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“The Unity of Moderate Moslems and Deradicalization Process in Indonesia”

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Abstract:

This paper, that would be presented in International Conference on Contemporary Perspectives of Social Science, Humanities, and Education, Dar El-Diafa, Ain Shams University, Cairo, Egypt, 24-26 April 2018, begins with an understanding of Radicalism itself that is linked to the history of Islam, the history of human rights, and the actual issues that have occurred in the Middle East.

The paper has an initial hypothesis that religious-based radicalism can only be terminated through the concept of the unity of moderate people, for example if the Radicalism is using Islam, so that the moderate moslems must be united to counter the radicalists. Therefore, this paper will be analyzed through primary data from peaceful verses of the Qur'an. To answer the religion-based thought, this paper is using the theory of Religious as Mobilization. In conclusion later, the speakers will speak about Deradicalization strategy to be implemented in Indonesia based on the spirit of moderate moslems in Indonesia.

Deradicalization strategy is part of Indonesian national defense system since Bali Bombing 2002. Although officials had detected the links of terrorism, the action was happening again in the beginning of 2015 with Thamrin Bomb. The involvement of civilians to end terrorism link is regarded as important as officials and police officers, because the actors of bombing are civilians, and sometimes they had targeted police buildings.

In principle, the unity of moderate people is regarded as the weapon to counter radicalists, especially if the moderate people are coming from the civilians, scholar, academicians, and other important sectors, because they can influence young generation to abort all radical ideology and can participate in national defense system itself to end radicalism thought in Indonesia.

Keywords: moderate moslems, moderate people, radical ideology, national defense system, terrorism, Indonesia

Introduction

In Islamic history, the word "Radicalism" was first used in the 16th century which denotes the rejection of the rise of Arab socialism in Egypt (Enayat, 1982, p.221). The Egyptians at that time rejected the revolutionary ideas that tried to overhaul the social order and change the standard system. These socialist insurgents are then called "Radicals", because they are considered contrary to previous understandings.

Meanwhile, in the history of France, the Radicals are a term for those who succeeded in inflating the French Revolution of 1789 with the basic idea of "Liberté, Égalité, Fraternité!" Which became the basis of the Declaration of Human Rights and Citizenship Rights for the first time (Declaration des Droits des Hommes et des Citoyens). After beheading King Louis XVI, the French Radicals then formed the Terror Government (Gouvernement du Terreur) which served to take back the ownership of the state's wealth from the royal members and imprison all pro-royal aristocracies.

The word "Radicalism" here must be distinguished by the word "Terrorism" which has gained popularity since the US President George W. Bush Jr. (George Smith Bushman) GWOT doctrine (Smithsonian, 2013, p.306). If radicalism is a form of thought (the example of the French Revolution is to change the system), Terrorism is the fruit of that radicalism (the example of the French Revolution is to decapitate the King and establish the Reign of Terror), because in Terrorism Radical thinking is no longer merely a thought, but has been manifested through real violent acts that take the lives and property of others.

Radicalism is closely related to the spirit of rebellion, revolution, system change, which is a human movement for those oppressed by injustice. The idea of Radicalism is still good when it comes to peace dialogues and critical thoughts on the political system, for example in Indonesia there is a term from President Joko Widodo "Mental Revolution", but Radicalism is not justified if the idea of Radicalism has then been embodied into action or action Terrorism as happened in Paris, Sarinah Thamrin, Mali, Ankara, and Brussels.

Historical background inherent in the existence of religious role makes the laity feel that radicalism is closely related to religion. This is crucial to be discussed in this paper, because it sometimes becomes a justification for Atheists and Rationalists that it makes people hypocritical and belligerent. It is true that in history, Radicalism has emerged from the body of religion, with the aim of overhauling religion itself. The most obvious example is the radicalism that has occurred in the body of the Catholic Church in the Middle Ages.

