

MODERATION OF RELIGION AND STRENGTHENING OF DEMOCRACY (Islamic Moderation Values and Its Implementation in Pancasila Democracy)

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ABSTRACT

Indonesia is a very diverse country, there are many ethnic groups, religions and races in it. The process of achieving Indonesian independence was not easy, many lives had to be lost to get that independence. In the BPUPKI session it was agreed that the ideology of the Indonesian nation was Pancasila, where Pancasila itself was initiated by the first President of Indonesia, namely Ir. Sukarno. Pancasila itself contains many things that are very important in the foundation of a country. Pancasila as the way of life of the Indonesian people has a function as a guide or reference for Indonesian people in attitude and behavior, relating to the value system, about good and bad, about fair and unjust, honest and lying, and so on. Pancasila in the Indonesian state is not only the basis of the Indonesian state but also has a position as the national ideology of the Indonesian state. In the ideology used by a nation, there are many values that are good, noble and considered beneficial for the country both for the present and the present. In Indonesia, there are currently six religions that are recognized for their existence, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism and Confucianism (only recognized in the era of President Abdurrahman Wahid).

Keywords : *Religious Moderation, Pancasila, Islam,*

INTRODUCTION

Indonesia is a very diverse country, with many ethnic groups, religions and races in it. The process of achieving Indonesian independence was not easy, many lives had to be lost to get that independence.

In the BPUPKI session it was agreed that the ideology of the Indonesian nation was Pancasila, where Pancasila itself was initiated by the first President of Indonesia, namely Ir. Sukarno. Pancasila itself contains many things that are very important in the foundation of a country. Pancasila as the way of life of the Indonesian people has a function as a guide or reference for Indonesian people in attitude and behavior, relating to the value system, about good and bad, about fair and unjust, honest and lying, and so on.

Pancasila in the Indonesian state is not only the basis of the Indonesian state but also has a position as the national ideology of the Indonesian state. In the ideology used by a nation, there are many values that are good, noble and considered beneficial for the country both for the present and the present.

The ideal values of Pancasila are the values of Pancasila according to the views of the founders of the country. These values are:

- Divinity with culture
- Universal humanity
- Unity in diversity
- Deliberative democracy
- Social justice. (Yudi Latif, 2011: 5)

Discussing democracy means confronting a complex, classical, fundamental, but still actual problem. It is said to be a classic because the problem of democracy has been the focus of attention in philosophical discourse since ancient Greece, and has been applied in Polish Athens.

Democracy that is understood by the Indonesian people is not an imitation of democracy from other nations, but is born from the noble values of the culture of the Indonesian people themselves. The founders determined that the basis of Indonesia's democratic life was the crystallization of the nation's cultural values, namely Pancasila. Therefore, democracy in Indonesia is implemented based on the values of Pancasila, known

as the Pancasila Democracy. In Pancasila democracy, it is known as deliberation between all family members to reach consensus in order to achieve common goals and interests.

Democracy has values, including freedom, individual rights, common goals, justice and patriotism. (Zamroni, 2011: 126) In order to get used to having an attitude in accordance with the values of Pancasila democracy, it is necessary to take actions that can implement the values of Pancasila democracy. alone. Since democracy does not provide a guarantee that the ongoing process will definitely lead the nation into a democratic life, then in society itself, especially the younger generation, the democratic values of Pancasila must be instilled in order to achieve common goals and interests, for example in terms of deliberation to reach consensus.

The meaning of democracy in Indonesia is not only in terms of deliberation, but in various aspects of life. Such as freedom of opinion, freedom of religion, etc. One of the most basic things in democracy is freedom of religion. As we know, the contribution of religious leaders in fighting for Indonesia's independence is very large, not only they sacrificed materially, but also the lives that were sacrificed for the independence of this country. Therefore, in Pancasila, there is also the principle of religiosity contained in the first principle, namely "Belief in One Supreme God". So here that the establishment of this country is not only talking about democracy, but freedom of religion and also understanding as a religious country is also highly respected in this country.

In Indonesia, there are currently six religions that are recognized for their existence, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism and Confucianism (only recognized in the era of President Abdurrahman Wahid). Islam as the majority religion in Indonesia also has teachings that must be obeyed by its followers.

