

THE URGENCE OF ISLAMIC MODERATION IN ASPECTS OF DAKWAH AND CROSS SARA COMMUNICATION

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Abstract: This research uses descriptive qualitative research. With data sources: (1) Primary data: principals, teachers / homeroom teachers and representatives of students. (2) Secondary data, library materials, relevant research, and related documents. Collection procedure: observation, interview, documentation, and field notes. Data analysis techniques: data reduction, data display/data presentation, and verification/drawing conclusions. From the results of the study: (1) Strengthening the problem of transformational leadership of the principal of SD Negeri 106153 Klambir Lima Kebun. Transformational leadership carried out by the charisma principal in which indicators provide a vision and sense of mission, instill pride, gain respect and trust for all teachers, and employees. Patterns and ways of implementing: intellectual stimulation, individual consideration by paying attention and serving personally, training and advising teachers, always providing encouragement, motivation, and changing work attitudes to build high values, providing confidence, creating school culture, and school organizational climate, establish a commitment to work in a team system, increase job satisfaction, and relieve stress for teachers and employees, trust in parents, science and technology innovation and IMTAQ, and be able to deal with complex situations; (2) Islamic environmental management at SD 106153 Klambir Lima. The work program with an Islamic environmental perspective is outlined in the curriculum by integrating it into the learning process of all subjects. The focus of implementation: classrooms, principal's and teacher's rooms, bathrooms/WC, school yard and playgrounds both in front, side, and behind neatly arranged with green plants, shady, fertile, beautiful, Waste management, liquid waste is very good. good, disposal of dirty water and garbage is available properly. The environmental arrangement in front of the office is a garden, between the classrooms there are flower arrangements, and in the free open yard there are fruit plants and a living pharmacy, a prayer room where prayer is practiced, mental development, recitation, learning to read the Qur'an. Neat and clean libraries and computer labs

Keywords: Transformational Leadership, Principal, Insightful, Islamic Environment

1. Introduction

In the era of H. Lukman Syaifuddin's leadership as Minister of Religion of the Republic of Indonesia (2019-2014), there is one narrative that fills the public space, especially the Indonesian nation of various ethnicities, religions and races (SARA), namely religious moderation. At this time, the Ministry of Religion is again building a narrative of religious moderation, filling rooms for telekshows, webinars/seminars, workshops, article titles, student and student competition themes, headlines in print and electronic media, as well as magazines and journals with reputations. .

The description above is clear evidence of the positive response of the Indonesian people who are aware of the plurality of ethnicity, religion and race in this country, of course with the hope that Indonesia will live in harmony, security and peace, prosperity and peace as mandated by the Preamble of the 1945 Constitution,

come from academics, but education practitioners and Islamic boarding schools, all work hard to socialize and internalize values in religious moderation.

Moderation is interpreted as a middle way (*wasatiah*) in responding to the turmoil of social life to take advantage and avoid extreme dangers from ethnic, religious and racial differences (SARA). Religious moderation campaign aims to prevent horizontal conflicts and acts of violence in the name of religion, such as radicalism and terrorism. In fact, acts of radicalism and terrorism do not represent any religion, although they are often carried out by adherents of religions in this world, not only Islam, but also other religions (Read: Rohingya, Oigur and India). In 1998, there were conflicts between religious communities in Indonesia, such as in Ambon, Poso, Situbondo and Sambas. Herein lies the importance of Islamic Moderation in the aspect of *da'wah* and cross-ethnic, religious and racial communication (SARA).

Based on the background of the problem above, three questions were formulated to guide the focus of this study.

1. What is the Basis of Islamic Moderation Theology?
2. What is the Urgency of Cross-SARA *Da'wah*?
3. What is the Urgency of Cross-SARA Communication?

2. Research Method

A. Research Setting

Literature research has several special characteristics, including; first, this research deals directly with text or numerical data, not with the field or eyewitnesses (eyewitness). Second, the data is ready-made in the library. Third, the data in the library is generally a secondary data source, in the sense that the researcher obtains data from the second hand rather than the original from the first hand in the field. Fourth, the condition of the data in the library is not divided by space and time.¹

B. Type of Research

This research is included in the category of library research. According to Kaelan, in literature research sometimes has descriptive and historical characteristics.²

C. Data Source

1. Primary Sources, namely: Academic manuscripts in the form of books, journals, research reports, dissertations, etc.
2. Secondary sources, including: Supporting sources obtained from websites, documents, videos, and others.

