



Moderate Da'wah and National Resilience: A Case Study at the Bandung Regency Religious Harmony Forum (FKUB)

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ABSTRACT

This study tries to offer constructive preaching to build national resilience by highlighting Islamic moderation (wasatīyyatul Islam) through a series of moderate da'wah. This research was conducted through a qualitative approach using the case study method on a series of activities carried out by the Bandung Regency Religious Harmony Forum (FKUB) to build a spirit of tolerance, moderation and national harmony. Research data were collected through observation techniques, interviews, documentation, and literature study. The results of the study concluded that wasatīyyatul Islām is an authentic character of Islamic law that reflects i'tidāl (perpendicularity) and istiḳāmah (consistency) in aṣ-Ṣirāth al-mustaḳīm (straight path). Islam is moderate as long as it is understood in the corridor of truth. Islam, with its wasatīyyah nature, should also be preached mildly. Muqābalah moderation is not radicalism but extremity. Radical da'wah is not a problem as long as istiḳāmah is in the corridor of moderation. Preaching radically moderate Islam is certainly not justified. Extreme da'wah undermines Islamic moderation and contradicts Islamic law itself. Islamic moderation necessitates its adherents to practice Islamic law moderately. Moderate da'wah socializes Islam to be practised by its followers mildly. Religious moderation is an essential social capital for national resilience. FKUB Bandung Regency has a strategic role in building spiritual awareness in an emancipatory manner, empowering religious communities in a participatory way, building collective and collaborative partnerships, and formulating transformative diversity dialogues. Thus, the existence of FKUB in Bandung Regency can be seen as a social entity that impacts building a spirit of moderate da'wah to realize a religious ecosystem that strengthens national resilience.

Keywords: Religious moderation; moderate da'wah; FKUB; national resilience.

INTRODUCTION

The problem of da'wah is evenly distributed in all lines and sectors, in all domains and areas of da'wah. Like al-humā fever, the issue of da'wah is felt

in all da'wah organs, almost without exception (Suminto, 1984; Yakan, 1987; Nuh, 1993; Hasanah, 1994). The image of Islamic da'wah on the world stage is so bad that Graham E. Fuller (2010) sees—not to say creates—a delusion of Islamic outsiders that presupposes a world without Islam (a world without Islam).

Of course, this is a painful irony amid the efforts of Islamic missionaries to organize a civilized world order as the centre of the life of civilized societies (civil society), as is the will of Islam (Azra, 1999). For dā'i, Fuller's indication above should be interpreted as a real sign that they suffer from many problems within their bodies. Even so, for all mad'w, Fuller's explanation is an essential signal for the awareness of Islamic society on every endemic problem, starting from poverty, ignorance, laziness, and all forms of backwardness.

Fathī Yakan (1987), for example, sees da'is suffering from various illnesses that do not allow them to carry out da'wah effectively and efficiently (*baligh*). Da'wah messages cannot be adequately conveyed to their da'wah targets, so the tabligh quality score becomes very low. Yakan groups two categories of da'wah problems as الأمراض التنظيمية (organizational-managerial disease) and الأمراض النفسية (psychological-personal disease). Organizational diseases, according to Yakan, include a low commitment to deliberation and leadership weakness (القيادة الجماعية), two diseases that make da'wah communities fragile at the level of social organization. In contrast, personality diseases include ignorance (not realizing one's disgrace), arrogance, low obedience to God, schism, and extremism (التفريط/الإفراط).

This disease of الإفراط (excessive obedience) and التفريط (excessive neglect) is more related to worship rites. However, Yakan believes extreme patterns in 'ibādah are directly proportional to extreme attitudes in mu'āmalah. It is not surprising if Yakan believes that extremism in the context of worship has led his practitioners to take more steps if he plays the role of dā'i, a hardliner in his preaching steps (Yakan, 1987).

Islamic da'wah interpreters need help with two academic weaknesses at once. On the one hand, they experience the shallowing of Islamic sciences, so they do not sufficiently master the basic sciences of revelation, especially concerning the Qur'an and Hadith. As a result, Islamic teachings and values as material for da'wah cannot be adequately communicated because how can they convey a message that is not mastered correctly. On the other hand, the da'i also do not have a good capacity in social sciences to support their profession as da'wah (Gazālī, 2001: 196).

The problem of the weakness of these preachers can have implications for the failure of efforts to build a moderate Islam. Da'wah interpreters with insufficient Islamic material capacity and preaching methodology tend to be disincentives towards Islamic moderation. The steps do not become good 'services' (الإحسان) for Islam but instead become 'sap' that insults (الإساءة) Islam. They, consciously or not, have made the appearance of Islam as a religion with a violent and sinister face (دين دميم الوجه), which makes people fear rather than be attracted to Islam (Gazālī, 2001: 157-163; 2008: 196).

Islamic moderation should be preached moderately. Because Islamic moderation is the truth of Islam, faithful preaching is, of course, only moderate preaching. Moderate preaching is faithful preaching. Moderate da'wah is preaching that breathes the spirit of Islam and moves in tandem with the principles of Islamic law or maqāṣid asy-syar'i al-khamsah. Moderate da'wah targets all institutions to ensure the nation's sustainability.

Deviating from the straight path of religion, namely religious moderation, a nation is threatened with extinction. The history of humanity shows, said the Prophet¹, that the destruction of earlier societies resulted from extreme religious practices. To maintain survival, a nation has no choice but to practice religious moderation.