Especially today, in other parts of the world, there are many assumptions that say that Islam is considered an extreme religion. Actually, these accusations are baseless, only today we see a lot on television media, there are many acts of radicalism in the name of religion, even Muslims, for example the Bali bombing, Thamrin bombing and many others. This further strengthens the notion that Islam is considered a very extreme religion, even though in Indonesia we know Pancasila which teaches tolerance towards others.

The number of acts of terrorism in Indonesia is a concrete proof of how low the understanding and appreciation of Islamic moderation values is. Therefore, various approaches to dealing with terrorism and radicalism must always be pursued. One of them is the deradicalization program through Islamic moderation education. (Andik Wahyun Muqoyyidin, 2013: 131) the issue of Islamic moderatism has often been heard since various incidents of violence and terrorism that were accused of Islam by Muslims. Whether or not this matter is true, of course it is another matter which sometimes leads to political problems. The moderation of Islam has a characteristic that is not found in other religions. Moderation of Islam is a combination of spiritual and physical, a combination of revelation and reason, written books and books that lie in the universe. Moderate Islam says that Allah honors all human children regardless of ethnicity, language, and religion. Human virtue is determined by piety, not social reality. (Muhammad Imarah, 2006: 438-442)

The rise of radicalism and terrorism in the name of Islam in the world and in Indonesia has more or less placed Muslims as the ones to blame. The teachings of jihad in Islam are often accused of being the main source of violence in the name of religion by Muslims. (Ahmad Darmadji, 2011: 236) Islam and Muslims currently face at least two challenges; First, the tendency of some Muslim circles to be extreme and strict in understanding religious texts and try to impose this method in the Muslim community, even using violence in some cases; Second, another tendency that is also extreme is to be loose in religion and subject to negative behaviors and thoughts that come from other cultures and civilizations. In this effort they cite religious texts (al-Qur'an and al-Hadith) and the works of classical scholars (turats) as the basis and framework of thought, but by understanding them textually and apart from the historical context. So no doubt they are like the generation that was born late, because they live in the midst of modern society with the way of thinking of the previous generation. (Muchlis M. Hanafi, 2013: 1-2)

Islam is a divine religion that was revealed by Allah SWT, through His messenger Prophet Muhammad SAW, whose teachings are contained in the holy book Al-Qur'an and Sunnah in the form of commands, prohibitions, and instructions for the good of humans, both in this world and in the Hereafter. (M. Karim Abdul, 2007: 15) The main sources of Islamic teachings

are the Qur'an, the revelation of Allah SWT, which was revealed to the Prophet Muhammad, through the Angel Gabriel, and the Sunnah, namely all the words, deeds, and decrees of the Prophet Muhammad. Islamic principles have similarities with Pancasila values, namely the principle of power as a mandate, the principle of deliberation, the principle of justice, the principle of equality, the principle of recognition and protection of human rights, the principle of free justice, the principle of peace, the principle of welfare, and the principle of people's obedience. (M. Karim Abdul, 2007: 81)

According to M. Amien Rais, the majority of Indonesians who embrace Islam must choose a political system called democracy. Because, this system is the most beautiful, good, even able to avoid the tyranny of the majority against the minority and vice versa. In the context of the Indonesian constitution, according to M. Amien Rais, this question of democracy has been contained in the 1945 Constitution. The problem is, between the theory that says "implementing the 1945 Constitution and Pancasila in a pure and consistent manner" turns out to be in conflict with the practice which is inconsistent and full of distortions. M. Amien Rais emphasized that democracy

is not only suitable for westerners, for Indonesia it is the best, especially according to Islam. (Syam Firdaus, 2003: 150) Unlike Abdurrahma Wahid, calling Islam a religion of democracy, first, Islam is the religion of law, which means that the teachings of Islam apply to everyone, whether it concerns the holder of the highest authority or the common people are subject to the same law. Second, Islam has the principle of deliberation (shura), their matters are discussed between them through deliberation. Third, Islam has always looked at improving life, therefore human life should not be static, but must continue to increase in order to achieve a better life. And according to Abdurrahman Wahid is a principle of democracy. (Al-BrebesyMurod, 1999: 184)