D. Data Collection Techniques

Data collection techniques, in this case the author will identify discourse in the following way:

¹Nasution, *Metode Penulisan Naturalistik Kualitatif* (Bandung: Tarsito, 1988), 18.

²Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 134

1. Collect existing data either through books, documents, internet magazines (web).
2. Analyze the data so that researchers can conclude about the problem being studied.³

E. Data analysis

The technique used in this literature research is that the collected data does not necessarily fully answer the problems raised in the study, therefore it is necessary to re-analyze the clarified data.⁴ Data analysis of this model is in the form of data reduction, data display and conclusion drawing/verification)⁵

F. Data Validation

Data validation uses the certainty formula, which is to test the validity of research results on cases or phenomena that have occurred in the field either theoretically or applied, if this is proven, then the research results can be said to be valid.⁶

3. Results and Discussion

A. Basis of Moderation Theology

The word moderation comes from the Latin *moderatio*, which means moderate. The meaning here is that there are no advantages and no disadvantages. According to the Big Indonesian Dictionary (KBBI), the term moderation is rooted in the adjective "moderate" which means always avoiding extreme behavior or disclosure..⁷ According to Quraish Shihab:

“Religious moderation in the context of Islam is actually difficult to define. This is because the term moderation only emerged after the rise of radicalism and extremism. The closest understanding of religious moderation in the terms of the Qur'an is "wasathiyah". Wasath means the middle of everything. This word also means fair, good, best, foremost. This is explained in the letter Al-Baqarah verse 143 (wa kadzalika ja'alanakum ummatan wasathan) which is used as the theological basis or the starting point for religious moderation. There are three main keys in the application of this wasathiyyah, namely correct knowledge, controlled emotions and vigilance. Without these three things, wasathiyyah will be very difficult and even impossible to realize”.⁸

The translation of Qs..Al-Baqarah verse 143:

³Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner*, ...2010

⁴Josef Bleicher, *Contemporary Hermeneutic as Method, Philosophy and Critique* (London: Routledge, 1980), 28.

⁵ Nugroho Notosusanto, *Masalah Penelitian Sejarah Kontemporer* (Jakarta: Yayasan Idayu, 1978), 36.

⁶Nugroho Notosusanto, *Masalah Penelitian Sejarah Kontemporer*, ... Tahun 1978

⁷Kamus Besar Bahasa Indonesia, *Definisi Kata Moderasi*, <http://kbbi.web.id/moderasi>. (Diakses, 26 Juni 2022)

⁸Quraishy Shihab, *Tiga Syarat Wujudkan Moderasi Beragama*, <http://kemenag.go.id>, (diakses, 26 Juni 2022)

*"And similarly We have made you (Muslims) 'middle people' So that you are witnesses to the actions of humans and that the Apostle (Muhammad) is a witness to your deeds..." Qs. Al-Baqarah: 143.*⁹

Operationally, the theological basis of moderation is based on Qs. Al-Hujrat verse 13:

*"O mankind, indeed we (Allah) created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing (Surah al-Hujurat/49 verse 13)"*¹⁰

In that verse, behind the diversity of tribes, nations, and religions, there is one essence that unites them, namely brotherhood. Human beings are brothers because they are all creatures created by Allah swt (ukhuwah al-insaniyah), brotherhood because of one nation and one homeland (ukhuwah wathaniyah), and brotherhood because of one belief/religion (ukhuwah Islamiyah). Religion and religious life are inseparable elements of the life system and cultural system of mankind. Herein lies the importance/urgency of Islamic Moderation in the Aspects of Da'wah and Cross-SARA Communication.

B. The Urgency of Cross-SARA Da'wah

The urgency of Moderation is to care for the tolerant character of religions and therefore all religions strive for universal peace in the midst of appeasement of Ethnic/Nation, Religion and Race/Group. Indeed, since birth, humans carry basic nature/potentials such as the potential for the spirit to lead to the sanctity of the soul, the potential for sense to lead to a balance between shame and compassion, the potential for the heart to lead to honesty, the potential for reason to lead to good and bad choices, and the potential for lust/al- ulfa guides to a sense of social responsibility, so a study is needed about Da'wah Cross SARA, da'wah that reconciles, enlightens and strengthens.

These basic human potentials need to be kept in balance so that humans are moderate (middle) in order to take care of God's infinite gifts so that the most basic instincts / desires of every human being are respected and appreciated (Read: Jhon Dewei) in order to maintain social balance. in all dimensions of life. Herein lies the importance/urgency of Moderation Theology to build a balance of Information Systems, Values and Assumptions (SINA).