The moderate view is based on the necessity of a combination of reason and heart in Islam. With its logical reasoning potential, the mind is placed in an honourable position within the Islamic framework. Thus, the group that sidelines al-ra'y can be seen as stupid and lazy people whose stupidity and laziness cause the image of Islam to deteriorate. Islam is underestimated as an irrational religion and not conducive to academic tradition and scientific development. The Qur'an (QS. 13: 22-24) reveals that the inhabitants of heaven will be intelligent people (*ulul albab*) and not people who are lazy to think. We should put a critical and clear mind as the first requirement that a da'i must have because only with this capital can every preacher think and act moderately in his da'wah work (Gazālī, 1996: 4-9; Nurudin, 2010: 46).

On that basis, Muslims need to refresh and expand their scientific insights at the ratio level while still honing the sharpness of taste and maturity of attitude. This connection includes the need for a modern interpretation of the classical works of the Salaf scholars. For example,

¹ Sunan Nasai 5:278 dan Sunan Ibnu Majah 2:1008.

regarding the Islamic intellectual-spiritual legacy contained in al-Hikam by Ibn Athaillah as Sakandari, [Shaykh Gazālī \(1996\)](#) provides a dynamic explanation (شرح) in a modern language style. Ibn Athaillah said: " أصل كل معصية وغفلة وشهوة: الرضا عن النفس، وأصل كل طاعة ويقظة وعفة: عدم الرضا عنها [The root of all forms of 'immorality, negligence, and lust is the feeling of being willing to demand one's desires. On the contrary, the source of all forms of obedience, awareness, and iffah is a feeling of never being willing to be attracted by one's desires]."

The four core concepts above are described carefully in every ritual of worship. Islamic spirituality, which is comprehensive and universal, always animates all parts of the worship procession and still reflects the standard of moderation in each of its rites. Prayer rites, for example, take place moderately, and the dynamics do not go outside the corridor of religious moderation. Likewise, all the rituals of fasting, zakat, and hajj of which are intertwined with the principles and core concepts of moderation.

The principle of moderation as the embodiment of what is called al-shirāth al-mustaqīm then represents the three pillars of religion: īmān with its six pillars, Islam with its five pillars, and ihsān with its two aspects. The main target of Islamic moderation in worship is the realization of personal piety, social piety, and the institutionalization of khairu ummah. Soko guru khairu ummah includes three ideal social building blocks: science and technology, socio-economic welfare, and social harmony or harmony. Khairu ummah, as the ultimate goal of Islamic worship, can only be achieved if every Muslim shows conformity to the core principles and concepts of Islamic moderation. In short, khairu ummah can only be realized by moderate ummah who are consistent on the straight path, a path that does not sway to the right or left, or moderate.

Several relevant studies have been conducted to analyze efforts to build religious moderation from the perspective of da'wah. [Yusuf Baihaqi \(2018\)](#) outlines the concept of moderation of da'wah from the perspective of the Qur'an. He saw that Rasulullah SAW and his companions carried out the dissemination of Islamic teachings with the principles of universal grace, noble character, and respect for diversity among the objects of da'wah. [Syahirul Alim \(2020\)](#) takes a comparative study of how Islamic da'wah activities are carried out and compares it to efforts to Christianize as a missionary movement. He concluded that Islamization was carried out tolerant, peaceful and harmonious. Religious conversions are not carried out by force but based on willingness and peace. [Sugianto and Rahmat](#)

Hidayat (2021) view da'wah moderation as an alternative to implementing da'wah carried out by the majority Muslim group against non-Muslim minority groups. Thus, this becomes a role model for displaying the spirit of Islamic teachings that are rahmatan lil alamin.

Casuistically, Aep Kusnawan and Ridwan Rustandi (2021) researched religious moderation in da'wah organizations. The research analyzed cadre patterns and efforts to instil religious moderation in the West Java Islamic Unity Youth organization (PERSIS). The research that took the FKUB object was carried out by Pradnyaningrat et al. (2019) by taking a communication perspective in the process of fostering interfaith harmony in Mojokerto Regency. Furthermore, M. Harudin et al. (2020) conducted the same research by taking a case study at the Sikka Regency Religious Harmony Forum (FKUB) organization. FKUB plays a strategic role in building a spirit of religious moderation in society through a dialogical approach.

Bandung Regency is one of the pillars of the provincial capital of West Java. Culturally, the people of Bandung Regency are known as a diverse and religious society. Demographically, the population projection results explain that in 2022, the population of Bandung Regency will be 3,718,660 people. This number comprises 1,895,139 male souls (50.96%) and 1,823,521 female souls (49.04%). With an area of 1,762.40 Km², the average population density for Bandung Regency is 2,080 people per Km². Of the 31 sub-districts in Bandung Regency, the highest population density is in the Margahayu sub-district, which reaches 11,539 people per km², while the lowest is in the Rancabali sub-district with a population density of 346 people per km² (BPS, 2023).

Based on religious beliefs, the Muslim population dominates the population of Bandung Regency. 3,510,544 Muslims, 42,192 Protestants, 20,316 Catholics, 2,208 Hindus, 2,977 Buddhists, 397 Confucianists, and 1,241 others. As for places of worship, there were 5,675 mosques, 3,101 prayer rooms, 23 Protestant churches, 6 Catholic churches, 1 temple and no temples (BPS, 2023).