RESEARCH METHOD

The type of this research is library research, namely research conducted by reading literature, in the form of books/magazines, journals and other data sources in the library. So data collection is carried out in libraries or in other places where books and other data sources are stored. (Supranto, 2003: 28) This research is included in qualitative research, namely research using a naturalistic approach to seek and find meanings or understandings about phenomena in a special setting. (Tohirin, 2012:2)

RESEARCH RESULTS AND DISCUSSION

The value of moderation contained in Islam, is broadly manifested in the command to do the middle (wisdom) as a fragment of the verse And thus We have made you (Muslims)), wasathan ummah). Islamic moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes. In other words, a moderate Muslim is a Muslim who gives every value or aspect that contradicts a certain part no more than its due rights. Because any human being is not able to free himself from the influences and biases of tradition, thought, family, time and place, it is impossible to represent or present full moderation in the real world. Only Allah can do that. (Yusuf al-Qaradhawi, 2007: 56)

Islam is present in Arab lands with the mission of improving the order of human life towards a better direction, enforcing the law fairly, suppressing all forms of oppression and ensuring an equal life for all human beings, regardless of skin color and background status. In other words, Islam is the best morality for mankind towards a safe, peaceful and prosperous life. Islamic morality is so visible in various teachings, values, and laws that are written in the Qur'an and hadith. In both we can find the various glory of Islam, the greatness of Allah's law as the only rule that we must obey and obey. Islam is a blessing for all human beings without exception. We know that the main role of the Prophet Muhammad was peacemaker. Thus, the logic is that the followers of the Prophet Muhammad should also be the pioneers of peace. This needs to be expressed considering the existence of a number of our people, the Indonesian people even outside Indonesia who claim to be followers of the Prophet Muhammad, but in fact have been dragged, consciously or not, into an arena that destroys the principles and atmosphere of peace. Among these activities are chaos, riots, anarchism, bombings in public places and places of worship, demonstrations that destroy and even kill lives, extortion, corruption, collusion, bribes, cronyism, and nepotism. All these negative

behaviors have become the root of suffering and are very detrimental to our nation. More than that, he has ruined the peaceful life that we all aspire to and strive for. (Kemenag, 2014:33)

The message of Allah SWT, as the main teaching carried out by the Prophet Muhammad SAW to be conveyed to mankind is peace (salām). This is evidenced by the fact that the teachings that he brought were not called Muhammadism, Arabism, Quraishme or other isms that are usually propagated by world caliber authorities. The teachings that he brought to mankind which also came to us is Islam, which means safe, prosperous, peaceful and peaceful. This means that the teachings he brings are essentially peaceful. Thus, anyone who says that he is developing the teachings of the Prophet Muhammad, namely Islam, must prioritize the principle of peace, not the other way around. This principle of peace must be embodied in every step, from planning to implementation, from individual attitudes to state policies, both among others or between other nations.

Institutionally the Prophet has formulated some historical facts about making peace in his policies. Among the famous ones are the Hudaibiyah Agreement (even two terms), to the Medina Charter which covers all elements of society, and then to carry it out faithfully. A number of verses and hadiths have expressed it clearly and lucidly. Therefore, if there is an activity that clearly destroys peace, whoever does it or for whatever reason it is certain that it is not based on Islamic teachings. It is very possible that it is an emotional expression of a person or group in the name of Islam, because it is contrary to the mission of the Prophet Muhammad, which is actually to bring peace and prosperity.

Therefore, a number of principles and other activities that he carried out were aimed at supporting peace, supporting Islam, including forgiveness, hard work, tolerance, honesty, no discrimination, loyal to friends, not desperate, forward-looking (futuristic), calculating, firm, rule and system, obey the law, love the younger ones, respect the older ones, and so on. All of these are principles and policies that are intended to support the creation and maintenance of peace for all mankind as the core of his apostolic mission.