In the Middle Ages, the Catholic Church faced the Radicals, many of whom were Catholic astronomers and physicists. The Catholic Church vs. Radicalist conflict began with the case of the religious courts for Galileo Galilei, and the formation of the church intelligence (Inquisitor) to prosecute the Radicals, including those who defended the scientists, until the signing of the Treaty of Tordesillas 1496 (Smithsonian, 2013, p.135) which became the bedrock

of Spanish and Portuguese explorers to dominate the world's natural resources, which is also the first historical record of religious (Church) intervention on politics.

The Catholic Church acknowledges the mistakes that occurred during the middle ages and apologized for the victims of the arrogance of the Catholic Church since the Crusades, through Pope Pius XXIII's official declaration in the Second Vatican Council. In 2010, Nicolaus Copernicus's tomb was returned to his native Poland⁴ as a form of respect for the Catholic Church for scientists. Sweet Fruit Radicalism in the body of the Catholic Church is a new thought that Catholic Theology should be more open to scientific research or Science.

There are 2 (two) things to be different here. First is Radicalism in relation to overhaul the old theology of religion and radicalism in relation to other issues in the name of religion that sometimes form of religious wars. For the first case (Radicalism overthrows theology of religion) is most clearly seen in the history of the Radicals and the scientists / rationalists against the Catholic Church which tends to be fanatical in the middle ages and ad interim, the potential speakers may say that the Prophet Muhammad himself is a radical, in the sense that Prophet Muhammad SAW dared to revolt the system of the Arabian peninsula which was felt unfairly unjust.

Just like other religions, Islam itself also experienced contradictions at the beginning of its birth, call it Rebellion of the Quraysh against the Prophet Muhammad SAW when Rasulullah Muhammad SAW and his companions, may Allah take care of their souls, spread about Islam in Arab land. However, it is no longer a problem, because Islam has officially become a new religion and has had followers all over the world, even now many young people want to become Islamic scholars and scholars (Islamology).

For the second case (Radicalism in the name of religion) is what the world still faces. Based on the preliminary analysis of candidate speakers, for the case of Radicalism in the name of religion today is closely related to Islam. Roman Catholic and Orthodox Catholics have been experienced this in medieval times and are now finished. Religious conflicts such as Catholic vs. Christianity in Belfast, Northern Ireland, Islam vs Hinduism on the Pakistani-Indian border, Hindu vs. Buddhism on the Tibetan-Chinese border, Atheist vs. Christianity in the EU may still

⁴ http://archive.boston.com/news/science/articles/2010/05/23/copernicus_reburied_as_a_hero_in_poland/

occur, but are not international, in certain geographical coverage by eating certain victims⁵, unlike the emergence of ISIS (Islamic State in Iraq and Syria) in the name of Islam. ISIS is trying to impose its Theology by force and harming everyone around the world. Even on the agenda of the UN, OIC, NATO and ASEAN meetings, the ISIS issue becomes an integral agenda on the international deradicalization agenda.

To discuss ISIS, there is a need for in-depth research, but this paper focuses on Unity of Moderate Moslems as a real solution to eradicate radicalism in the name of Islam. The idea of the speakers, is based on the belief that the religion of Islam is a peaceful religion that was delivered peacefully by Rasulullah Muhammad SAW who always teaches peace.

Method

Islam came to liberate people from all tyrannical, despotic and totalitarian systems. Islam came to build civic and civilized society, a society that practices universal human values such as justice, benefit, equality, honesty, and truth. That is the prophetic task carried by the Prophets, including the Prophet Muhammad (Majesty, 2014, p.6).

To map the universal values within Islam, scholars divided Islamic teachings into 2 (two) categories; the basic and non-basic teachings that serve as the primary data in this paper. The basic teachings of Islam are embodied in the holy book of Al Quran and *hadith mutawatir*. These sacred texts are absolute, absolute, and irreversible for any reason. While the non-basic teachings take the form of the results of *ijtihad* scholars from since the Prophet Muhammad was still alive today⁶.

For the basic doctrine, there are two (2) important verses to be quoted in this paper. The first verse is Surah Al-Baqarah 2: 257: "*Allah is the Protector of those who believe*" and Surah Al-Imran 3: 3: "*Allah SWT does not waste the activity of those who do righteous deeds*". Both verses mean that the struggle of Islam is a universal struggle based on peace, not on violence.