The Bandung Regency Government is preparing strategic steps to create a social life landscape that is conducive and fertile for the growth of religious moderation. The main goal of cultivating religious moderation in society is to strengthen the people of Bandung Regency towards a Rising, Educative, Dynamic, Religious, and Prosperous society (BEDAS).

Religious leaders play a strategic role in overseeing the practice of

religious moderation in the Bandung Regency community with normative-theological inspiration. Ulama representing the village, sub-district and district levels should understand the Regent's policies, theological normative inspirations, and implementation of comparative perspectives on religious moderation. The clerics representing all levels should strengthen their affirmation and commitment to play a role and take social responsibility to oversee the practice of religious moderation in the people of Bandung Regency.

Academics at various tertiary institutions should support the District Head's policy by providing an implementable perspective from the literature and field research results. Academics become catalysts in building an atmosphere of harmonious social life by presenting role models for the embodiment of religious moderation. This commitment must be built orientated towards the realization of governance of national life that displays a comprehensive and open world view, where religious values in full become the spirit of life in forming self-identities and social ecosystems that are open, critical, and tolerant.

This short article tries to find a moderate form of da'wah and how it has implications for forming a moderate Islamic face and even for the resilience of a nation. While moving in that direction, this article also tries to correct the misinterpretation and abuse of religious moderation. This article also wants to show a positive correlation between moderate religious practices and the nation's survival. This paper takes the object of research at the Inter-Religious Harmony Forum (FKUB) Bandung Regency. The research subjects were directed by analyzing the efforts of the Bandung Regency FKUB in building a spirit of religious moderation in supporting the realization of the Bandung Regency Government's vision and mission. It is creating a BEDAS society (awakened, educational, dynamic, religious, prosperous). One of the supporting pillars of the Bandung Regency Government's vision and mission is to create a social ecosystem of a religious community. Therefore, the role of FKUB is seen as essential in building moderate preaching as an effort for national resilience.

The research was conducted through a qualitative approach with a constructivist paradigm. This is based on efforts to view social reality as holistic, inseparable, dynamic, reciprocal, complex, and full of meaning (Creswell, 2008). This paradigm views that social reality is formed due to social construction through communication, joint interaction, and shared history that is owned and interpreted (Gibson et al., 2007). Case studies are

used as a research method that aims to obtain a systematic, factual, and accurate description of the facts, nature, and relationships between the phenomena being investigated (Creswell, 2008). This is based on the view that FKUB Bandung Regency has a strategic role in building a spirit of religious moderation in a pluralistic nation. The data collection techniques are carried out through observation, interviews, and documentation of various data, both primary and secondary, that are relevant to the research topic.

RESULT AND DISCUSSION

As stated in the introduction, this paper will focus on two things, namely the da'wah of moderation and how the da'wah of moderation and moderation of Islam play a role in the nation's sustainability. The explanation of moderate da'wah itself will be divided into three: moderate preaching and the importance of an open attitude, and moderate preaching as a blend of conscience in Islam.

Moderate Da'wah and Open Attitude

The Bandung Regency Religious Harmony Forum (FKUB) takes a collaborative and collective approach to maintaining religious harmony. This development is carried out through service efforts, regulation, and empowerment of religious people. Collectively and collaboratively, the government and stakeholders from religious figures cooperate in a participatory manner within the framework of building a harmonious social life.

This is done through instilling religious values and moderation. The attitude of religious moderation encourages social harmony through self-development in an open, critical, balanced and tolerant manner. In this case, religious moderation emphasizes mindset, mentality, and social skills that are responsible and can respect any existing differences. In the national context, religious moderation is a value that can be developed amid the plurality and multiculturalism of Indonesian society (Jamaluddin, 2022).

Practically, FKUB Bandung Regency carries out its roles and responsibilities in creating social harmony based on government regulations contained in the Joint Regulations of the Minister of Religion and Minister of Home Affairs of the Republic of Indonesia Number 8 of 2006 and Number 9 of 2006, that:

Regency/city FKUB, as referred to in Article 8 paragraph (1), have

the following tasks:

- a. conducting dialogue with religious leaders and community leaders;
- b. accommodate the aspirations of religious organizations and community aspirations;
- c. distribute the aspirations of religious organizations and society in the form of recommendations as material for regent/mayor policy;
- d. conduct socialization of laws and regulations, and policies in the field of religion related to religious harmony and community empowerment; And
- e. provide a written recommendation on the application for the construction of a house of worship

This task is carried out through various collective approaches that are dialogical with religious leaders in the Bandung Regency area. This is done to build religious inclusivity among its adherents without interfering in the internal affairs of each religion. Therefore, the existence of FKUB has a strategic role in strengthening the pillars of tolerance and social harmonization. Interfaith dialogue is a role model for building moderation and openness towards diversity. This is capital to strengthen brotherhood among fellow believers. So that it becomes a role model in realizing social integrity. Figure 1 below shows the activities of FKUB Bandung Regency in creating social conduciveness.

KEGIATAN FKUB KABUPATEN BANDUNG

Jenis Kegiatan yang dilaksanakan oleh FKUB Kab. Bandung sebagaimana diatur dalam Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri No. 9 Tahun 2006 diantaranya adalah: Melakukan dialog dengan pemuka agama dan tokoh masyarakat; Menampung aspirasi ormas keagamaan dan aspirasi masyarakat; Menyalurkan aspirasi ormas keagamaan dan masyarakat dalam bentuk rekomendasi sebagai bahan kebijakan bupati; Melakukan sosialisasi peraturan perundang-undangan dan kebijakan dibidang keagamaan yang berkaitan dengan kerukunan umat beragama dan pemberdayaan masyarakat; Memberikan rekomendasi tertulis atas permohonan pendirian rumah ibadat; Sosialisasi, Diskusi dan Penyerapan Aspirasi; Bakti Sosial; Studi Banding; Sosialisasi/ Rapat Dengar Pendapat (RPD); Pembinaan, Evaluasi, Koordinasi dan Konsultasi; Safari kerukunan dan Pelayanan FKUB; Insentif/ Honorarium Pengurus Harian FKUB.