Tolerance or *tasāmuh* is among the behavior and mission of the Prophet Muhammad to mankind. This tolerance has been practiced and then promoted anywhere and anytime. Tolerance also means without imposing personal will on others. This tolerance is recommended in all areas of life, especially in the field of religious life. Tolerance is not exchanging or buying and selling between one another. But it is an attitude of respect and providing opportunities for others to have an opinion, act, and even act that may not be in accordance with what we understand or adhere to, as long as it does not violate the applicable law. Allah said; "For you is your religion, and for me is my religion" This verse teaches us how the Prophet's tolerance for people outside his group has become the capital for world peace. That tolerance is a capital in implementing and maintaining a peaceful atmosphere on a wider scale. How happy we are as a great Indonesian nation consisting of various tribes, languages, cultures, customs and religions if we can practice the behavior of tolerance as taught by the Prophet Muhammad. We know that when the Prophet and his followers returned to Mecca when all authority was in his hands, he did not impose any coercion on the traditions and religion of the people, even the attitude of tolerance was shown at that time. Each congregation lived side by side and under the auspices of mutual respect and respect for one another.

The diversity of language, culture, and religion which is the identity of the Indonesian nation, has strategic value in the international arena. As a multicultural, multiethnic and multireligious nation, this is a gamble. If this diversity becomes an aspect of strengthening social relations between elements of the nation, the world will see

Indonesia as the main reference as an ideal type (ideal example) in managing diversity. On an international scale, Indonesia's position is very strategic in building peace. We can see this, for example, from Indonesia's role in mediating various conflicts in several countries in the Middle East. Since the first, Indonesia has sent several Garuda contingents to be peacekeepers. Like in Bosnia, Sudan, and Lebanon. Many of the world's expectations for Indonesia's participation in mediating various conflicts are due to Indonesia's success in managing this diversity, both in terms of culture, language, and even religion. Indonesia is seen as successful in establishing Islamic moderation (wasathiyah al Islam).

The fact of Islamic moderation was shaped by the long struggle of Indonesia's Islamic history. Muhammadiyah and NU are two Islamic organizations that have crossed paths in fighting for forms of Islamic moderation, both through the educational institutions they manage and the socio-political-religious activities they play. Therefore, these two organizations deserve to be called as two civil society that are very important for the moderation process of this country. Muhammadiyah and NU are two socio-religious organizations that play an active role in maintaining and strengthening networks and institutions that support Islamic moderation, even making Indonesia a pilot project of tolerance for the outside world (Kahar tt). He also said that as the largest Islamic organization in Indonesia, NU has played a significant role in promoting tolerant and peaceful Islamic ideas. (Hamid 2007, 28).

Muhammadiyah, for example, is a modern socio-religious movement that aims to adapt the teachings of Islam. - pure Islamic teachings into the life of the modern world of Indonesia. In an effort to achieve this goal, this movement has broadly been inspired by the ideas of Shaykh Muhammad Abduh's renewal, which ignited the spirit of reforming the cleansing of Islam from the hills of history that had been considered an inseparable part of Islam. (A. Shihab, 1997: 303-304)

In the history of colonialism in Indonesia, Muhammadiyah can be called moderate, because it uses an educational approach and cultural transformation. The character of the Muhammadiyah movement looks very moderate, especially when compared to the Islamic movement which uses violence in the struggle to expel the invaders, as shown by the movements of tarekat groups that carry out violent rebellions. In the course of subsequent history, NU and Muhammadiyah were the most productive Islamic organizations in building dialogue within the Islamic community, with the aim of stemming the wave of radicalism. Thus, the moderate Islamic agenda cannot be separated from efforts to build mutual understanding between civilizations.

Muhammadiyah's moderation attitude has actually been built from the beginning by the founder of this organization, namely KH Ahmad Dahlan. He said one of the most important lessons from Ahmad Dahlan's leadership was his strong commitment to moderation and religious tolerance. During his leadership, creative and harmonious collaboration with almost all community groups can be seen.

In fact, with his fellow Christians, he is able to inspire respect and admiration. The most interesting example of KH Ahmad Dahlan's ability is to bond close friendships with many Christian religious leaders. The fact that he is known as a person who is tolerant of Christian missionaries does not mean that he compromises his principles. He is a true practitioner of interreligious dialogue, in the sense that he hears what is said and pays attention to what is implied behind the words spoken. (A. Shihab, 1997:311-312) In a further development, Syafi'i in Ma'arif (2009:62) notes that: "The modernist movement, especially Muhammadiyah, is increasingly considering the cultural dimension in its da'wah movement so that it feels more flexible without losing its main principles and mission. Persis and Al Irsyad persisted, but never followed their partner Muhammadiyah which continued to expand."