The question now is: Why is Radicalism in the name of Islam still there? Of course the speakers are not entitled to judge the *aqeedah* of Islam, as a holy and majestic religion that is not

⁵ "*Political movements based on Buddhism or Christianity are generally limited within the borders of certain countries and used for the sake of national reasons, whereas those based on Islam have no territorial limit*" (Khudori, Darwis, "*Key Issues Related to the Rise of Religion-Based Political Movements*" on ICRP book, 2009, p.31).

⁶ In accordance with its form, this second type of teaching is not absolute and absolute, but relative, relative, and altered. The non-basic doctrine was found in the books of *fiqh*, tafsir, and other religious books since the classical period of Islam (Mulia, 2011, p.7-8).

to be debated anymore, but the viewpoint of the paper here is Islam that is seen as an international organization, ie as a teaching that forms a large community that requires a hierarchy of interpretation system to close the chance of misinterpretation.

Therefore, this paper uses the Religious Mobilization Theory of Religious Movements to map out any movements that do the *Syiar* Islam correctly and which movements only use Islam as a means of achieving political goals or radical Islamic movements. The mapping is very important as an accurate initial data before the blueprint of the Deradicalization concept.

The theory of religion-based social movement itself according to Ralph Turner and Lewis Kilian (1987, p.223) is "collective behavior". According to Turner and Kilian (1982, p.5), religious-based social movements do not require or have a typical form of movement based on a number of organizations, although these movements carry the movement's performance and regularly try to exercise control and speak in the name of movement.

Touraine (1988, p.68) states that religious-based social movements within the context of the "new social movement"⁷. Meanwhile, Tilly's (2004, p.4) opinion on the theory of religious-based social movements is a series of sustained series of interactions that involve not only collective action on a common problem but also clearly identifying the targeted action and acculturating it certain social and political contexts⁸ (Tilly, 2004, p.7).

Analysis

Since the clash of Sunni-Shiite creeds, the great scholars of Islam have the idea of Sunni-Shiite Islam unity in the concept of "The Unity of Islam"⁹, among others Muhammad Abduh, Kubrawiyyah, Jamāl ad-Dīn, Asad-ābādī, Muhammad 'Abduh, Muhammad Rashīd Ridā, Muhammad Nūrbakhsh, and Nādir Shāh. There are also scholars such as Sheikh Kasyiful Ghitha ', Sheikh Mohammad Jawwad, Mughniyah, and Sayid Musa Shadr, who have cleansed the Islamic world from the ideologies opposed to the peaceful teachings of the Prophet Muhammad (Syak'ah, 2008, p.244).

Unity of moderate moslems means the meeting of moderate Muslim religious leaders from various institutions around the world to begin to shape Islam as an international

⁷ Read "*The Voice and the Eye: An Analysis of Social Movements*" (Touraine, 1981, p.81).

⁸ Read "*The Interdependence of Structure and Action: Some Reflections on the State of the Art*" (Hanspeter, 1988, p.352).

⁹ The great Egyptian scholar, Mohammad Abduh, said the Shari'a of Islam within Islam itself has actually united its people spread all over the world (Adams, 1933, p.59).

organization, not just a religion. Islam today requires a hierarchy of faith that reduces the chances of misinterpreting the private and stopping opportunities to use Islam only as a political tool or to gain power. Grand Imam of Al-Azhar Cairo Shaikh Ahmad Al Tayyeb once said that it is the duty of all Muslims to counter extremism within the Islamic body.

The grand gathering aims to establish stewardship such as the international moderate clerical councils and divisions under it through the hierarchy, and underline the peaceful Qur'anic verses that are important to point out, so the interpretation of the verse is always of the (Board) nature to down (the people) and there are scientific references. Of course this grand gathering can not be completed within a day, but the important thing is the willingness to strengthen the Islamic world from misinterpretations and differentiate religion from political interests.

In the Indonesian context, the Indonesian clerics firmly rejected Radicalism, so that on August 14, 2014, the MUI along with other religious councils declared the rejection of ISIS. It is very good to point out the real MUI role in the Indonesian state defense system that locally, MUI has expressed and has a good intention to eradicate radicalism.