Source: Profile Book of FKUB Bandung Regency, 2021

Figure 1.

Bandung Regency FKUB activities

Figure 1 shows the togetherness among religious leaders who are members of the Bandung District FKUB. In practice, this reinforcement is carried out through a dialogical approach to create an open mindset among religious leaders so that they become role models for the general public. Therefore, the openness of thinking towards diversity is capital for building social harmony. This is a pillar of religious moderation that will strengthen the integrity of society.

From a theological-sociological point of view, religious moderation is an actualization of the concept of Islam, which is *rahmatan lil alamin*. Islam is a plenary religion that is universal, open, and reconciled (Gunawan, 2017). This universality is marked by the control of the landscape of social life, which pays attention to the dimensions of diversity in humanity. National heterogeneity raises diverse perspectives in placing Islam as the spirit of embodiment of the life of a religious society. At this point, Islam, *rahmatan lil alamin*, is used as a locomotive in formulating religious

social life formulations in Bandung Regency.

In Islam, moderation is equivalent to *wasath* (Nurdin, 2021). The term *wasathiyah* is a commendable characteristic that keeps a person from the tendency to be extreme (Zamimah, 2018), which means a balanced attitude or pattern of thinking in various dimensions of life, both related to aspects of worship and *muamalah*, worldly and spiritual affairs. *Wasathiyah* Islam is a religious concept not in exclusivity and extremism but between the two (in the middle) (Putra et al., 2021). The necessity to develop *wasathiyah* values is part of Allah's commandments contained in the Qur'an, which are not taught by other religions (Nur & Lubis, 2015). *Wasathiyah* is interpreted as a middle attitude or being in a middle position. *Wasathiyah's* attitude can be realized if awareness is awakened in thoughts and justice in actions. Several elements form this moderate attitude: honesty, openness, compassion, and flexibility or flexibility.

Religious moderation is a perspective that requires a process of acceptance of various forms of diversity in Indonesia. This concept was developed in response to the heterogeneous national social conditions regarding ethnicity, culture, and religion. This attitude is an alternative way of building social harmony in various nationalities.

Each da'wah speaker should be open and central (متوسط) to then appreciate all the thoughts and practices of da'wah, which are actual Islamic tendencies (الاسلام الحق) and common sense (العقل السليم). This open and moderate attitude is based on the premise that, firstly, faithful Islam will not conflict with what human reason thinks, with all the progress of science and civilization, and, secondly, common sense will not conflict with what Islam desires. Faithful Islam a religion that should give birth to a model society (خير أمة), not an underdeveloped society (المتخلف) clustered in the Third World (العالم الثالث) that is highly dependent on the developed world (الفقير الى عون أصحاب الحضارات المتقدمة) (Gazālī, 2001: 154 -5).

In a downturn, Muslims should be open and not hesitate to 'learn' from any progress that other parties have achieved. This is purely a logical consequence of the condition of the Muslim Ummah, which is indeed underdeveloped and in a position that needs help from outsiders. Showing his observations on the condition of Muslims, Gazālī (ibid) writes:

أما أمتنا المترامية الأطراف بين المحيطين الكبيرين فهي في عرف المحافل الدولية مجموعات من العالم الثالث، العالم المتخلف الفقير الى عون أصحاب الحضارات

المتقدمة إن هذه الأمة ليست ما صنع الإسلام الحق، لأن الإسلام الحق صنع خير أمة أخرجت للناس، أي صنع الأمة الأولى في العالم، لا أمة الدرجة الثالثة أو الثانية.

The Islamic society, which is stranded and surrounded by the big powers surrounding it, is a collection of Third World countries in the international arena. This underdeveloped world needs the help of countries with advanced civilizations. This kind of community is not a product of faithful Islam because true Islam only produces a model society that is presented to all human beings. In other words, faithful Islam will produce superior people, not third- or second-class people.

Continuing the culture and civilization of the golden age of Muslims in the medieval ages, the progress of the West was nothing but the "wealth" of Muslims that had been lost. There is no sufficient reason for Muslims to feel reluctant and ashamed to collect their wisdom utilized and developed by others (Gazālī, 1988: 182). In this awareness, it is essential to immediately note that readiness to take lessons from the West does not necessarily mean ignoring normative Islam.

والإسلام الذي نطلب من هؤلاء أن يعودوا إليه إسلام نظري تصوره أقلام الكتاب وأفواه الخطباء الذين أحسنوا فهمه من ينابيعه النقية.

The Islamic model, which we urge Muslims to move back to, is theoretical-normative Islam as conceived by the pens of the writing scholars and the oral preachers who understand clean sources of Islamic teachings (*Ibid*).

The call to learn from developed countries does not lie at an extreme pole but remains within the corridor of moderate Islam. Fanaticism to stick with normative Islamic sources from the internal treasury of Islamic teachings alone will not provide opportunities for progress for Muslims. At the same time, the fanaticism to refer too liberally to outside sources, with the risk of harming or ignoring the treasures of Islam, is another extreme (Gazālī, 1989: 136).

