The Urgency of Islamic Moderation in Aspects Dakwah and Sara Cross Communication

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Abstract

Research on the *Urgency of Islamic Moderation in the Aspect of Da'wah and Communication Between SARA*, motivated by the escalation of inter-religious conflicts in Indonesia after the 1998 reform, such as in Ambon, Poso, Situbondo and Sambas. This study aims to determine the Theological Basis of Moderation, the Urgency of Ethnicity, Religion and Race (SARA) Da'wah and the Urgency of Cross-SARA Communication. Knowledge of these three aspects is very important as an effort to prevent conflict, because the conflict is like a malignant cancer that at any time inflames and damages one's own resilience joints. Kind This research is included in the category of *library research* The results of the research obtained include, 1) The Theological Basis of Islamic Moderation is explained in Surah *Al-Baqarah* verse 143 (*wa kadzalika ja'alanakum ummatan wasathan*) which is used as a theological basis or starting point for religious moderation. There are three main keys in the application of *wasathiyyah*, namely correct knowledge, controlled emotions and vigilance. 2) The urgency of Ethnicity, Religion and Race (SARA) Da'wah is to care for a tolerant religious character, to strive for universal peace in the midst of differences in Ethnicity/Nation, Religion and Race/Group. Da'wah Suku, Agama dan Ras (SARA) is a da'wah that reconciles, enlightens and edifies. 3) Poor communication will cause miscommunication even the worst can be a trigger for conflict, while conflict is like a malignant cancer that at any time can damage the body's immune system and nervous tissue, so you must always maintain and maintain the body's immunity to stay healthy. Herein lies the importance or urgency of cross-SARA communication to prevent miscommunication and discommunication that has the potential to trigger conflict in Indonesia.

Keywords: Moderation, Da'wah and Communication

Abstrak

Penelitian tentang Urgensi Moderasi Islam dalam Aspek Dakwah dan Komunikasi Lintas SARA, dilatarbelakangi oleh eskalasi konflik antar umat beragama di Indonesia pasca reformasi 1998, seperti di Ambon, Poso, Situbondo dan Sambas. Penelitian ini bertujuan untuk mengetahui Landasan Teologis Moderasi, Urgensi Dakwah Lintas Suku, Agama dan Ras (SARA) dan Urgensi Komunikasi Lintas SARA. Pengetahuan tentang ketiga aspek tersebut sangat penting sebagai upaya pencegahan konflik, karena konflik ibarat kanker ganas yang sewaktu-waktu meradang dan merusak sendi-sendi ketahanan diri sendiri. Jenis penelitian ini termasuk dalam kategori penelitian kepustakaan (library research) Hasil penelitian yang diperoleh antara lain, 1) Landasan Teologis Moderasi Islam dijelaskan dalam Surat Al-Baqarah ayat 143 (wa kadzalika ja'alanakum ummatan wasathan) yang dijadikan landasan teologis atau titik tolak moderasi beragama. Ada tiga kunci utama dalam penerapan wasathiyyah, yaitu pengetahuan yang benar, emosi yang terkendali dan kewaspadaan. 2) Urgensi Dakwah Suku, Agama dan Ras (SARA) adalah merawat karakter beragama yang toleran, mengupayakan perdamaian universal di tengah perbedaan Suku/Bangsa, Agama dan Ras/Golongan. Dakwah Suku, Agama dan Ras (SARA) adalah dakwah yang mendamaikan, mencerahkan dan membangun. 3) Komunikasi yang buruk akan menimbulkan miskomunikasi bahkan yang terburuk dapat menjadi pemicu konflik, sedangkan konflik ibarat kanker ganas yang sewaktu-waktu dapat merusak sistem kekebalan tubuh dan jaringan syaraf, sehingga harus selalu menjaga dan memelihara kekebalan tubuh agar tetap sehat. Disinilah letak pentingnya atau urgensi komunikasi lintas SARA untuk mencegah terjadinya miskomunikasi dan diskomunikasi yang berpotensi memicu konflik di Indonesia.