Indeed, the MUI scholars should be free from radicalism and support the government's radical counter programs, not opposed to the programs, because the presence of the 'ulama themselves is a concrete manifestation of a peaceful Islam that rejects violence, especially based on the Ijtima' Indonesia on December 16, 2003 and MUI Fatwa No.3 Year 2004, it is said clearly that the act of terrorism is forbidden in Islam.

MUI actually has a Decision of the Commission A National Strategic Issues (*Masail Asasiyah Wathaniyah*) Ijtima 'Ulama Fatwa Commission of Indonesia V-2015 on Religious Radicalism and its Mitigation (MUI, 2015, p.24-26) applied by MUI scholars by building peaceful dialogue with hard-line Islamic groups. Therefore, the candidate speakers are very appreciative of the MUI who always participate actively involved in religious tolerance schools, lectures, seminars and conferences that bring the theme of *Islamic Nusantara*, as has been initiated by the FKUB (Communication Forum of Religious People/*Forum Komunikasi Umat Beragama*) and ICRP (Indonesia Conference on Religion for Peace).

If Ain Shams University Cairo's scholars want to learn radicalism and further deradicalism, then the deradicalization process is actually starting from the-self. When interacting with others, Ain Shams University Cairo's scholars should find common values to stop conflict and violence that brings about the justification of the verses of the Qur'an. Modern

thinking and cross-faith dialogue such as the International Seminar at Ain Shams University Cairo, 24-26 April 2018 like this need to be supported by the Islamic world and the young generation of Ain Shams University Cairo must be agent of peace.

The speaker hopes that the young generation from Ain Shams University Cairo can act in a real way, by becoming a peaceful Muslim and not interpreting the individual verses randomly and not reading Islamic history just from a single book. If it is necessary to ask a doctrinal meaning, seek a moderate religious leader to explain the verse contextually and be related to the present, so that thinking becomes advanced, not backward.

To support the concept of Deradicalization, the young generation from Ain Shams University Cairo of Indonesia Defense University, as well as Egyptian and Indonesian people also needs to read as many books as possible and study with religious leaders whose character, knowledge and morals are "*Ulama Nusantara*"/Local Ulama.

In Indonesia for Ulama Nusantara we have Prof. Said Aqil Siradj, Prof. Lukman Hakim Saifuddin, Gus Mus, Gus Ulil, Prof. Dr. Siti Musdah Mulia, and Shinta Nuriyah Wahid. In the minds of speakers, they are the real manifestations of Ulama whose *da'wahs* are reassuring, its scientific works are enlightening, and its revolutionary actions in formulating modern Indonesian Islam (*Islam Nusantara*).

It is also good that Indonesian young generation can participate in the ICRP's "One Religion for Peace" scholarship program (www.icrp-online.org) or be actively involved in FKUB's cross-faith programs. In addition to adding new friends, the presence of young people in the critical dialog of Radicalism and Deradicalism is also deemed necessary as a means of accelerating the advancement of Indonesian thinking and a solid, united, pluralist, and *rahmatan lil alamin* world of Islam.

Conclusion

Thus the abstract of this paper is written as a prerequisite to be a speaker in the International Conference on Contemporary Perspectives of Social Science, Humanities, and Education, Dar El-Diafa, Ain Shams University, Cairo, Egypt, 24-26 April 2018. In conclusion, Unity of moderate moslems is the most obvious solution to differentiate religion world from political interests and misinterpretations, although it may take a long time and it might need a great momentum.

While waiting for that to happen, the young generation from Ain Shams University Cairo and Indonesia Defense University, as well as young people throughout Indonesia, Egypt, and the world can begin to moderate and dare to criticize the radicalists, because the process of deradicalization begins with the-self. If internally the Islamic world is strong, then Islam will not be easily shaken by political upheaval and there is no reason for its followers to engage in violence, then all moslems can be able to be a sacred, superior, credible, fair, pluralist, modern, and forward-thinking Muslim personality. *Wallâhu 'l-Muwaffiq ilâ Aqwami at-Tharîq.*

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