflect wisdom inspired by Allah (ﷻ) for the benefits of Prophet Muḥammad’s followers.⁶

Muslim scholars such as Muhammad al-Amin interpreted the word "وسطا" as meaning “well and fairly”,⁷ while Imam al-Qurtubi explained it as justice in moderation.⁸ Abu Hafash interpreted it as “justice”,⁹ as the word is followed by the word "شهداء" (witness) which shows that Muslims can bear witnesses to other people who are Jewish, Kristian, Nazareth.¹⁰

⁴ Abū al-Sa‘ādāt al-Mubārak bin Muhammad al-Jazīry, *al-Nihāyah fī Gharīb al-Āthār*, (Beirut: al-Maktabah al-‘Ilmiyah 1979), V, 299.

⁵ Al-Qur’ān, *Sūrah al-Isrā’* 15:20.

⁶ Al-Qur’ān, *Sūrah Al-Baqarah* 2:143.

⁷ Muhammad al-Amin bin Muhammad al-Mukhtār al-Syinqīthiy, *Adhwa’ al-Bayān fī Idhāh al-Qur’ān bi al-Qur’ān*, (Beirut: Lebanon, Dār al-Fikr), 1995. 48, 37.

⁸ Abū Abdillāh Muhammad bin Ahmad bin Abī Bakar bin Farh al-Anṣāriy al-Kharzajī Syamsuddin al-Qurthubiy, *al-Jāmi’ li Ahkām al-Qur’ān*, (Kingdom of Saudi Arabia, Dār al-Kutub, 2003), Vol. II, 153.

⁹ Abu Hafash Umār bin ‘Ali bin ‘Adil al-Dimasyqiy al-Hanbaliy, *al-Lubāb fī ‘Ulūm al-Kitāb*, (Beirut: Dār al-Kutub al-Ilmiyah, 1998), Vol. III, 10.

¹⁰ Ahmad Muṣṭafā al-Marāghiy, *Tafsīr al-Marāghiy*, (Egypt: Muthafāt al-Bābiy al-Ḥalabiy, 2005), II, 232.

Regardless of the interpretation of the meaning of "وسطا" one thing which is clear is that Muslims are required to act moderately in dealing with various problems, whether it is related to religion or other matters. This attitude was adopted by Indonesia in dealing with community issues especially since religious attitudes towards the teachings of Islam can color the lives of people in general. The outstanding features of moderate Islam are explained in the next section.

Characteristics of Moderate Islam

The diversity of human ideas is considered to be a part of God's provisions in the life of humankind. Therefore, people have to live together as individuals in the community or as part of that community. The diversity of ideas can create small communities as well as the biggest groups and tribes that cannot be accounted for as referred to in verse 13 of *Sūrah al-Ḥujurāt*.¹¹ Furthermore each group is given the right to develop, achieve happiness and take pride in its sense of belonging.¹²

Interpreters' explanation of the verses above is that adherents of Judaism, Christianity and other faiths are proud of their respective religions. Such a religious scenario also occurs in various intellectual schools of thought such as in mainstream Islam, liberal Islam and fundamentalist Islam where adherents are proud of their respective ideas, concepts, agendas etc. It is not uncommon for them to criticize one another either constructively or otherwise, with the "truth" that they are convinced of. Thus, the thinking that distinguishes one group from another has to be clearly understood.

Accordingly, the term "moderate Islam" has a number of characteristics of which the first is being non-extreme, which means taking a moderate position as mentioned in the tradition narrated by Imam Abi Daud. The moderate is one who takes a flexible position on a certain matter so that is not ugly, dangerous, violent, excessive or too lenient. Muslims stand in the midst of other nations and they are able to observe and understand the reality of people's lives. They

¹¹ Al-Qur'ān, *Sūrah al-Ḥujurāt* 49:13.

¹² A similar situation is described in the Qur'ān, *Sūrah al-Mu'minūn* 23:52-53.

do not need to make decisions hastily, instead they should think deeply to assess the pros and cons of a problem. In such conditions, Muslims try to emulate the Prophet Muḥammad (ﷺ) by referring to how he made judgments for the communities around him. He was the role model in solving problems as stated in the Qur'ān.¹³

The second characteristic is the attitude of tolerance of Prophet Muḥammad (ﷺ) which is referred to in the Ḥadīth namely:¹⁴

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

"I was sent with a tolerant faith"

The content of this Ḥadīth as commented upon by Ibn al-Atheer is: "Tolerance is gentleness and ease". Al-Fairuz al-'Abadī commented: "Do tolerance, because it is like the virtues of souls that have brought love to the best harmony and release from violence and dissonance."¹⁵ Tolerance is also the heart of a good life and independence that is free from violence and extremism. In this context and with regard to the form of tolerance towards other people's opinions, Imām al-Shāfi'i said: "My opinion is correct but it might contain errors whereas the opinions of others are wrong, but they might also contain the truth".¹⁶

The third characteristic is understanding real life. Islam plays an important role in determining governance because as a religion it does not contradict the realities of community life. Islamic teachings are like a sturdy building that is ready to stand against various conditions. These teachings have two fundamental principles pertaining to religious activities which are as follows: (1) the default (cannot be changed) are the foundational teachings determining one's true faith which include the *Shahādah* or declaration of faith, the five

¹³ Al-Qur'ān, *Sūrah al-Aḥzāb* 33:21.

¹⁴ Ibn Ḥajar al-'Asalāniy. *Kashf al-Sitr*. (Beirut, Dār Ibnu Ḥazm, 1993), 37.

¹⁵ Hikmat bin Basyir bin Yasin, *Samāḥat al-Islām fī al-Ta'āmul Ma'a Ghayr al-Muslimin* (Kingdom of Saudi Arabia: Ministry of Awqaf Saudi Arabia, 2010), 100.