Meanwhile, NU's moderation attitude is basically inseparable from the creed of Ahlusunnah waljama'ah (Aswaja) which can be classified as moderate. In NU's Articles of Association, it is stated that NU as Jam'iyah Diniyah Islamiyah has Islamic beliefs according to Ahlussunah waljamaah by acknowledging the four schools of thought, namely Hanafi, Maliki, Syafi'i, and Hambali. A detailed description, that in the field of faith, NU follows the Ahlussunah waljamaah which was pioneered by Imam Abu Hasan al-Asy'ari and Imam Abu Mansyur al-Maturidi. In the field of fiqh, NU followed the approach (al-mazhab) of the Abu Hanifah al-Nu'man schools, Imam Malik ibn Anas, Imam Muhammad ibn Idris al-Syafi'i, and Ahmad ibn Hanbali. In the field of Sufism, following Imam Junaid al-Bagdadi and Imam Ghazali, as well as other priests. (Qomar, 2002:62)

The words Ahlusunnah waljama'ah can be interpreted as "followers of the tradition of the Prophet Muhammad and the consensus of the scholars." . Meanwhile, moderate character (tawassuth) is the most prominent characteristic of Ahlussunah waljamaah , in addition to i'tidal (being fair), tawazun (being balanced), and tasamuh (tolerating), so that he rejects all forms of extreme actions and thoughts. (tatharruf) which can give birth to deviations and deviations from Islamic teachings. In religious thought, a balance (middle way) is also developed between the use of revelation (naqliyah) and ratio ('aqliyah) so that it is possible to be accommodative to changes in society as long as it does not go against dogmatic doctrines. As a consequence of their moderate attitude, Ahlussunah waljamaah also has a more tolerant attitude towards tradition than other Islamic groups. For Ahlussunah, maintaining tradition has an important meaning in religious life. A tradition is not immediately deleted entirely, nor is it completely accepted, but tries to be gradually Islamized (filled with Islamic values). (Dhofier, 1994:148) thinking Aswaja is very tolerant of pluralism of thought. Various thoughts that grow in Muslim society get appreciative recognition. In this case, Aswaja very responsive to the ideas of various schools of thought, not only those that still exist in the community (Hanafi, Malik, Shafi'i, and Hambali schools), but also to other schools such as Imam Daud al-Zhahiri. , Imam Abdurrahman al-Azu'ai, Imam Sufyan al Tsauri, and others.

NU's model of religiosity, as mentioned, may be appropriate if it is said to be the heir to the guardians in Indonesia. It is known that the efforts of the guardians to use various non-Islamic elements is a wise approach. Doesn't the Qur'an recommend a wise method, namely "call on people to the path of your Lord with wisdom and good advice (16:125). (Mas'ud, 2004:9) In the dynamic development of society, NU circles always respect local culture and traditions. Their methods are in accordance with Islamic teachings which are more tolerant of local

culture. The same is true of the persuasive methods that Walisongo developed in Islamizing the island of Java and replacing the Hindu-Buddhist forces in the sixteenth and seventeenth centuries. What happened was not an intervention, but rather an acculturation of peaceful coexistence. This is an expression of “cultural Islam” or “moderate Islam” in which the ulama act as agents of social change who are widely understood to have preserved and respected local traditions by subordinating the culture to Islamic values. (Mas'ud, 2004:10)

Islamic moderation is a middle way in the midst of religious diversity. The face of Islamic moderation appears in the harmonious relationship between Islam and local wisdom (local value). Local Value as the cultural heritage of the archipelago, can be juxtaposed in parallel so that the spirit of Islam and cultural wisdom go hand in hand, not negating each other. This is where the face of Indonesian Islam is seen as very appropriate to be applied in the context of cultural heterogeneity in the ASEAN region and the world. (Kemenag, 2014:65)

Islamic moderation also plays a major role in the dialogue between Islam and modernity. With regard to modernity, Islam is not in a position to reject or accept it as a whole, but still prioritizes a critical attitude so that modernity grows into a positive value rather than a negative one. At a time when Muslim countries are so rigid and conservative towards change and the products of modernity, Indonesia has instead made it a medium of da'wah by incorporating the spirit of Islam in it. Now, at a time when the world continues to be in the shadow of social conflicts, such as what happened in Afghanistan, Iraq, Syria, and Ireland, Indonesia appears

together in diversity. It is very beautiful to see different religions, cultures, and tribes living side by side, respecting each other. Each region no longer carries a regional or ethnic aura, but lives in harmony under the umbrella of Pancasila within the framework of the NKRI.