Kata Kunci : Moderasi, Dakwah dan Komunikasi

INTRODUCTION

In the era of H. Lukman Syaifuddin's leadership as Minister of Religious Affairs of the

Republic of Indonesia (2014-2019), there was one narrative that filled the public space, especially the Indonesian nation with diverse ethnicities, religions and races (SARA), namely religious moderation. At this time, the Ministry of Religious Affairs has again built a narrative of religious moderation, filling teleshow rooms, webinars / seminars, workshops, article titles, student and student competition themes, print and electronic media headlines, to magazines and journals with pretenations.

The picture mentioned above, is clear evidence of the positive response of the Indonesian people who realize the plurality of Tribes, Religions and Races in this country, of course with the hope that Indonesia lives in harmony, security and peace, prosperity and sentosa as mandated by the Preamble of the Constitution 1945. The positive response, not only came from academics, but education practitioners and Islamic boarding schools, all actively demanding to socialize and internalize values in religious moderation.

Moderation is interpreted as a middle way *(wasyatiyah)* in responding to the turmoil of social life to benefit and avoid extreme dangers from differences in Ethnicity, Religion and Race (SARA) Religious moderation campaign, aims to prevent horizontal conflicts and acts of violence in the name of religion, such as radicalism and terrorism. In fact, acts of radicalism and terrorism do not represent any religion, although they are often carried out by followers of religions in this world, not only Islam, but also other religions (Read: Rohingya, Oigur and Indian), Indonesia has experienced a dark history after the 1998 reform, namely conflicts between religious communities in Indonesia, such as in Ambon, Poso, Situbondo and Sambas. Herein lies the importance of Islamic Moderation in the aspect of da'wah and communication across Tribes, Religions and Races (SARA)

Problem Statement

Based on the background of the problem mentioned above, 3 questions were formulated to guide the focus of this study.

1.   What is the theological basis of Islamic moderation?
2.   What is the Urgency of Cross-SARA Da'wah?
3.   What is the Urgency of Cross-SARA Communication?

METHOD

Research Setting

Literature research has several special characteristics, including; *First*, this research is directly dealing with text or numerical data, not with the field or eyewitnesses. Second, *data is readymade in libraries.* *Third*, data in libraries is generally a secondary data source, in the sense that researchers obtain data second-hand rather than first-hand data in the field. *Fourth*, the condition of the data in the library is not divided by time and space.

Types of Research

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

Data Sources

1. Primary Sources, namely:

2. Academic manuscripts in the form of books, journals, research reports, dissertations etc.

3. Secondary Sources, among others: Supporting sources obtained from websites, documents, videos, and others.

Data Collection Techniques

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

1. Collect existing data either through books, documents, internet magazines (web).

2. Analyze these data so that researchers can conclude about the problem under study.

Data analysis

The technique used in this literature research is that the data collected does not necessarily entirely answer the problems raised in the research, therefore it is necessary to re-analyze the data that has been clarified. Data analysis of this model is in the form of data reduction, display data and picture conclusions or verification.

Data Validation

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

RESULTS AND DISCUSSION

The Theological Basis of Moderation

The word moderation comes from the Latin *moderâtio*, meaning moderateness.

The point being here is not advantages and not disadvantages. Linguistically according to the Big Indonesian Dictionary (KBBI), the term moderation is rooted in the adjective "moderate" which means always avoiding extreme behavior or disclosure. According to Quraish Shihab:

"Religious moderation in the context of Islam is actually difficult to define. This is because the term moderation only emerged after the rise of radicalism and extremism. The closest definition of religious moderation in Qur'anic terms is "wasathiyah". *Wasath* means the middle of everything. This word also means fair, good, best, most important. This is explained in Surah *Al-Baqarah* verse 143 (*wa kadzalika ja'alanakum ummatan wasathan*) which is used as a theological basis or starting point for religious moderation. There are three main keys in the application of wasathiyyah, namely correct knowledge, controlled emotions and vigilance. Without these three things, wasathiyyah would be very difficult if not impossible to realize".

Excerpt from Qur'an Translation Surah Al-Baqarah verse 143:

"And so We have made you (Muslims) "middle people" That you may bear witness to the deeds of men and that the Messenger (Muhammad) may bear witness to your deeds..." Qs. *Al-Baqarah*: 143.