In an information system that affects the sensitivity of shame and compassion, and guides emotional stability to prevent anger due to mistakes in assuming information, and to remain moderate, Islam guides its adherents to the concept of Tabayyun as in the word of Allah SWT in QS.Al -Hujurat/49 verse 6:

⁹ Kementrian Agama RI, *Al-Qur'an dan Terjemahnya* (Bekasi: Penerbit Cipta Bagus Segara, 2015), h. 27

¹⁰ Kementrian Agama RI, *Al-Qur'an dan Terjemahnya*, ... h.517

"O you who believe, when a fasiq has come to you with false news/hoaks, then tabayyun ..." (Surah al-Hujurat: 13)¹¹

With tabayyun, it is certain that fellow humans of different ethnicity, religion and race (SARA) will respect each other according to their basic human instincts, namely respecting and being respected behind differences in ethnicity, religion and culture.

Since the beginning of human culture, religion and religious life has been symptomatic in life itself, even giving the style and form of all cultural behavior. Thus, the sense of religion and religious behavior (religion and religious life) is an innate human trait or in other terms is human nature. Fitrah is a condition as well as innate potential that comes from and is determined in the process of human creation. In addition, humans have a nature, namely living together with other humans or in society.¹²

In the study of human nature, philosophers since before Socrates, until the era of modern psychology scholars, have argued that humans, apart from being a biological being equal to other living things, are also creatures with distinctive characteristics. Therefore, in studying humans we must have a special point of view as well. Plato formulated: "Man must be studied not in his personal life, but in his social and political life". Humans do not merely submit to their nature and passively accept their circumstances, but they consciously and actively make themselves something, including in managing the potential for taste, initiative and creativity, which is why humans are said to be cultured or cultured.¹³

Adherents of different religions can respect and appreciate each other, learn from each other, and strengthen their respective faith and religious values. Differences do not need to be contradicted, but serve as comparisons, incentives to interact with each other properly and correctly. People with different religions can live together in harmony, peacefully can unite, respect each other, help each other and love each other. The plurality and heterogeneity of Indonesian society can be understood as a wealth in the context of cultural diversity to compare it with biodiversity. However, in many other matters this diversity is also exploited structurally.

Religious plurality is a necessity for the Indonesian people. Throughout the history of this nation, it stands firmly because it is supported by various differences. The differences that exist in terms of ethnicity, religion, race, class or cultural diversity should be the duty of every Indonesian citizen to maintain and allow them to thrive. Difference is also like a double-edged sword, the negative side and the positive side. On the negative side, sometimes differences can be a source of conflict, especially when dealing with conflicting interests. But on the other hand, plurality has

¹¹ Kementrian Agama RI, *Al-Qur'an dan Terjemahnya* (Bekasi: Penerbit Cipta Bagus Segara, 2015), h.517

¹² Muhamin. dkk, *Dimensi-dimensi Studi Islam* (Cet.I; Surabaya: Karya Abditama, 1994), h.29

¹³ Sarlito W.Sarwono, *Pengantar Psikologi Umum* (Cet.VI; Jakarta: Rajawali Pers, 2014), h.41-42

positive potential, especially if the existing diversity is able to be managed properly so that it has the power to build public welfare.

Indonesia, which consists of various ethnic groups, religions, races and cultures, has experienced horizontal conflicts that hit several regions in this archipelago, which some parties call religious or religious conflicts a triggering factor for conflicts, the resolution of which requires time and patience. This is because, the phenomenon of religion is very complex. If you want to silence the theological area, a sociological problem arises. Wanting to reduce the sociological problem, a political problem arose. And so on. In this type of problem critical reflection is needed so that in looking at the problem it is not only focused on one point of view, but considers and examines a number of possibilities that exist..¹⁴

Critical reflection through the study of religions is one of the places to raise awareness of the people to recognize the plurality of religions and customs will make Indonesia relatively safe, even though they believe in different religions but always greet/respect each other.¹⁵ Religious teachings revealed to mankind, through the prophets and apostles, serve as instructions/guidelines for human life, in order to obtain happiness, peace, and prosperity in living life in this world and obtaining salvation in the hereafter. In the Law of Love, which includes three dimensions and relationships, namely love for God, love for oneself, and love for others (Matthew 20:36-40) Therefore, a peaceful life can only be realized in a real life that built on the foundation of the Law of Charity which is essentially a mental attitude that is free from coercion, but is carried out with awareness and willingness accompanied by responsibility. Likewise, in Hinduism and Buddhism, moral teachings that are oriented towards the realization of a peaceful and harmonious society have received very serious attention.¹⁶