¹⁶ Ahmad Hasan. "Al-Shāfi'i's Role in the Development of Islamic Jurisprudence." *Islamic Studies*, 5, no. 3 (1966): 239-73. <http://www.jstor.org/stable/20832846>.

daily prayers, the pilgrimage to Makkah, and fasting during the month of Ramadhan; (2) the teaching that accepts change.¹⁷

The fourth characteristic is understanding *fiqh al-Awlawiyāt*, namely knowledge of matters that have to be carried out according to *Sharī'ah* law. Muslims must understand all the foundational aspects of Islamic teachings, such as those related to Islamic law which are obligatory. These include those that are individual obligatory (*farḍ al-'ain*) or communal obligatory (*farḍ al-kifāyah*), *harām* (forbidden), *makrūh* (disrespectful), *mandūb* (recommended) and *mubah* (not forbidden). For a Muslim, knowing Islamic law is a sign of a comprehensive understanding of Islamic teachings.¹⁸

The fifth characteristic is understanding religious texts from the Qur'ān and Ḥadīth as both sources are equally essential in comprehending life on earth and in the hereafter. They form the basis for a comprehensive and integrated approach to Islamic teachings.¹⁹ All of these must be understood well because the religious texts in Islam are usually interrelated. For example, the texts on "*jihād*" will be better understood through several other texts because it does not only mean a struggle or fight against the enemies of Islam but also a spiritual struggle within oneself against sin.²⁰

Lastly, the sixth characteristic of moderate Islam is understanding the nature of Allah's creation as revealed in numerous Qur'anic verses about His Power over all things as well as His Existence and the signs of His Existence. There are hundreds of verses in the Qur'ān about how Allah (ﷻ) created the heavens, the earth, mountains, oceans, trees, stars, water and the differences between night and day, which are all among the many signs of Allah's Might and Power for those who think and contemplate.

¹⁷ Ahmad bin Abd al-Hakim bin Taimiyah al-Harrāniy Abu al-Abbās, *Dār al-Ta'audh*, (Riyadh: Dār al-Kunuz al-Adabiyah, 1971), 46.

¹⁸ Al-Nadwah al-'Ālamiyyah li Syabāb al-Islāmiy, *al-Mausū'ah al-Muyassarah fī al-Adyān wa al-Madhāhib wa al-Aḥzāb al-Mu'āṣirah*, (Riyadh: Dār al-Nadwah al-'Ālamiyyah, n.d.), 4.

¹⁹ Muhammad bin Khalifā bin Ali al-Tamīmiy, *Ḥuqūq al-Nabiy Ṣalallahu 'alaihiwasallam 'Ala Ummatih fi Dhau' al-Kītab wa al-Sunnah*, (Riyadh: Adwa' al-Salaf, 1997), 241.

²⁰ Zainuddin Abd al-Ra'ruf al-Manawiy, *al-Taisīr Bi Syarḥ al-Jamī' al-Ṣaghīr*, (Riyadh: Maktabah al-Imam al-Syafi'i, 1988), 316.

Besides, the Qur'ān also commands us to think about how mosquitoes,²¹ camels²² and human²³ are created.

Indonesia and Moderate Islam

This section discusses how Indonesia expresses its brand of moderate Islam to the world.

1. Moderate Indonesian Islamic Identity

The discourse on the moderation of Islam in Indonesia began in 1998²⁴ after post-reforms by Muslims who are experts in their fields. It became an increasingly popular discourse after the bombing in Bali in 2002.²⁵ Jamhari Makruf described “Islam Moderate” as an inner value of the Islamic movement that upholds democracy. As a Muslim thinker and the country’s President, Abdurrahman Wahid said the Islamic moderate movement can ideally grant the purification of the national ideology and its unity in the constitution.²⁶ The characteristics of the moderate Islamic movement are based on religious and cultural values, which are important in developing the state.²⁷ Nurcholis Madjid added that the movement of Islam Moderate upholds values of inclusivism and pluralism.²⁸

Indonesia’s desire to support moderate Islam globally in the form of foreign policy as clarified by Philips J. Vermont was for two

²¹ Al-Qur’ān, *Al-Baqarah* 2:26.

²² Al-Qur’ān, *Al-Ghāsyiah* 88:17.

²³ Al-Qur’ān, *Al-Insān* 76:2.

²⁴ Andi Faisal Bakti. “Islam and Modernity: Nurcholish Madjid’s Interpretation of Civil Society, Pluralism, Secularization, and Democracy.” *Asian Journal of Social Science*, 33, no. 3, (2005): 486-505.

²⁵ A. R. Umar, “A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia’s Foreign Policy.” *Studia Islamika*, 23, no. 3, (2016): 399-434.

²⁶ Makruf, J., “Islam, Democracy, and the Road to Moderatism: Testing the Political Commitment of Indonesian Muslim Activists.” *Islam and Civilisational Renewal*, 2, no. 3, (2011): 517-592.

²⁷ A. Wahid. “Religion, Ideology, and Development”. *Archipel*, 30, no. 1, (1985): 263-274.

²⁸ Andi Faisal Bakti. "Islam and Modernity: Nurcholish Madjid's Interpretation of Civil Society, Pluralism, Secularization, and Democracy." *Asian Journal of Social Science*, 33, no. 3 (2005): 486-505.

reasons: firstly, foreign policy could be used as a tool to maintain distance or distinguish itself from the authoritarian regime; secondly, as a consequence of the first reason, the prospects for international cooperation, especially with the countries established in democracy can be improved. This is an identity which Indonesia wanted to project to other countries as a manifestation of self-existence. This was translated by Viotti and Kauppi where one's identity can arise from basic questions about self-existence such as "Who am I", "Who are you", or "What distinguishes us from others".²⁹

In the variant of social life, Wendt identified four types of identities that form the character of variables which include corporate identity, type of identity, collective identity and role identity.³⁰ Manuel Castells further described the ideology of identity for a particular society, including that of the Indonesian nation. The ideology on identity begins with the processing of language and symbol to describe the personality of a community. The first is the legitimacy of identity, where institutions in the form of thoughts are rationalized in the form of dominance. The second is identity resistance, namely the process of retaining one's identity as a form of resistance towards the enemy. The third is project identity, which occurs when a group or actor builds the identity and transforms the social structures related to the position of social groups or organizations.³¹

The existence of an identity starts from the movement of social communities; they do not arise by themselves but emerge as a result of the existence of social relations with one another. After developing and becoming larger it will be known by its name, nature and system,³² such as the existence of the Indonesian state that promotes

²⁹ See more information in Paul R. Viotti and Mark V. Kauppi. *International Relations and World Politics: Security, Economy, Identity*. United States: Pearson Prentice Hall, 2000.