Extreme Islamists urgently need to withdraw to the plains of moderation in their proselytizing movements.² There is nothing wrong with Islamists learning the positive side of the Jews, however. Dakwah

² This reason also prompted the Shaykh to write the controversial book *As-Sunnah an-Nabawiyyah bain Ahl Fiqh wa Ahl al-Hadīṣ*, including triggering a lawsuit from the young Islamist.

cannot be carried out in a radical or revolutionary manner but must be gradual with careful consideration based on the principles of moderation. Based on the principle of gradualness, da'wah is believed to be able to take place in a friendly and calm manner, not harsh and rigid (Gazālī, 1997: 416).

Such a beautiful and sympathetic mode of da'wah can only be developed by da'i, who have a good understanding of Islam and intelligent application in transforming Islamic norms in life. In other words, moderate da'wah necessitates the prerequisites of straight faith and broad and deep scholarship regarding Islamic religious sciences and natural and social sciences. The absence of a da'i from such prerequisites will only make him fixated on random and haphazard patterns of da'wah because he is not guided by signs of revelation (الآيات القرآنية) and signs of naturalness (الآيات الكونية) (Gazālī, 1999, pp. 112–3; 1996: 140–7; 2000: 191–3; 1997: 312 & 424).

Physicists, chemists, and biologists have high self-awareness and are moderate and rarely show extreme attitudes towards their theoretical views. The depth of knowledge seems directly proportional to the wisdom of attitude (Gazālī, 1988: 194). However, it should be immediately noted that there is a danger of scientific superficiality, which can lead the scientist concerned to tend to be fanatical and narrow instead of being moderate in spirit, as is the nature of the science he is practising. Not a few scientists in Biology, Physics, Chemistry, Economics, and Sociology, when faced with complex problems, cannot develop sound theories but instead return them to old beliefs, public opinion, and unfounded understandings. الوراثات الوراثات (Gazālī, 1973: 32-3). Aleksis Karel (in Gazālī, 1973: 32) admits,

فى جميع الأزمان كانت الإنسانية تتأمل نفسها من خلال منظر ملون بالمبادئ والمعتقدات والأوهام. فيجب أن تهمل هذه الأفكار الزائفة غير الصحيحة.

Humans throughout the ages have reflected on themselves through a lens stained with many [prejudiced] principles, beliefs, and assumptions. These erroneous, false ideas should be put aside.

Natural and social scientists who lack depth and capacity tend to be extreme fanatics, just like people's fanaticism towards religion (شأن المتعصبين للديانات) (Ibid). Regarding the high importance of moderation, especially in the framework of Islamic da'wah, Gazālī caught a prophetic sign regarding the final message of the Prophet. He considered the

importance of the particular testament regarding moderation and extremism as message seven of a series of farewell messages on the pilgrimage *wada'*. One of Muhammad's particular messages. When performing the last pilgrimage is فوضى علمية وعملية تجعل الغلو يغلب القصد، وباطنها سقيم (scientific and charitable death) it is he who makes extremism overcome moderation, deviation overcome consistency, so that suddenly the face of truth becomes ugly - face and the inside suffers from pain) (Gazālī, 1996: 147-8).

The stagnation of Muslims in various scientific fields, from the religious sciences to natural sciences, to society, and Islamic practices that deviate and are not consistent with fundamental principles have turned out to have led to extreme attitudes and violent faces in da'wah. In other words, the model of extreme da'wah is a continuation of ignorance and pain. In contrast, the model of moderate da'wah reflects the breadth of insight and healthy mindset of the *da'i* who carry it.³

Extremism is also the culprit behind the decline and destruction of religious communities before Islam. The dark history of the former society indicates that the extremists (المغالون) and deviant groups (المنحرفون) sometimes do more harm to the image of religion and endanger its future than the immoral (العاصون) and sinners (الفاجرون) among nationalist groups, for example. The nation's existence is also threatened by Arab ultra-nationalists who want secular nationalism by recognizing the greatness of Islam but refusing to make it the highest source of law. Only moderate nationalism is suitable for Arabs and can even be alongside Islam, propagated moderately (Gazālī, 1996: 148; 2005: 84-5; 1999: 188).⁴

Islamic Moderation, Moderate Da'wah, and National Survival

Strategic steps to increase religious understanding that are tolerant and moderate in Bandung Regency are carried out through efforts to

³Compare Fathī Yakan, *Musykilāt ad-Da'wah wa al-Dā'iyah*, h. 210-1, where Yakan confirms that the exaggerated pattern of carrying out Islamic worship has also become the potential seeds that lead the perpetrators to a pattern of hardline da'wah and, as a direct result, further exacerbates divisions among preachers and reinforces the divisions between groups within the body of Islamic society.

⁴Compare Bernhard Platzdasch and Amry Vandenbosch: "Islam thus became known as the bonding agent of the nationalism and the national idea." See Bernhard Platzdasch, *Islamism in Indonesia: Politics in the Emerging Democracy*, p. 102, 153-4.

strengthen policies and regulations that target the diversity of society. In this case, as stated by the Regent of Bandung Regency that:

The pillars of religious moderation become a core competence that must be built from within the scope of the microsystem (personal), mesosystem (family environment), macrosystem (social environment), the exosystem (national life) as a whole and globally. The habituation of justice, balance, respect, openness, simplicity, and social tolerance is the spirit for building Bandung BEDAS Regency. This is because collectivity is the capital and strength to create social harmony in various viruses that undermine the integration of Indonesian nationality.