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

"O man, verily we (Allah) created you from a man and a woman and made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing (*Qs.al-Hujurat/*49 verse13;)

In that verse, behind the diversity of tribes, nations, and religions, there is one unifying essence, namely brotherhood. Fellow human beings are brothers because they are both maklhuk creation of Allah swt *(ukhuwah al-insaniyah)*, brotherhood because of one nation and one homeland (ukhuwah wathaniyah), and brotherhood because of one *faith / religion (*ukhuwah Islamiyah). Religion and religious life are inseparable elements of the living system and cultural system of mankind. Herein lies the importance / urgency of Islamic Moderation in the Aspect of Da'wah and Cross-SARA Communication.

The Urgency of Cross Da'wah SARA

The urgency of moderation is to care for the tolerant nature of religions and therefore all religions strive for universal peace amid the appeasement of Tribes/Nations, Religions and Races/Groups. In fact, man from his birth brings basic nature/potential such as the potential of the spirit that leads to the purity of the soul, the potential of feeling to lead to a balance between shame and pity, the potential of the heart to lead to honesty, the potential of reason to lead to good and bad choices, and the potential of lust / *al-ulfa* to lead to a sense of social responsibility, so that studies are needed on Cross Racial Da'wah, reconciling da'wah, enlightening and edifying.

These basic human potentials must be kept in balance so that humans are moderate in order to care for the infinite gifts of God so that the most basic instinct / dream of every human being is to appreciate and be appreciated (Read: Jhon Dewei) in order to maintain social balance in all dimensions of life. Herein lies the importance / urgency of Moderation Theology to build a balance of Information Systems, Values and Assumptions (SINA).

In information systems that affect the sensitivity of shame and pity, and guide emotional stability to prevent anger due to mistaken assumptions about information, and to remain moderate, Islam guides its adherents with the concept of *Tabayyun* as in the word of Allah Almighty. Al-Hujurat/49 verse 6:

"O believers, when a fasiq has come to you with fake news, then tabayyun..." (Qs. *al-Hujurat*: 13)

With tabayyun, it is certain that fellow humans who are different Ethnicities, Religions, and Races (SARA) will respect each other according to their basic human instincts, namely respecting and being valued behind differences in ethnicity, religion and culture.

Since the beginning of culture, religion and religious life have been symptomatic in life itself, even giving the pattern and shape of all cultural behavior. Thus, the sense of religion and religious behavior (religion and religious life) is innate from humans or in other terms is "fitrah‴" man. Nature is both an innate condition and potential derived from and established in the process of human creation. In addition, humans have nature, which is to live together with other humans or in society.

The study of human nature, philosophers from before Sockrates, until the time of modern

psychological scholars, argued that man, in addition to being the same biological being as other living things, is also a creature that has distinctive characteristics. Therefore, in studying humans we must have a special point of view as well. Plato formulated: "man must be studied not in his personal life, but in his social and political life". Man is not merely subject to his nature and passively accepts his existence, but he consciously and actively makes himself something, including in managing the potentials of taste, charity, and creation, which is why man is said to be cultured or cultured.

Adherents of different religions can respect and respect each other, learn from each other, and strengthen each other's faith and religious values. Differences do not need to be contradicted, but used as a comparison, a driver in interacting with each other properly and correctly. People of different religions can live together in harmony, peacefully united, respectful of each other, help each other and love each other. The plurality and heterogeneity of Indonesian society can be understood as one richness in the context of cultural diversity to compare it with biodiversity. However, in many respects the rest of that diversity is also structurally exploited.

Religious plurality is a necessity for the Indonesian nation. Throughout history, this nation has stood strong because it is supported by various differences. Differences that exist whether ethnic, religious, racial, group or cultural diversity should be the duty of every Indonesian citizen in maintaining and allowing to thrive. Differences are also like a double-edged sword, the negative side and the positive side. On the negative side, sometimes differences can be a source of conflict, especially when dealing with conflicting interests between each other. But on the other hand, plurality has positive potential, especially if the existing diversity can be managed properly so that it has power in building general welfare.

Indonesia, which consists of various tribes, religions, races and cultures, has experienced horizontal conflicts that have hit several regions in the archipelago, which some say religious conflicts are a trigger factor for conflicts, the resolution of which requires time and patience. This is because, the phenomenon of religion is very complex. If the theological area is to be suppressed, sociological problems arise. Wanting to reduce his sociological problems, his political problems arise. And so on. In this type of problem, critical reflection is needed so that in looking at the problem is not solely focused on one point of view, but considers and examines a number of possibilities that exist.