³⁰ Alexander Wendt. *Social Theory of International Relations*. (New York: Cambridge University Press, 1999), 224-352.

³¹ Manuel Castells. *The Power of Identity*. (United Kingdom: John Wiley & Sons, 2011), 14: 53.

³² Hendrik Hansen and Peter Kainz, "Radical Islamism and Totalitarian Ideology: A Comparison of Sayyid Islamism with Marxism and National Socialism", *Journal of Totalitarian Movement and Political Religion*, 8, no. 1. (2007): 55-78.

moderate Islam in Indonesia brought in by the Walisongo as noted by Abdurrahman Mas'ud.³³ The Walisongo was a unique agent for Java in the 15th-16th century as they combined both the spiritual and secular aspects in the spread of Islam and did not make "Islam as the religion of Java". Furthermore, the form of mysticism that they developed took into account the characteristics of the community in order for it to exist peacefully without interfering with the old faith. The old faith was however given due recognition to become integrated with Islamic doctrine and culture.³⁴ The Walisongo were aware that Islam was adopted in accordance with the community's situation without changing the principles and essence of its teachings in the concept of "indigenous Islam"³⁵. It was able to fuse the contextual patterns and characteristics of Islam to coexist and give moderate Islam an identity and character as explained by Masdar Helmi in the following text:

"The concept of moderation in the context of Indonesian Islam has at least the following characteristics; 1) non-violent ideology in propagating Islam; 2) adopting the modern way of life with all its derivatives including science and technology, democracy, human rights and the like; 3) the use of a rational way of thinking; 4) contextual approach in understanding Islam and; 5) the use of *ijtihad* (intellectual exercises to make a legal opinion in the absence of explicit justification from the Qur'an and Hadith). These characteristics can however be expanded into several other characteristics such as tolerance, harmony and cooperation among different religious groups."³⁶

³³ Abdurrahman Mas'ud, *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren*, (Jakarta: Kencana, 2006), 54-58.

³⁴ Abdul Mun'im DZ, "Pergumulan Pesantren dengan Kebudayaan." In *Budaya Damai Komunitas Pesantren*, edited by Badrus Sholeh, Jakarta: LP3ES, 2007, 41.

³⁵ M. Imdadun Rahmat, "*Islam Pribumi, Islam Indonesia*." In *Islam Pribumi: Mendialogkan Agama Membaca Realitas*, edited by M. Imdadun Rahmat, et al., Jakarta: Erlangga, 2003, xx-xxi.

³⁶ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NUI." *Journal of Indonesian Islam*, 7,

2. Moderate Islam in the Age of Sukarno

The existence of moderate Islam is attributed to the Walisongo and it continued to develop until Indonesian independence which was marked by the establishment of Islamic education. Muslim scholars were known to display good attitudes, behavior and morals to those who were in contact with them. As a result people were interested in embracing Islam and imitating their behavior. In a further development, the Islamic community was able to be represented in various regions as symbolized by buildings such as the mosque. Muslim scholars and teachers began to teach and conduct recitations in mosques which eventually developed in Islamic boarding schools.³⁷

In order to advance moderate Islam various organizations were formed namely, *Syarikat Dagang* Islam (SDI) in Bogor (1909) and Solo (1911), *Persyarikatan* Muhammadiyah in Yogyakarta (1912) Islamic Union (Persis) in Bandung (1920), *Nahdlatul Ulama* (NU) in Surabaya (1926) and *Tarbiyah Islamiyah* in Bukit Tinggi (1930). It also saw the emergence of political parties such as *Syarikat Islam* (SI) which were a continuation of SDI, Indonesian Muslim Association (Permi) in Padang Panjang (1932) and the Indonesian Islamic Party (PII) in 1938.³⁸ At that time moderate Islam was confronted by secular teachings proposed by Sukarno on the grounds that firstly, religion was a private matter although he recognized Islamic teachings to be related to society. Secondly, there is no order to establish an Islamic state in the Qur'ān, Ḥadīth and *Ijma'*. Thirdly, the abuse of religion which was hijacked for evil intention made Sukarno furious and angry. For Sukarno the separation of religion from the state was a choice that had to be taken. Sukarno gave two alternatives, namely "the union of religious countries, but with or without democracy."³⁹

no. 1, (2013): 27 <https://doi.org/10.15642/JIIS.2013.7.1.24-48>

³⁷ Muhammad Sabarudin, "Pola Dan Kebijakan Pendidikan Islam Masa Awal Dan Sebelum Kemerdekaan." *JURNAL TARBIYA*, 1, no. 1, (2015): 150.

³⁸ Duriana, "Islam Di Indonesia Sebelum Kemerdekaan." *DIALEKTIKA*, 9, no. 2, (2015): 64.

³⁹ Muhammad Ainun Najib, "NU, Soekarno dan Staat Islam: Wacana Negara Islam Dalam Berita Nahdlatul Ulama (BNO)." *Journal AHKAM*, 5, no. 1, (2017): 166.

Sukarno's ideas were much opposed by Islamic religious leaders ('*ulamā*') because it would eliminate the role of religion in the administration of government. For Sukarno the separation of religion from the state was a necessity based on two alternatives, namely "union of religious states, but with and without democracy", and the other is "the state is separated from religion". Sukarno wrote, "if Islam is threatened with danger and loses its influence, it is not because the government did not handle it". Sukarno also criticized Islamic law and '*ulamā*' who were afraid of the progress of the West.⁴⁰ Sukarno's ideas were opposed by the Nahdlatul Ulama (NU) who argued that the setbacks in Islam were not solely due to Islamic law and the '*ulamā*'. It was because Muslims had not fulfilled the requirements for advancement, such as in the economic and other sectors as required in a developing society.⁴¹

Despite the opposing positions of the '*ulamā*' and Sukarno, NU saw the signs of independence for Indonesia. Finally at the 15th NU Congress the '*ulamā*' supported Sukarno as the president of Indonesia by making Pancasila the basic philosophy of the Indonesian nation. Sukarno was chosen as the first president with 10 votes with Hatta getting only 1.⁴² With the agreement of the NU '*ulamā*', Sukarno was elected as the president and Hatta as his deputy. Although in the view of the '*ulamā*' Sukarno still had a secular mindset, the leadership of the Muslim people would be based on Islamic law (*fiqh*) which was the guide for the '*ulamā*'.