Therefore, to strengthen the people of Bandung Regency who are Bold, Educative, Dynamic, Religious, and Prosperous (BEDAS) in a harmonious social life landscape, several of these efforts have been made in the form of instilling policies based on the principles of justice, paying attention to balance, and awareness that is open and critical for all levels of society. In this case, religious moderation can be manifested in several policies oriented towards social harmony based on plenary and moderate religious attitudes. In practice, FKUB Bandung Regency as a government partner is making efforts to create a moderate religious ecosystem by referring to several policy prospects (MUI et al., 2021), including:

First, it is developing a policy package oriented towards revitalising Islamic boarding schools as a role model for religious moderation in society. The Bandung Regency Government has launched an Incentive program for Qur'an Teachers to strengthen religious figures who can broadcast religious teachings calmly and peacefully.

Second, instilling the pillars of religious moderation as habituation in various aspects of social life. This is done through efforts to strengthen the characteristics of the people of Bandung Regency, who are religious based on the attitudes and values of religious moderation, so it is expected to be a force in realizing an ecosystem of religious moderation in society.

Third, ensuring the principles of justice (i'tidal) and equality (musawah) in making policies evenly distributed to all people of Bandung Regency. This is done through feature-oriented policy transformation, convenience, effectiveness and efficiency, and digital media platforms.

Fourth, strengthening da'wah literacy based on the value of religious moderation. This involves religious leaders, ajengan, asatidz, mubaligh,

and ulama in decision-making. The spiritual atmosphere of the bureaucracy strengthens the ecosystem of religious moderation in the spaces of public awareness in Bandung Regency. In addition, the involvement of religious leaders is also carried out by presenting religious studies to government institutions and formal education.

Fifth, strengthening the role of the family as a space for habituation of religious moderation. Family education is an asset in forming quality human resources in Bandung Regency. The presence of *indung-indung* who is visionary, open and respects plurality must be encouraged through strengthening policies and regulations, one of which is through the strategic role of the PKK at the District, District, Village and even Sub-PKK levels at the RW level. The family is an ecosystem of monotheistic education as the forerunner of realising a BEDAS Bandung Regency society.

Sixth, involve the younger generation, especially millennials and millennials, as development catalysts in Bandung Regency. This involvement is carried out by educating the younger generation about harmony and openness in building a counter-narrative of religious understandings that threaten the national dimension.

Seventh, building religious infrastructure that is open, tolerant and just. This is done by functioning religious institutions in Bandung Regency as an adhesive for social harmony. In addition, the transmission of conciliatory religious messages will strengthen the ecosystem of religious moderation in Bandung Regency.

Eighth, formulating a formulation of religious moderation with the character of BEDAS (Be grateful, Empathy, Democratic, Awareness, Solidarity) by strengthening socially oriented attitudes, personalities and awareness based on equality, caring, openness, justice and harmony for all the people of Bandung Regency.

Ninth, launching the BEDAS Village prototype (BErakhlik, DAMai and Sejahtera) as a role model for an open, tolerant, harmonious, peaceful village. Through this BEDAS village, it is hoped that it will strengthen social immunity from various threats of nationalism in the name of religion, radical-terrorism ideas and counter-narratives of provocative and manipulative messages.

Religious moderation rests on some principles. First, religious moderation should refer to the principle of *sami'nā wa atha'nā*, namely complete obedience to God, who issues the Shari'a totally and without

reserve. Abu Hurairah recounted that when the Qur'an verses (2: 284) came down, the companions felt heavy and then complained to the Apostle. "O Rasulallah, we have been obliged to do the acts of worship we can afford, such as prayer, fasting, jihad, and zakat. Then, now come down the incriminating verse." "Do you want to act like the People of the Book who used to say, 'We hear, and we fight (سَمِعْنَا وَعَصَيْنَا)'? Say, we hear and we obey (سَمِعْنَا وَأَطَعْنَا)," explained the Prophet. Accepting the Shari'a tends to lead people to a moderate attitude, while the attitude against the Shari'a tends to bring people to an extreme attitude.

Second, religious moderation refers to the ad-din yusrun principle, Islamic law, as a convenience facility for human life. As narrated from Abu Hurairah, the Prophet Muhammad said,

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يَشَادَّ الدِّينُ إِلَّا غَلْبَهُ فَسِدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ
وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ -- رواه البخاري.

Indeed, religion is a facility of convenience. Sometimes religion is only practised excessively if it will defeat the person. Therefore, in practising religion, optimize it, bring it closer, and be happy. Take advantage of morning, evening, and a small quantity of nighttime for worship.

Muhammad ibn Abdur Rahim (Solahudin, 2007) refers to the character of Islam as follows:

دين الإسلام دين السهولة واليسر ولا يكلف الله نفساً إلا وسعها، وخصال الإسلام كلها
ميسرة ومحبوبة، وما كان منها سمحاً وسهلاً فهو أحب إلى الله تعالى

Islam is a religion of lightness and ease. Allah does not burden a person except according to his ability. All aspects of Islam are elementary and enjoyable. The easy and accessible aspect of Islam is what Allah likes the most.

In another hadith narrated by Imam Bukhari, the Apostle advised, "Be moderate, be moderate, surely you will arrive at the right (الْقَصْدُ الْقَصْدُ) (تَبَلَّغُوا)." .