KH. Hasyim Muzadi has his own view on the moderation of Indonesian Muslims. According to him, Indonesian Muslims should be proud because they have a religious way of thinking that follows the Ahlussunah which is applied in Indonesian life that combines worship, fiqh, and Sufism at the same time. This nation has a religious character that is obedient, without erasing national values. Muslims are able to live side by side with various groups of people and other cultures, without abandoning their Islamic identity in accordance with the provisions of revelation,

Indonesian Muslims have a paradigm of thinking that puts the values of religion and the state living side by side, not negating each other, and not destroying pluralism. The Indonesian people are not interested in establishing a secular state, neither is a religious state (daulah Islamiyah).

Secularism has failed to build the nations of the world, just as religious states have failed to build on pluralism. But Indonesia, which is very diverse with various cultures and religions, is able to live peacefully and side by side. It is an achievement that the Indonesian people have succeeded in building a country based on the principles of religion and national culture, not negating one another. KH. Hasyim underlined that this condition was formed not without effort. The predecessors have built a solid foundation on diversity and nationality as the pillars of Islamic moderation, we just need to formulate it in Islamic moderation.

The moderation of thought built by the scholars can be understood by various schools, both extreme and liberal. Moderation of Islamic thought finds its place in Indonesia. Even the sects highly value our moderation, even

if it doesn't necessarily follow. Even in the Islamic world, this line of moderation can overcome modernization and globalization. When the current of globalization and information rushes into people's lives, Islamic moderation is able to respond well.

This is where religion must be separated from the politics of power, and used as a means of justification. Religion needs to be returned to its existence as a source of noble morality that always guides its people and mankind as a whole in all aspects of their lives. Through a moral approach, the sky of hope will appear brighter, Violence is not faced with other violence. Instead, each party is expected to return to its existence as humans who carry noble morality in the form of grounding in peace, justice, equality and the like, as well as self-control and so on. Apart from all that, the Indonesian people still have to be careful, because the potential for conflicts will continue to emerge. With the flow of information getting faster with a variety of information, of course we must be aware of this. But on the other hand, the flow of information can also be a force that will become an important element in maintaining the harmony of religious life. This is where the role of public communication becomes very vital in realizing the intended harmony.

Indonesia is a country with a majority Muslim population. But this condition does not make Indonesia a religious state. The consensus that has been built is a republic. Thus, the state and society must protect and protect religious diversity. Differences must be addressed and accepted as *sunnatullah*.

Diversity must be used as a field of worship to compete in goodness. As Muslims, we have a responsibility to participate in creating conditions of peace and tranquility. With peaceful conditions, it is very easy to realize the benefit of mankind. On the other hand, Islam firmly rejects the attitude of terrorism, radicalism, anarchism, violence, and destruction in the name of religion. No other, because it is very contrary to the values and basic character of Islam.

We as Indonesian Muslims who make up the majority are very aware that Indonesia is not a religious country, but a country that has many religions and ethnic groups. Pancasila as a way of life for the nation and state also takes the essence of the holy book al-Qur'an. The founding figures of the nation, with various religious backgrounds, have worked hand in hand to play an important role in establishing a country called Indonesia. Therefore, Indonesia is not owned by one religion, but belongs to all religions.

Both Muslims and adherents of other religions must try to understand and practice their respective teachings within the framework of caring for the plurality and progress of Indonesia. This is not an exaggeration, considering that every religion teaches values and virtues. Therefore, a peaceful and tolerant life should be a shared commitment.