3. Moderate Islam after Indonesian Independence

After Indonesia achieved its independence on 17 August 1945, moderate Islam was entrenched in the hearts of the '*ulamā*' and the leaders. About five months later on 3 January 1946, the Department of Religion (Depag) was established to oversee religious and diversity matters in Indonesia including Islamic education and the development of the *madrasah*. Moderate Islam that was taught in

⁴⁰ *Ibid*, 175

⁴¹ *Ibid*, 176

⁴² *Ibid*, 177

Islamic education was an attempt to harmonize societal conditions at the national and international spheres and is described as follows:

(i) National Sphere

After President Soeharto stepped down on 21 May 1998, Indonesia experienced the gradual influence of conservative Islamic religious thought. At the same time the face of Islam in Indonesia was also tarnished by the Bali I and II bombing incidents, the terror created by the attack on some churches during Christmas, the growth of *Shari'ah* regulations, the initiatives to enter the Jakarta Charter into the constitution and the Shī'ite-Sunni friction. All of these including the controversial Majelis Ulama Indonesia's (MUI) *fatwas* in 2005 related to Ahmadiyah, secularism, pluralism and liberalism suddenly sparked conflicts. The *fatwas* were considered a show of protest and noise at the grassroots so that the MUI post-Soeharto began to keep a distance from the government of Gus Dur and Megawati as they did not sympathize with the institution. There was also the threat of Liberal Islam with the emergence of the *Jaringan Islam Liberal* (JIL) group as the "enemy" against the mass conservative Islamic movement in the post-Soeharto period. The position of moderate Islam between these two modes of thinking came under threat.⁴³

Nevertheless the existence of moderate Islam in the national arena survived and received support from various circles, both from Islamic boarding schools and academia. Even the Indonesian government itself took steps to support moderate Islam as the mainstream Islamic character for students in the Islamic boarding schools. Among the steps are: preparation of guidelines for assessment and guidance of daily attitudes and behaviors of students, the Extra-Curricular Activity Model Based on Moderate Values, the "Bimbingan Kaunseling (BK) Service Guidelines of *Rahmatan lil al-'Alamin* Values" for Guidance and Counseling Teachers, a peer counseling service guide for BK teachers and students, guidelines for extreme teaching detection in *madrasah* environments, and

⁴³ Martin Van Bruinessen. "Perkembangan Kontemporer Islam Indonesia dan "Conservative Turn" awal abad ke-21" in *Conservative Turn: Islam Indonesia dalam Ancaman Fundamentalisme* (trans.), edited by Martin van Bruinessen (Bandung: Al-Mizan, 2014), 132.

socialization of deradicalization mainstreaming policies through curriculum innovation.⁴⁴ Moderate Islam today is supported by two large organizations namely, Nahdlatul Ulama and Muhammadiyah who have championed forms of Islamic moderation through educational institutions and socio-political and religious activities.⁴⁵

To support moderate Islam NU uses the Qur'anic concept of *ummatan wasatan*⁴⁶ – the *ummah* with a moderate attitude. NU adheres to *Ahl al-Sunnah wa al-Jama'ah* as seen in the statute Anggaran Dasar (AD) & Anggaran Rumah Tangga (ART)⁴⁷ Nahdlatul Ulama in the *Jam'iyah Diniyah Islamiyah* which recognizes the four schools of thought in Islam, namely Hanafi, Maliki, Syafi'i and Hanbali. In matters related to faith, NU recognizes the thoughts of Abū Hasan Al-Ash'ari and Imām Abū Mansyur Al-Matūrīdī and the field of mysticism. It follows Imām al-Junaid al-Baghdadī and Imām al-Ghazali as well as other well-known scholars.⁴⁸ Known as moderate thinkers the personalities, figures, thinkers and scholars filled positions in the management hierarchy at the central level or at the Executive Board (PB) level, both of which are in the *Majlis Syuro* or *Tanfidz* Council. Among them are KH Maimun Zubair, Dr. KH Ahmad Mustofa Bisri, KH Nawawi Abdul Jalil, KH Abdul Muchit Muzadi, Prof. Dr. KH M. Tholhah Hasan, KH Dimiyati Rois, KH Makhtum Hannan, KH Muhtadi Dimiyathi, AGH Sanusi Baco, TGH Turmudzi Badruddin (NTB), KH Zaenuddin Djazuli, KH Abdurrahman Musthafa (NTT), KH M. Anwar Manshur, KH Habib Luthfi bin Yahya, KH Sya'roni Ahmadi, KH Ahmad Syatibi, KH Syukri Unus, Dr. H. M. Jusuf Kalla, Prof.

⁴⁴ Kontri. "Kemenag Siapkan 12 Program Pengarusutamaan Islam Moderat di Madrasah" Berita. July 6, 2017.

<https://kemenag.go.id/berita/read/504842/kemenag-siapkan-12-program-pengarusutamaan-islam-moderat-di-madrasah.4/2/2019>. Accessed March 10, 2019.

⁴⁵ Asep Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam."

RAUSYAN FIKR: Jurnal Pemikiran dan Pencerahan, 14, no. 1 (2018): 33.

⁴⁶ Al-Qur'ān, Hud 11:7.

⁴⁷ Nahdlatul Ulama Management, *Anggaran Dasar & Anggaran Rumah Tangga Nahdlatul Ulama*, (Jakarta: Lembaga Ta'lif wan Nasyr PBNU, 2015).

⁴⁸ Mujamil Qomar, *NU Liberal: Dari Tradisionalisme Ahlusunnah ke Universalisme Islam*, (Bandung: Mizan, 2002), 62.