Critical reflection through the study of religions is one of the platforms to raise people's awareness to recognize the plurality of religions and customs will make Indonesia relatively safe, even though they believe in different religions but always greet / respect each other. The religious teachings revealed to mankind, through prophets and apostles, serve as guidelines for mankind's life, in order to obtain happiness, peace, and prosperity in living on earth and obtaining salvation in the hereafter. In the Law of Love, which includes three dimensions and relationships, namely love for God, love for oneself, and love for others (Matthew 20: 36-40) Therefore, a peaceful life can only be realized in real life built on the foundation of the Law of Love which is essentially an inner attitude free from coercion, However, it is carried out with awareness and willingness accompanied by

responsibility. Similarly, in Hinduism and Buddhism, moral teachings oriented towards the realization of a peaceful and harmonious society receive very serious attention.

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

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

The Urgency of Cross-Communication SARA

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

Conflict comes from the Latin verb configere which means to hit each other. Sociologically, conflict is defined as a social process between two or more people (it can also be a group) in which one party tries to get rid of the other party by destroying it or making it helpless. There is no society that has never experienced conflict between its members or with other groups of people, conflict will only disappear along with the disappearance of society itself. Conflict is motivated by differences in the characteristics that individuals bring in an interaction. These differences include physical characteristics, intelligence, knowledge, customs, beliefs, and so on. With the inclusion of individual characteristics in social interaction, conflict is a natural situation in every society. Conflict is opposed to integration. Conflict and integration run as a cycle in society. Controlled conflict will result in integration. Conversely, imperfect integration can create conflict.

In relation to religions, each religion teaches about peace and harmony in life, the reality shows that religious plurality can trigger adherents to clash with each other and conflict. So far conflict has always been identified with violence, as explained by Johan Galtung, that conflict can be interpreted as a physical and verbal clash in which destruction will occur, but conflict can also be understood as a set of problems that generate the creation of new solutions, while violence is a situation of discomfort experienced by actors in which discomfort is what should not be the same as what is, It can also be an attitude aimed at pressuring the opponent, either physically, verbally, or psychologically.

Conflicts can occur between religious people in a nation or even conflicts between nations caused by various factors. According to Moch. Qasim Mathar, the factors causing the conflict are reluctance, *takabbur* (feeling oneself superior to others), and an attitude of refusing to accept the truth or reject something that is actually true.

The factor of reluctance and feeling greater usually gives birth to conflicts between religions and even between nations, this is where mutual respect is needed and opens space for inter-religious dialogue as reported by Hans Kung, there is no peace between nations without peace between religions, there is no peace between religions without dialogue between religions. Crises or conflicts today are not the result of short-term developments, but are the result of prolonged crises in the past.

The prolonged crisis is partly due to civilizational conflicts as Samuel P. Huntington's thesis in Vita Fitria (UNY), that the clash of civilizations will be a source of conflict, where civilizations are differentiated by elements of history, language, culture, tradition, and more importantly religion. Religious differences give birth to differences in viewing human law with God, individuals and groups, citizens and states, rights and duties, freedoms and so on. These differences do not necessarily breed conflict, and conflict does not necessarily lead to violence. But for centuries in recorded history, it was this civilization that gave rise to the most violent and prolonged conflicts. Huntington saw that the main source of conflict in the new world was not ideology, or economics, but culture. Culture in its broader manifestation is civilization, an element that forms patterns of cohesion, disintegration and conflict. Samuel P. Huntington's thesis is quite reasonable considering that there is cultural diversity that exists on this earth.

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

CONCLUSION

Thus the writing about the Urgency of Islamic Moderation in the aspect of Da'wah and Cross-SARA Communication, may be useful to treat the characters of religions with a complete understanding that. First, islamic moderation is needed to present a *washatan* (middle/moderate) attitude. Second, All religions teach peace, so it is necessary to maintain peace and harmony between people of different ethnicities, religions and races. Third, one of the triggers of conflict is miscommunication and discommunication so that Cross-SARA Communication is needed.

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