The Qur'an as a guide and guide for Muslim life, tells a lot about the attitude of tolerance and moderation. If we believe in the content and content of the Qur'an as a book of tolerance, we should understand and absorb the messages of tolerance contained in it. In addition, we as Muslims must consciously and actively ground the messages of tolerance of the Qur'an in real life. The teaching of love is a fundamental teaching in the earlier heavenly religions. What is conveyed by the Qur'an, in essence, wants to perfect and continue this noble teaching. Therefore,

putting tolerance as the main value in the diversity of Muslims is one of the efforts to present something fundamental in Islam. With the strengthening of tolerance and moderation, society and the younger generation will not be easily infiltrated by the doctrines of radicalism, extremism, and terrorism movements. On the contrary, society will become a solid wall to ward off the symptoms of religious siltation. Religion, which guides humans, cannot be accepted if it teaches violence and cruelty. None other than, religion is a light and a guide for civilization and civilization.

Therefore, as the largest group of Indonesian Muslims, Muhammadiyah and NU have a very decisive role. The attitude of the organization founded by KH Ahmad Dahlan and KH Hasyim Asy'ari –both of whom are friendly – is considered very important for Indonesian Muslims.because Muhammadiyah and NU are the references for most Indonesian Muslims, so the attitudes of these two greatly affect the thoughts, feelings, actions, and behavior of the majority of Muslims in Indonesia. Thus, Muhammadiyah and NU have a very large contribution in influencing them, even being their determinants in living their daily religious life.

In the face of radical actions that disturb the public due to the actions of Islamic fundamentalists, we actually still have a lot of hope to stem the continuation of radicalism as long as Muhammadiyah and NU are solid and synergistic in rejecting it. As long as both of them do not support radicalism ideas and movements, provocations to carry out terror are not effective in Indonesia.

The two largest Islamic organizations in Indonesia have their own ways that are more persuasive in carrying out their mission of struggle and are very far from patterns of violence. Violent and radical methods will never be able to solve problems in society, considering that it will lead to other violence as revenge or burning hatred among the aggrieved parties.

Moderation maintenance carried out by Muhammadiyah and NU will certainly not prevent the two organizations from moving dynamically. Both continue to carry out their respective agendas and develop them in an active, dynamic, and complementary way. If this role is carried out, we are optimistic that Indonesia will not face such a bad situation as in a number of countries in the Middle East whose days are filled with acts of violence.

Every religion, including Islam, does not condone acts of terror, violence, or whatever its name is that injure human values, tearing harmony and harmony between followers of other religions and between adherents of religions. This nation is built on diversity and harmony between religions, cultures, languages and so on. So this is a challenge for the Indonesian people to build peace, harmony and togetherness. The reality of Indonesian society is now prone to potential horizontal conflicts caused by religious factors. However, religious conflicts are usually not purely caused by religious factors.

However, it is more non-religious, such as social, economic, political and so on. Therefore, to maintain the potential for conflict, dialogue and implementative formulations are needed regarding Islamic wasatiyyah theology (Islamic moderation). The conception and implementation of Wasatiyyah Islam is the main concept related to the teachings of Islam and its experience to shape the personality and character of Muslims, this concept is attached to the concept of ummatan wasathan. The vision of Islamic moderation is an ideal paradigm and conception offer. This is because Islamic moderation is not only stopped and limited to discourses and paradigms, but

moderation is found to manifest in the form of movement. Well, the choice of goals from the Islamic wasatiyyah movement can take the form of an awareness movement from the extreme right or left of Islam, or the choice of an alternative movement as a new counter opinion from the two poles of Islamic extremism. However, what is no less important is that it is necessary to seriously formulate how to function Islamic wasatiyyah in the practice of social and state life.

CONCLUSION

The concept of Islamic moderation, the scope of moderation is still global, including moderation in faith, worship and religious symbols, morals and education. In addition, tolerance is a capital in implementing and maintaining a peaceful atmosphere on a wider scale.

The implementation of Islamic moderation values in Pancasila democracy is to maintain unity between religious communities, for example, by mutual tolerance between religious communities, besides that Islam highly upholds diversity. The form of tolerance that exists by respecting other religions when carrying out their worship. This is also in accordance with the second principle of Pancasila, namely Just and Civilized Humanity.

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