The Indonesian nation is known as a religious nation, therefore, in theory it implies that the realization of an atmosphere of peace and harmony, but in reality in 1990-2000, brought Indonesia into the dark history of religious life, marked by the conflicts in Ambon, Poso, Sambas, Kupang, Situbondo. According to Mustari Mustafa, violence in the name of religion in Indonesia can be found in various cases, for example raids by anti-Ahmadiyya mobs, the Islamic Defenders Front (FPI) movement, boycotts of splinter sects, actions for Palestinian solidarity, actions against West, Jews, and Americans on the basis of the attitudes and policies of these countries, as well as cases of suspicion between religious groups.¹⁷

¹⁴ Samiang Katu, "Teologi Kerukunan" (Makalah Orasi Ilmiah yang disampaikan pada acara Wisuda Diploma II Unismuh Makassar, 2004), h.10. Lihat: M.Amin Abdullah, "Pengantar" dalam Buku Mahammad Sabri AR, Keberagamaan Yang Saling Menyapa Perspektif Filsafat Parania (Yogyakarta: Ittaqa Press, 1999), h.x

¹⁵ Anthony Reid. dkk, *Mengelola Keragaman di Indonesia; Agama dan Isu-isu Globalisasi, Kekerasan, Gender, Dan Bencana di Indonesia* (Cet.I; Jakarta: PT Mizan Pustaka, 2015), h. 45

¹⁶ Samiang Katu, "Teologi Kerukunan", h.1-2

¹⁷ Mustari Mustafa, *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makasari* (Yogyakarta: PT.LkiS Printing Cemerlang, 2011), h.3

The emergence of cases related to religious issues is generally triggered by several things, including (1) Harassment/desecration of religion through the use of symbols, as well as religious terms from a religion by other parties irresponsibly, (2) Religious fanaticism. The fanaticism in question is an attitude that wants to win on its own and ignores the presence of other religious people who have different ways / rituals of worship and religious understanding, (3) The existence of discommunication and miscommunication between religious communities. This conflict can occur due to miscommunication (misunderstanding) and discommunication (poor communication).¹⁸

C. The Urgency of Cross-SARA Communication

Poor communication will lead to miscommunication, and at worst it can trigger conflict, while conflict is like a malignant cancer that can damage the body's immune system and nervous tissue at any time, so it must always maintain and care for the body's immunity to stay healthy. Thus, for the Indonesian people, they must always map the potential for conflict and the threat of inter-religious harmony in Indonesia based on Tribe, Religion and Race (SARA) spread from Sabang to Merauke, considering that Indonesia has the potential for conflict based on primordial religion, ethnicity, social political, and socio-economic. Herein lies the importance or urgency of Cross-SARA Communication to prevent miscommunication and discommunication which is the main trigger of conflict in Indonesia.

Definition of Conflict Conflict comes from the Latin verb *configere* which means hitting each other. Sociologically, conflict is defined as a social process between two or more people (it can also be a group) where one party tries to get rid of the other party by destroying it or making it powerless. There is not a single society that has never experienced conflict between its members or with other community groups, conflict will only disappear along with the loss of the community itself. Conflict is motivated by differences in the characteristics that individuals bring in an interaction. These differences include physical characteristics, intelligence, knowledge, customs, beliefs, and so on. With the inclusion of individual characteristics in social interactions, conflict is a normal situation in every society. Conflict is against integration. Conflict and Integration run as a cycle in society. Controlled conflict will result a integration. on the other hand, imperfect integration can create conflict.

The relationship with religions, each religion teaches about peace and harmony of life, the reality shows that religious plurality can trigger adherents to clash with each other and conflict. So far, conflict has always been identified with violence, as explained by Johan Galtung, that conflict can be defined as a physical and verbal clash in which destruction will occur, but conflict can also be understood as a set of problems that result in the creation of new solutions, while violence is a situation of

¹⁸ Moch Nurhasim, *"Identifikasi Akar Masalah dan Solusi atas Konflik-Konflik Lokal"*, (Litbang Pelita: Bandung, 2001), h.102.

discomfort experienced actors where discomfort is what should not be the same as what is, can also be an attitude aimed at suppressing the opposing party, either physically, verbally, or psychologically.¹⁹

Conflicts can occur between religious communities within a nation or even conflicts between nations caused by various factors. According to Moh. Qasim Mathar, the factors that cause the conflict are reluctance, takabbur (feeling yourself superior to others), and an attitude of not wanting to accept the truth or rejecting something that is actually true.²⁰