Third, religious moderation refers to the principle of 'adamul haraj, namely, Islamic law does not make it difficult for humans, and there is no need to feel guilty for a long time just because they cannot perform optimally. In the context of the pilgrimage, for example, Usamah bin Syarik said that when he performed the pilgrimage with the Prophet, many people

approached the Prophet for consultation.

فَمِنْ قَائِلٍ: يَا رَسُولَ اللَّهِ، سَعَيْتُ قَبْلَ أَنْ أَطُوفَ، أَوْ قَدَّمْتُ شَيْئًا، أَوْ أَخَّرْتُ شَيْئًا، فَكَانَ يُقُولُ: لَا حَرَجَ، لَا حَرَجَ، إِلَّا عَلَى رَجُلٍ اقْتَرَضَ عِرْضَ رَجُلٍ مُسْلِمٍ وَهُوَ ظَالِمٌ، فَذَلِكَ الَّذِي حَرَجَ (وقع منه حرج) وَهَلَكَ (بالاثم).

Someone asked, 'I do *sa'i* before *tawaf*, put something first or finish something.' The Prophet then replied, 'No problem. It does not matter, except for someone who lowers someone's honour unjustly. Then it was that person who sinned and perished.'

In practice, implementing strengthening religious moderation is carried out by FKUB Bandung Regency through various methods and approaches. Not only using formal approaches but also non-formal approaches that can strengthen human brotherhood among religious people.

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Source: Profile Book of FKUB Bandung Regency, 2021

Figure 2.

FKUB Conducts Interfaith Joint Activities

Figure 2 shows the attitude of diversity in the religious dimension, which leads to efforts to strengthen human values. FKUB Bandung Regency conducted a series of activities that displayed the spirit of tolerance

and harmony in society. This is important to do to build a spirit of brotherly diversity. Thus, the potential for social polarization and conflict can be prevented.

Normatively, we can see the temperament of Rasulullah SAW to build social harmony in various events, including when he intersected with non-Muslims. For example, one day, the Prophet entered the mosque, and he saw in the mosque that there was a rope stretched between two pillars. "What the hell is this mine?" asked the Prophet. "O, that rope was installed by Zenab; he used it to hold on when he had difficulty standing," explained a friend. The Prophet said, "Let go of the rope. You pray according to the spirit of your worship. If you are tired, just sleep." (HR Bukhari-Muslim). Thus, the Prophet emphasized that his people worship according to their ability, there is no need to force themselves, and there is no need to feel guilty just because of imperfections.

This event means that in religious rituals alone, the Prophet Muhammad SAW set an example not to overdo it and not to force it (Afroni, 2016). Of course, this shows a spirit of moderation in religion. Islamic moderation means the face of Islamic moderation, and religious moderation means moderation in religious practices. Religious moderation needs to be done on extreme religious practices. The opponent (المقابلة) of moderation (الوسطية) is not radicalism (read: violence, as public understanding) but extremism (التطرف والغلو والطغيان والإفراط والتفريط). Thus, moderation cannot be directly confronted with radicalism but with extremism in all its forms. In other words, on the one hand, there is religious moderation, and on the other hand, religious extremities demand moderation efforts. Why do religious extremities occur?

Every Muslim strives to become a faithful servant of Allah. Therefore, every Muslim's passion for worship, ritually and spiritually, continues to increase until it reaches its highest point of culmination. This can be at risk of excess in the form of *ifrāth* (تجاوز الحد بالزيادة) or, conversely, of deficiency in the form of *tafrīth* (تجاوز الحد بالنقصان) when a Muslim reaches a saturation point in worship.

Excessive extremity in the form of *ifrāth* is a ritual and spiritual worship practice that transcends individual spiritual ability, readiness and stamina. So enthusiastic is a person doing a worship activity that he forgets to be immersed in worship rituals beyond his own needs and abilities. Like overeating above the regular portion, people will experience satiety (Sundanese: *kamerkaan*), causing an imbalance and even causing some

diseases for the body.

KEGIATAN FKUB KABUPATEN BANDUNG



Kunjungan Monitoring Kegiatan Natal Di St Martinus Ketua FKUB Kab Bandung Bersama Bpk Bupati Bdg Dan Jajaran Forkompimda, Jumat 24 Des 2021

Source: Profile Book of FKUB Bandung Regency, 2021

Figure 3.

Stakeholders Collaboration in Building Social Harmonization

Figure 3 shows the strategic role of FKUB in building partnerships with the Bandung Regency government to develop strategic policy packages that lead to an understanding of religious moderation. This role is carried out as an effort to carry out the duties, authorities and obligations of FKUB in ensuring security for every adherent of religion to carry out their ritualistic worship. In addition to the Regent and his staff, the Bandung Regency FKUB is also building collaborations with law enforcement officials, both POLRI and TNI. This includes building partnerships with the community through religious institutions within the Muslim community and religious institutions among non-Muslims.

Regarding this, the Prophet Muhammad presented an example of building civilization through the events of the Medina Charter. This event signifies the importance of strengthening the spirit of human brotherhood,

which will create a tolerant and harmonious social ecosystem. In several respects, the Medina Charter is one of the historical facts about building a spirit of religious moderation for the nation's benefit (Kodir, 2022).

Amr bin Ash⁵ provide testimony regarding religious moderation as the sunna of the Prophet.