Dr. Chotibul Umam, Prof. Dr. Tengku H. Muslim Ibrahim, KH Hasbullah Badawi and so on.⁴⁹

Indonesia also recognizes a number of NU figures and acknowledges them as national heroes for their great service in obtaining and defending independence. Among them are Hadratussyekh KH Hasyim Asyari, KH Abdul Wahid Hasyim, KH Zainul Arifi, KH Zainal Mustofa, KH Idham Chalid, KH Abdul Wahab Chasbullah, KH As'ad Syamsul Arifin and Brigjen KH Syam'un.⁵⁰

Through this large organization, Indonesia tries to unite diverse groups of Muslims by advancing moderate Islam through the Ministry of Religion and the Islamic boarding schools which separate the cities, towns and villages through various types of *majlis* of *ta'lim* (circle of religious lectures). Therefore, Indonesia is currently seen to have more types of *majlis* of *ta'lim* that have different styles of teaching and preaching compared to those in other countries. It is even claimed that these represent the true teaching and preaching styles of Islam in the Islamic world.⁵¹

Moderate Islam with its unique characteristics is very much in accordance with the diverse personality of Indonesian society, especially in its propagation of the *tawassuth* or middle as the most prominent feature of *Ahl al-Sunnah wa al-Jama'ah* and the other characteristics of '*adalah* (being fair), *tawazun* (being balanced) and *tasamuh* (being tolerant). Any type of extreme actions and thoughts (*tatharruf*) are rejected because they cause deviations from true Islamic teachings.⁵²

In Islam, balance is the middle way between revelation (*naqliyah*) and intellect (*'aqliyah*) and it is possible to make

⁴⁹ Nahdlatul Ulama, "Tentang NU: Tanfidziyah" n.d.
<https://www.nu.or.id/static/19/tanfidziyah>. Accessed March 10, 2019.

⁵⁰ Nahdlatul Ulama, "Tentang NU: Pengurus BNU" n.d.
<http://www.nu.or.id/post/read/61738/inilah-susunan-lengkap-pengurus-pbnu-2015-020>. Accessed March 10, 2019.

⁵¹ Danial Hilmi, *Mengurai Islam Moderat sebagai Agen Rahmatan Lil 'Alamin, in Islam Moderat: Konsep, Intrepatsi dan Aksi*, (UIN Malik Ibrahim, Malik Ibrahim Press, 2016), 69.

⁵² Asep Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam", *RAUSYAN FIKR: Jurnal Pemikiran dan Pencerahan*, 14, no. 1 (2018): 22.

adjustments towards changes in society as long as they do not oppose any dogmatic doctrines. Still as a consequence of moderation, *Ahl al-Sunnah wa al-Jama'ah* has encouraged a more tolerant attitude compared to other Islamic groups. *Ahl al-Sunnah wa al-Jama'ah* is seen to maintain the tradition of local culture which has an important meaning in the people's religious life. It did not abolish local tradition or culture but there were gradual attempts to "Islamize" some aspects of community life which cannot be easily erased. With the gradual understanding of Islamic teachings the traditions found to be unsuitable in Islam were slowly eliminated. This role was later handled by the Walisongo in their efforts to embody the attitude of patience as mentioned in the history books.⁵³ In its efforts to spread Islam Moderate NU opened branches in Europe, Asia, Africa, Australia and other countries. It is currently one of the largest Muslim organization in the world with about 40 million members.⁵⁴

Muhammadiyah, the second largest group, is a modern socio-religious movement that aims to adopt pure Islamic teachings in the modern world of Indonesia. It was influenced by the ideas of Shaykh Muhammad Abduh⁵⁵ and used more educational and cultural transformational approaches. The character of the Muhammadiyah movement is very moderate, especially when it is compared to the Islamic movement of the mystic groups which carried out violent rebellions.⁵⁶ NU and Muhammadiyah are the two most productive Islamic organizations building dialogues which aim to stem the tide of radicalism. Their agenda of moderate Islam cannot be separated from efforts to build mutual understanding between civilizations.

⁵³ Suparjo, "Islam dan Budaya: Strategi Kultural Walisongo dalam Membangun Masyarakat Muslim Indonesia", *Jurnal IAIN Purwokerto*, 2, no.2, (2008): 1-4.

⁵⁴ Kalyan Bhakta Mathema, "Nahdlatul Ulama and Democratisation in Indonesia" Master diss., University of Sydney, 2015. <https://doi.org/20.500.11825/47>

⁵⁵ Nurlaelah Abbas, Muhammad Abduh. "Konsep Rasionalisme Dalam Islam", *Jurnal Dakwah Tabligh*, 15, no. 1, (2014): 64.

⁵⁶ Muhammad Syamsuddin, "Gerakan Muhammadiyah dalam Membumikan Wacana Multikulturalisme", *Jurnal Pemberdayaan Masyarakat Media Pemikiran dan Dakwah Pembangunan*, 1, no. 2, (2017): 5 and see Asep Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam", *RAUSYAN FIKR: Jurnal Pemikiran dan Pencerahan*, 14, no. 1 (2018): 33.

Muhammadiyah's version of moderation has been developed from the beginning by its founder KH Ahmad Dahlan. It was said that one of the most important lessons from Ahmad Dahlan's leadership was his strong commitment to moderation and religious tolerance. During his leadership there was a creative and harmonious collaboration with almost all community groups.⁵⁷ Syafi'i noted that "The modernist movement, especially Muhammadiyah increasingly considers the cultural dimension in its missionary movements so that it is more flexible without losing its main principles and mission."⁵⁸ There are many figures in Muhammadiyah circles, namely KH Ahmad Dahlan, Hamka, Buya Syafi'i Ma'arif, Amin Ra'is and Din Syamsuddin who are widely known for their moderate thinking.

With the emergence of many figures who have fought for moderate Islam, the people are able to accept moderate thought which consists of three aspects namely, action, thinking and attitude.⁵⁹ To develop moderate Islam in the global world, Muhammadiyah as the second largest organization in Indonesia has opened branches in 23 countries. This was outlined by Professor Dr. Din Shamsuddin who was President of the Assembly for the period 2005-2015. Through the Assembly Moderate Islam (Islam Wasatiyyah) spread to all corners of the world,⁶⁰ such as Cairo (Egypt), the Islamic Republic of Iran, Khartoum (Sudan), the Netherlands, Germany, Britain, Libya, Kuala Lumpur, France, the United States, Japan, Pakistan, Australia and others.⁶¹

In the context of Islamic thought in Indonesia, the concept of Islamic moderation has the following five characteristics:

1. Preaching Islam through the ideology of non-violence

⁵⁷ Miftahudin, "Islam Moderat Konteks Indonesia Dalam Perspektif Historis", *MOZAIK*, V, no. 1, (2010): 12.