The factor of reluctance and feeling of superiority usually gives rise to conflicts between religions and even between nations, this is where mutual respect and open space for interreligious dialogue is needed as reported by Hans Kung, there is no peace between nations without peace between religions, there is no peace between religions. religion without interfaith dialogue. The crisis or conflict in the present is not the result of short-term developments, but is the result of prolonged crises in the past.²¹

The prolonged crisis was partly due to the conflict of civilizations as Samuel P. Huntington's thesis in Vita Fitria (UNY) stated that the clash of civilizations would be a source of conflict, where civilization is differentiated by elements of history, language, culture, tradition, and more importantly religion. . Religious differences give birth to differences in viewing human law with God, individuals and groups, citizens and the state, rights and obligations, freedom and so on. This difference does not necessarily lead to conflict, and conflict does not mean the emergence of violence. But for centuries in recorded history, it was this civilization that gave rise to the most violent and prolonged conflicts. Huntington saw that the main source of conflict in the new world was not ideology, or economy, but culture. Culture in its wider manifestation is civilization, an element that forms patterns of cohesion, disintegration and conflict.²² Samuel P. Huntington's thesis is quite reasonable given the diversity of cultures that exist on this earth.

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¹⁹ Johan Galtung. 1960. Violence, War, and Their Impact On Visible and Invisible Effects of Violence, dalam <http://www.dadalos.org>, (diakses tanggal, 5 Mei 2009)

²⁰ Moch.Qasim Mathar, *Islam Dan Masyarakat Bangsa* (Makassar; Alauddin Univercity Perss, 2013), h.64

²¹ Hans Kung, *Global Rensponsibility – In Search of a New Ethic* (New York; Continuum Publishing Company, 1993), h.2.

²² Samuel P.Huntington dalam Vita Fitria, “Konflik Peradaban Samuel P. Huntington (Kebangkitan Islam yang Dirisaukan), *Disertasi*, (Yogyakarta: Versi PDF, UNY), h.44

²³ Muhamin. dkk, *Dimensi-dimensi Studi Islam* (Cet.I; Surabaya: Karya Abditama, 1994), h.29

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²⁵ Samiang Katu, "Teologi Kerukunan" (Makalah Orasi Ilmiah yang disampaikan pada acara Wisuda Diploma II Unismuh Makassar, 2004), h.10. Lihat: M.Amin Abdullah, "Pengantar" dalam Buku Mahammad Sabri AR, *Keberagamaan Yang Saling Menyapa Perspektif Filsafat Paranial* (Yogyakarta: Ittaqa Press, 1999), h.x

²⁶ Anthony Reid, dkk, *Mengelola Keragaman di Indonesia; Agama dan Issu-issu Globalisasi, Kekerasan, Gender, Dan Bencana di Indonesia* (Cet.I; Jakarta: PT Mizan Pustaka, 2015), h. 45

responsibility. Likewise, in Hinduism and Buddhism, moral teachings that are oriented towards the realization of a peaceful and harmonious society have received very serious attention.²⁷

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Based on the views and theories of experts regarding the conflict, it can be said that conflict is like a malignant cancer that can damage the body's immune system and nervous tissue at any time, so it must always maintain and care for the body's immunity to stay healthy. Thus, for the Indonesian people, they must always map the potential for conflict and the threat of inter-religious harmony in Indonesia based on Tribe, Religion and Race (SARA) which are spread from Sabang to Merauke, so that Indonesia, which has the potential for conflict based on primordial ethnic religion, socio-political, and socio-economic can be prevented. Herein lies the importance of Cross-SARA Communication or Communication between elements of society to prevent vertical and horizontal conflicts.

4. Conclusion

Thus writing about the Urgency of Islamic Moderation in the aspect of Da'wah and Cross-SARA Communication, may be useful for caring for the character of religions with a complete understanding that:

²⁷ Samiang Katu, "Teologi Kerukunan", h.1-2

²⁸ Mustari Mustafa, *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makasari* (Yogyakarta; PT.LkiS Printing Cemerlang, 2011), h.3

²⁹ Frans Magnis-Suseno, *Berebut Jiwa Bangsa; Dialog Perdamaian dan Persaudaraan* (Cet.III; Jakarta: Kompas Media Nusantara, 2015), 105

1. Islamic moderation is needed to present a washat attitude (middle/moderate)
2. All religions teach peace, so Cross-SARA Da'wah is needed to maintain peace and harmony between people of different ethnicities, religions and races.
3. One of the triggers for conflict is miscommunication and discommunication so that Cross-SARA Communication is very necessary.

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