أن رسول الله صلى الله عليه وسلم وقف في حجة الوداع بمنى للناس يسألونه فجاءه رجل فقال لم أشعر فحلقت قبل أن أذبح؟ فقال (اذبح ولا حرج). فجاء آخر فقال لم أشعر فنحرت قبل أن أرمي؟ قال (ارم ولا حرج). فما سئل النبي صلى الله عليه وسلم عن شيء قدم ولا أخر إلا قال (افعل ولا حرج)

During the pilgrimage, when the Prophet Muhammad stopped at Mina, he allowed people to consult. Some say, "I did not realize I shave before slaughtering animals. How about this?" "Yes, buy it now. There is no sin," replied the Prophet. Another person said, "How is this, I did not realize that I was making a sacrifice before throwing it?" The Prophet replied, "Yes, just throw it now, no problem." So, the Prophet was not asked about a case to take precedence or to back it up unless the Apostle replied, "Just do it now, no problem."

Religious moderation encompasses four core concepts. First are *tawassuṭ* and *i'tidal*, namely moderate and balanced moderation standards without being trapped into excessive or diminishing extremities. Islam teaches being *القصد* (the middle) and *التوسط* (the balance) in religion. We should not force ourselves to do something of worship that we are not strong enough to do, which makes it difficult for us, creating a feeling of anticlimax and boredom later on. People may stop, get tired, or be reluctant to practice religion at this level.

Syathibi said that Islamic law prescribes the obligation to worship according to the most balanced standard of human ability (*على الطريق الوسط* (الأعدل)). It takes from two poles without shaking to one of the poles. The source of Islamic law always follows moderate and just rules. The universal principles of Islamic law consistently show moderation.⁶

Tawassuṭ is the middle way that is preserved from *ifrāth* and *tafrīth*.

⁵ Listed, among others, in Sahih Bukhari, Chapter of Science, Hadith No. 83.

⁶ Compare Ibn Taymiyah's views on moderation in Sa'dawy, Mahmud Abdul Khaliq, *Wasatīyyatul Islām*, h. 47.

Tawassuṭ takes the provisions of the Shari'a without additions and subtractions. The middle is the most important, the best, the most beautiful, and the most useful. Meanwhile, i'tidāl is equality, firmness, justice, and a balance between crossing the line and going too far from the set limit. Both the extremes of excess and deficiency are equally despicable.

Second, at-tawāzun, namely the standard of moderate balance by fulfilling the rights of everything without advantages and disadvantages. Tawāzun is an i'tidāl partner. That is the essence of the wisdom of God's wisdom. In essence, tawāzun is doing what is proper (فعل), in the proper manner (على الوجه الذي ينبغي), at the proper measure (بالمقدر الذي ينبغي), at the proper time (في الوقت الذي ينبغي). Without moderation in the sense of balance and balance (التوازن), society will be destroyed. The Holy Prophet said, إياكم والغلو في الدين فإنه أهلك من كان قبلكم الغلو في الدين وقال: هلك المتنتعون قالها ثلاثا.

Stay away from extremities in religion. Indeed, what has destroyed previous generations is nothing but extremism in religion. The Prophet also said, 'Perish those who are extreme in religion.' The Prophet said it three times.

Third, *tasāmuh*, namely tolerance and mutual respect for different views, understandings, and the practice of Islamic law. Religious moderation is only possible for open-minded people who respect other people's Islamic practices, can appreciate others, and feel happy and excited about the pleasures and excitement of worshipping other people.

Fourth, *murūnah*, namely flexibility as an important part of the universality of Islamic law. The Qur'an (QS. 2: 203) provides an example of the flexibility of Islamic law.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَانفُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

Dhikr of Allah on numbered days. Whoever rushes after two days of *mabit* (early *nafar*) will not be sinful. Whoever wants to delay returning to Mecca (*nafar tsami*) is also not a sin for pious people. Fear Allah. Know that you will all be gathered again before God.

For example, in the context of the pilgrimage, Islam flexibly offers choices for Muslims in various worship practices that are *furu'iyah* in particular, according to alternative schools of thought. All alternative

practices of *furu'iyah* worship are based on solid jurisprudential arguments by their respective schools of thought. These alternatives are valid as long as piety is the underlying motive. There is no sin for those who are pious in carrying out the worship practices of any *madzhab* according to their beliefs because the quality of piety is the essential profile of a true believer. The availability of various schools of thought allows Islamic law to have an elastic character, the flexibility of Islamic law allows Islam to have a universal scale, and the universality of Islam must not be reduced to any extreme. Thus, Islamic moderation is a marker of the alignment of Islam as a true religion.

CONCLUSION

Islamic moderation is the truth of Islam as *as-sirāth al-mustaqim*, which emphasizes perpendicularity, justice, balance and balance. Immediately all extreme expressions, both right and left, are against Islam. Any extremism in the name of Islam is automatically rejected.

It is impossible to preach Islam with all its moderate characteristics except in a moderate manner. All da'wah measures that undermine moderation have been flawed, so extreme da'wah cannot preach moderate Islam. Just as Islamic moderation is the truth itself, moderate preaching is the only model of faithful preaching.

With moderation, Islam makes an essential contribution to strengthening the nation's spirituality. Islam is only worthy of being adhered to by its people as long as it is moderate. Just as the Prophet said that the destruction of previous nations was caused by religious extremism, the survival of the Indonesian nation can be guaranteed by religious moderation. Preaching moderate moderation of Islam is an effort to maintain the nation's continuity in civilized human civilization.

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