⁵⁸ Ahmad Syafi'i Ma'arif, *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan; Sebuah Refleksi Sejarah*, (Bandung: Mizan), 2009, 98.

⁵⁹ M. Wiharto. "Moderat dalam Bersikap, Berfikir dan Bertindak." October 16, 2017.

<http://www.muhammadiyah.or.id/id/news-12243-detail-moderat-dalam-bersikap-berfikir-dan-bertindak.html>. Accessed March 7, 2019.

⁶⁰ Muhamad Ali. "The Muhammadiyah's 47th Congress and "Islam Berkemajuan". *Studia Islamika* 22, no. 2 (2015): 377-386. <http://dx.doi.org/10.15408/sdi.v22i2.1978>

⁶¹ Ibid.

2. Adopting modern life patterns and all their derivatives such as science and technology, democracy and human rights
3. Using rational thinking in approaching and understanding Islamic teachings
4. Using a contextual approach in understanding the sources of Islamic teachings
5. Using *ijtihad* to establish an Islamic mindset.

These five characteristics are further expanded into a central Islamic model developed by the Indonesian state so that it can be consolidated and offered to the rest of the world to promote global peace.

(ii) International Sphere

The diplomatic path used by Indonesia in imagining moderate Islam is generally in the form of intensive dialogues at the inter-faith, inter-cultural and inter-civilizational levels. They are intended to build mutual understanding between different religions, beliefs, cultures and civilizations.⁶² However, something that must be affirmed by Indonesia to the international world with regard to moderate Islam today is the response to at least two important incidents namely:

a. Attack on the World Trade Center

The attack on the World Trade Centre (WTC) on 11 September 2001 has become one of the catalysts in addressing global issues in the early 21st century. This incident showed that the dangers of communism are no longer a threat but Islam is considered capable of threatening the power of the West. As the power of the United States started to decline after the Cold War, it was compelled to increase its role in the international sphere⁶³ by starting a campaign to fight terrorism (war on terrorism). The move has had a serious impact on Islam and its followers as the common enemy. This is inseparable

⁶² Lelly Andriasanti, "Identitas Islam Moderat Dalam Kebijakan Luar Negeri Indonesia." *GLOBAL: Journal Politik Internasional*, 16, no. 1 (2014): 92. <https://doi.org/10.7454/global.v16i1.7>

⁶³ Hakan Cem Çetin, "War on terrorism: What went wrong in Afghanistan?." *International Journal of Human Sciences*, 10, no. 2, (2013): 1-5.

from the stereotyping carried out by the United States⁶⁴ on al-Qaeda as a terrorist organization that practices radical Islam, and Osama Bin Laden who was then known to be hiding in Afghanistan. For these reasons, the United States and the Western World justified their military operations in Afghanistan and Iraq. Moreover, the excessive fear of Islam (Islamophobia)⁶⁵ occurred after President Bush Jr. inflamed the spirit of the Crusades in the war against terrorism which was later interpreted by the media as a war on Islam, the religion which was capable of threatening Western power. The attack on WTC thus spurred the need for Indonesia to build a network and clarify its position of moderate Islam to the Western world.

This move was initiated in the era of President Susilo Bambang Yudhoyono when, in January 2004, the Foreign Minister Hassan Wirajuda through the Department of Foreign Affairs, revealed that Indonesia has the largest Muslim population in the world. Indonesia was thus obligated to promote the true face of Islam with its moderate Islam movement.⁶⁶ By promoting the image of moderate Islam, Indonesia wants to distinguish itself from the prejudices against radical Islam after the attack on the World Trade Center.⁶⁷ The need for moderate Islam is timely based on the current context namely:

- 1) anxiety of Western society - especially the United States – over the post-tragedy incidents after 11 September 2001,
- (2) negative perceptions of Islam as a result of the lack of information on the teachings of Islam itself,
- (3) heating up of the political atmosphere between the West and the Islamic world, and

⁶⁴ Debra Merskin. "The Construction of Arabs as Enemies: Post-September 11 Discourse of George W. Bush." *Mass Communication & Society*, 7, no. 2, (2004): 158.

⁶⁵ S. Sayyid. "A Measure of Islamophobia", *Islamophobia Studies Journal*, 2, no. 1, (Spring 2014): 12.

⁶⁶ Ziyad Falahi. "Signifikansi Diplomasi Islam Moderat Era Susilo Bambang Yudhoyono, Dalam Merespon Problem Keamanan Timur Tengah." *Andalas Journal of International Studies*, 2, no.1, (2013): 7.

⁶⁷ Lelly Andriasanti, "Identitas Islam Moderat Dalam Kebijakan Luar Negeri Indonesia." *GLOBAL: Journal Politik Internasional*, 16, no. 1 (2014): 92. <https://doi.org/10.7454/global.v16i1.7>

4) Esposito's own academic anxiety as one of the many Western scholars sympathetic towards Islam.⁶⁸

Moderate Islam as introduced by President Susilo Bambang Yudhoyono to the world was an attempt to address the common belief of the West that democratic consolidation cannot occur in highly populated Muslim countries. Although Indonesia was not an Islamic state for a long time, the growth of political parties based on Islam after independence and post-reformation did not show any intention to establish an Islamic state.⁶⁹ In simple terms, moderate Islam is interpreted as an accommodating, tolerant, non-violent stream of Islam and has been growing in its local character as a form of identity for Indonesia. This was presented by President Susilo Bambang Yudhoyono at the Indonesian Council on World Affairs (ICWA) on 19 May 2005 when he stated:

“We are the fourth most populous nation in the world. We are home to the world's largest Muslim population. We are the world's third largest democracy. We are also a country where democracy, Islam and modernity go hand in hand”.⁷⁰

The above statement was the President's acknowledgment of Indonesia's identity in upholding moderate Islam and democracy. It was Indonesia's effort to be recognized along with other developed democratic states, especially in the West. This was stated by Alison Stanger who believed that the democratic process can be achieved and maintained in its direction when new democracies bring themselves to the fore of the more established democracies.⁷¹

⁶⁸ Zuhairi Misrawi, *Pandangan Muslim Moderat: Toleransi, Terorisme dan Oase Perdamaian*, (Jakarta: Penerbit Buku Kompas, 2010), 61.

⁶⁹ Dewi Fortuna Anwar. “Foreign Policy, Islam, and Democracy in Indonesia.” *Journal of Indonesian Social Sciences and Humanities*. 3, (2010): 43.

⁷⁰ Lelly Andriasanti, “Identitas Islam Moderat Dalam Kebijakan Luar Negeri Indonesia.” *GLOBAL: Journal Politik Internasional*, 16, no. 1 (2014): 91. <https://doi.org/10.7454/global.v16i1.7>

⁷¹ Alison Stanger. “Democratization and the International System: the Foreign Policy: the Foreign Policies of Interim Governments.” in *Between States: Interim Governments and Democratic Transitions*, edited by Yossi Linz and Juan Linz.

The promotion of moderate Islam by Susilo Bambang Yudhoyono (SBY) was to prove that it can coexist with modernity and democracy. At the same time SBY seized several opportunities such as at Bali Democracy Forum (BDF), World Movement for Democracy, Parliamentary Union Of OIC Member States (PUIC) and International Conference on Global Movement of Moderates to stress to the international community that Indonesia's foreign policy projects the image of Islam in its national identity⁷². It is Indonesia's hope that the Western world can truly see Islam as a religion that brings lasting peace, mutual understanding and mutual respect.

b. Response to the Situation in the Middle East

The next effort by Indonesia to spread moderate Islam is to the Muslim majority countries that are facing political upheavals in the Middle East, North Africa, Tunisia, Egypt, Libya, Algeria, Syria, Jordan, Yemen with the overthrow of the regime of Zine El Abidin Ben Ali⁷³ in Lebanon, the success of demonstrators in Tunisia and then the resignation of Hosni Mubarak.⁷⁴ In this situation, President Yudhoyono wanted to share the experience of Indonesia as a model for the Islamic world, especially the Arabian Peninsula. In an interview with CNN on 15 June 2011, President Yudhoyono stated:

“That Indonesia can be a model where Islam and democracy can go hand in hand and there is no contradiction between them... if Indonesia could hold democracy with its respect for Islamic values simultaneously, then Middle Eastern countries could do the same”⁷⁵

The approach used in moderate Islam in Indonesia can be an

(Cambridge: Cambridge University Press, 1955), 274-276.

⁷² Rizal Sukma. “Mengelola Paradoks: Identitas, Citra, dan Posisi Internasional Indonesia.” *Analisis CSIS*, 39, no. 4, (2010): 439.

⁷³ Apriadi Tamburaka. “Revolusi Timur Tengah: Kejatuhan Para Penguasa Otoriter di Negara-negara Timur Tengah”, (Jogyakarta: Narasi), 2011, 19.

⁷⁴ Lelly Andriasanti, “Identitas Islam Moderat Dalam Kebijakan Luar Negeri Indonesia.” *GLOBAL: Journal Politik Internasional*, 16, no. 1 (2014): 93. <https://doi.org/10.7454/global.v16i1.7>

⁷⁵ *Ibid*, 94

alternative model for the Middle East and North Africa to understand that achieving community aspirations must grow internally (home grown) by paying attention to the factors of cultural uniqueness (indigenous uniqueness) of the region and not allowing external actors to impose on them,⁷⁶ in order to resolve their socio-political turmoil. The sharing of experience by Indonesia can also be found in BDF IV which was attended by Jordan, Qatar, Saudi Arabia, United Arab Emirates (UAE) and Yemen at the Institute for Peace and Democracy (IPD) through the Workshop on Egypt-Indonesia Dialogue on Democratic Transition in May 2011.⁷⁷ This goes to show that moderate Islam in Indonesia can work hand in hand with democracy as the goal is to ensure balance and fairness in all aspects of life including the fields of religion, education and politics. Before President Susilo Bambang Yudhoyono, the promotion of moderate Islam was also carried out by President B J Habibie during a visit to Turkey to show that Indonesia's stand in terms of diversity is not the same as that of Islamic radicalism, as stated in the following excerpt:

“Habibie rejects strongly any violence in the name of *jihād*. However, it (Indonesia) is always ready to carry out the massive jihad to fight poverty, injustice and under-development in the field of development. Habibie said: “Never compare us with Al Qaeda!”... Habibie represented the idea of moderate Islam as the anchor of development in Indonesia”.⁷⁸

The promotion of moderate Islam was also carried out by Muhammad Nur Wahid (a member of Muslim World League Supreme Council) when he attended the 43rd session of the

⁷⁶ Ronny Prasetyo Yuliantoro. “Kebijakan Luar Negeri Indonesia terhadap Gejolak di Kawasan Timur Tengah: Pendekatan Adaptif dalam Bingkai Konsistensi Historis.” *Jurnal Diplomasi*, 3, no. 2, (2011): 12.

⁷⁷ Philips J. Vermonde. “Demokratisasi dan Kebijakan Luar Negeri Indonesia: Membangun Citra Diri.” in *Mencari Desain Baru Kebijakan Luar Negeri Indonesia*. Edited by Bantarto Bandoro. (Jakarta: Centre for Strategic and International Studies (CSIS)), 2005, 29.

⁷⁸ B. J. Habibie, “Islamic Countries and Erbakan.” Commemoration of The Late Professor Necmettin Erbakan (1926-2011). February 2, 2014. Accessed from <https://www.youtube.com/watch?v=4XgseGifqeM> on March 29, 2019.

Organization of Islamic Countries (OIC) led by the Mufti of the Kingdom of Saudi Arabia, Abdul Aziz bin Abdullah Al-Sheikh, and the Secretary General of the World Islamic League, Dr. Muhammad bin Abdul Karim Al Isa. At the session, various issues in the contemporary Islamic world were discussed. Muhammad Nur Wahid gave his views and solutions to the development of Muslim Human Resources, mainstreaming moderate Islam and the peaceful conflict resolution. The efforts taken by Indonesia to promote its image on the international front and uphold the values of liberal democracy, especially in its foreign policy highlight the importance of "soft power" in the process of constructing its identity and image through public diplomacy.⁷⁹ In addition, Indonesia is also active in various international forums such as the ASEAN Summit and the Bali Democracy Forum. To maintain its image, Indonesia played host to the International Summit of Moderate Islamic Leaders.⁸⁰ Similarly, President Joko Widodo and his deputy, Jusuf Kalla also promotes moderate Islam on the international front. While President Joko Widodo attended the Arab Islamic American Summit in Riyadh,⁸¹ Jusuf Kalla gave a general speech at the Oxford Center for Islamic Studies at the University of Oxford. On that occasion President Joko Widodo stated:

“Islam in Indonesia is tolerant and moderate. We will continue to strive for our differences and pluralism will continue to live. The nation will always unite and this country will continue to develop in a better direction.”⁸²

⁷⁹ R Sukma. “Soft Power and Public Diplomacy: The Case of Indonesia.” in *Public Diplomacy and Soft Power in East Asia*, edited by S. J. Lee & J. Melissen. New York: Palgrave Macmillan, 2011, 91.

⁸⁰ K. Varagur. “Indonesia’s Moderate Islam is Slowly Crumbling.” *Foreign Policy*. February 14, 2017. <https://foreignpolicy.com/2017/02/14/indonesias-moderate-islam-is-slowly-crumblin-g/>. Accessed February 7, 2019.

⁸¹ The related information can be seen at https://www.huffpost.com/entry/nahdlatul-ulama-conference-2016_n_5730e3eee4b0bc9cb047a41a

⁸² Al Jazeera. “Joko Widodo: Islam in Indonesia is Moderate.” May 7, 2017. <https://www.aljazeera.com/programmes/talktojazeera/2017/05/joko-widodo-islam->

The efforts of the country's leaders were recognized by Mike Pence, Vice President of the United States during a state visit. He praised the Muslim tradition in Indonesia (modern Islam) which shows that it could be an inspiration to other countries in the world.⁸³ What Indonesia has done shows that it has succeeded in its campaign to project an identity, namely that of moderate Islam.⁸⁴ This effort is commendable as Indonesia is still one of the main players in global politics that have included Islamic values in its foreign policy. As a country, Indonesia cannot be ignored as it has the largest Muslim population in the world.⁸⁵ To promote moderate Islam, an international symposium was also held in Lombok, West Nusa Tenggara which was attended by 400 researchers and observers from 21 countries including Egypt, Libya, Syria, Iraq, Lebanon, Yemen, Sudan, Morocco, Tunisia, Malaysia and Algeria.⁸⁶ All these countries have received the attention of their respective governments in the development of many aspects of the society and its needs, especially in education and religion.

As a country with the highest Muslim population in the world the efforts of Indonesia have succeeded in the campaign for moderate Islam at both the national and international fronts. Through various events and activities moderate Islam can be branded as the religious model for Islam in Indonesia, in the West and in the Middle East as well as in the global world.

indonesia-moderate-170503075654145.html. Accessed February 8, 2019.

⁸³ Liptak, K. "Pence praises moderate Islam in Indonesia." CNN Politics April 20, 2017. <http://edition.cnn.com/2017/04/20/politics/mike-pence-indonesia-islam/index.html>. Accessed February 10, 2019.

⁸⁴ Umar, A. R.. "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy". *Studia Islamika*, 23, no. 3, (2016): 399-434.

⁸⁵ Perwita, A. A. B. *Islam "Symbolic Politics", Democratisation and Indonesian Foreign Policy*. Buenos Aires: Centro Argentino de Estudios Internacionales.

Asiaweek (1999). March 29, 2019.

⁸⁶ Liputan 6, "Konferensi Internasional Moderasi Islam Hasilkan 9 Rekomendasi Lombok." July 28, 2018.

<https://www.liputan6.com/news/read/3603147/konferensi-internasional-moderasi-islam-hasilkan-9-rekomendasi-lombok-message>. Accessed March 10, 2019.

Conclusion

The discussion has led to two conclusions. Firstly, moderate Islam is a model of Islamic teaching that has an intermediate position in dealing with issues of communal life. It conveys an attitude prevalent among its people of various cultures, customs, beliefs and other factors of ethnicity described in the main sources of Islamic law. This Islamic heritage is supported by the local culture which accepts Islam without violence and coercion and has made Indonesia a democratic country with the largest Muslim population in the world. Secondly, moderate Islam that was brought by the Walisongo had fluctuated from time to time, as in the period before independence when Islam was challenged by President Soekarno. After the country's independence, moderate Islam received government support during the administration of Soeharto and BJ. Habibie. However during the time of Gus Dur, many groups were formed with his support to campaign during Susilo Bambang Yudhoyono's time, in response to the situation in the Western world with the WTC attacks, and responses to the world of Central Timor which has not been stable until today. Under Jokowi, Indonesia has been associated with moderate Islam because of the variety of religions, cultures, customs and languages. Its people are united by holding fast to Pancasila and the 1945 Constitution. Moderate Islam has grown in accordance with the personality and identity of the Indonesian nation.

Acknowledgement

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TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	ء	ء	ء	ز	z	z	z	گ	—	g	g	g
ب	b	b	b	ژ	—	—	ʀ	ل	l	l	l	l
پ	—	p	p	ژ	—	zh	j	م	m	m	m	m
ت	t	t	t	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ʃ	ه	h	h	h ¹	h ¹
ث	th	th	th	ص	ṣ	ṣ	ʃ	و	w	v/u	v	v/u
ج	j	j	c	ض	ḍ	ḍ	ʒ	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	q	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

¹ – when not final

² – at in construct state

³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	iy (final form ī)	iy (final form ī)
	و	uww (final form ū)	uvv
	و	uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. چ jh گ gh

For Ottoman Turkish, modern Turkish orthography may be used.

AL-SHAJARAH

Special Issue

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