



Quranic-based Moderate Islam in Pesantren against Radicalism

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ABSTRAK

Artikel ini mengkaji praktik kontra radikalisme melalui konstruksi ajaran Islam *wasathiyah* di Pondok Pesantren Raudlotul Huffadz (PPRH) Tabanan Bali. Kontestasi antara muslim radikal dengan muslim moderat (*wasathiyah*) semakin meruncing. Dalam hal ini, keberadaan kelompok ekstremis-radikal menjadi *raison d'être* Islam moderat (*wasathiyah*). Artikel ini menjelaskan bahwa praktik kontra radikalisme melalui konstruksi ajaran Islam *wasathiyah* berbasis al-Quran di PPRH diwujudkan dalam bentuk membangun dan mengembangkan ajaran Islam moderat, toleran, anti radikalisme, dan *rahmatan lil alamin* yang didasarkan pada ayat-ayat al-Quran dalam rangka melawan ajaran dan gerakan radikalisme yang sering diklaim bersumber dari al-Quran. Di PPRH dikembangkan majlis-majlis tahfidz al-Quran bersanad, yang diajarkan nilai-nilai Islam *wasathiyah* dan anti radikalisme agama. Program ini sebagai bentuk *counter* terhadap rumah-rumah tahfidz al-Quran yang tidak bersanad, yang cenderung mengajarkan nilai-nilai agama bernuansa radikal. Padahal, al-Quran sebagai sumber utama ajaran Islam perlu dieksplorasi menjadi narasi dan gerakan keislaman yang wasathi sebagai bagian dari ajaran Islam yang damai dan *rahmatan lil 'alamin*.

ABSTRACT

This article investigates counter-radicalism practices through the development of *wasathiyah* Islamic teachings at the Raudlotul Huffadz Pondok Pesantren (PPRH) in Tabanan, Bali. The competition between radical and moderate Muslims (*wasathiyah*) is intensifying. In this instance, the existence of radical extremist groups is the reason moderate Islam (*wasathiyah*) exists. This article explains that the practice of counterradicalism through the construction of Al-Quran-based Wasathiyah Islamic teachings in the PPRH takes the form of constructing and developing moderate, tolerant, anti-radicalization, and *rahmatan lil alamin* Islamic teachings to combat radicalism movements that are frequently attributed to the Quran. At PPRH, the tahfidz al-Quran assembly is created, in which Islamic values of *wasathiyah* and anti-religious radicalism are taught. This program is a countermeasure against non-Sanad tahfidz al-Quran houses, which tend to teach religious values with radical overtones. In fact, the Al-Qur'an, as the primary source of Islamic teachings, must be investigated in terms of *wasathi* narratives and Islamic movements as part of peaceful and *rahmatan lil'alamin* Islamic teachings.

KATA KUNCI

Kontra radikalisme; Islam wasathiyah; Pesantren Raudlotul Huffadz.

KEYWORDS

Against radicalism; Moderate Islam; Pesantren Raudlotul Huffadz.

A. Introduction

Several radicalism and extremism-related incidents in Indonesia are intrinsically tied to pesantren. Some terrorist perpetrators attended pesantren but did not complete their education, such as at Al-Mukmin Ngruki, a salafi pesantren notorious for producing terrorists. As is common knowledge, a number of this pesantren's "graduates" have been convicted of terrorist acts. This pesantren has had

ties to terrorist networks in this country for decades. In the discourse on the relationship between pesantren and radicalism, there are two plausible explanations for why pesantren laumni may participate in violent acts. Initially, the pesantren may be equipped with a curriculum intended to transform it into the epicenter of extremist Islam. The background of religious writings is incomprehensible since the religious perspective is textual and biblical. Middle Eastern philosophers such as Hasan al-Banna and Sayyid Qutb have influenced this perspective.¹

In general, Pondok Pesantrens do not teach radicalism or justify it. Even the majority of Pondok Pesantrens in Indonesia have contributed to the development and propagation of Wasathiyah (moderate) Islam.² Positive outcomes have been achieved by a number of Pondok Pesantrens in their fight against radicalization movements. Long before the government initiated a deradicalization programme directed by the National Counterterrorism Agency (BNPT), which was ineffective in preventing the spread of radical ideologies, the majority of Pondok Pesantrens were pioneers in this respect.

As a counter-discourse to violent acts in the name of religion, a "balanced logic" is required, one of which is the building of wasathiyah (moderate) Islamic doctrines. Islam practiced by Nahdlatul Ulama (NU) and Muhammadiyah is likely what Indonesian Islamic organizations who promote Wasathiyah Islam or moderate Islam refer to.³ A number of early studies have examined the various Islamic moderation concepts advocated by NU and Muhammadiyah. Masdar Hilmy, for example, believes that the theoretical articulation of Islamic moderation developed by NU and Muhammadiyah cannot meet the difficulties and needs of the current moment. According to Hilmy, there is an urgent need for a representative declaration describing how moderate Islam might be formulated within the context of Indonesian Islam. However, what NU and Muhammadiyah have demonstrated in the Indonesian Islam landscape can serve as a stepping stone toward a more responsible future formulation of Indonesian Islam.⁴

What Masdar Hilmy was concerned about was confirmed by Abdul Mu'ti, General Secretary of Central Board of Muhammadiyah. According to Mu'ti, the Muhammadiyah's tagline "progressive Islam" reflects the Muhammadiyah organization's Islamic moderation. Mu'ti, like Masdar Hilmy, wonders if

¹ Nuhriyon M Nuh, *Peranan Pesantren Dalam Mengembangkan Budaya Damai* (Jakarta: Kementerian Agama RI, Badan Litbang dan Diklat, Puslitbang Kehidupan Keagamaan, 2010).

² Irfan Abubakar and Idris Hemay, 'Pesantren Resilience: The Path to Prevent Radicalism and Violent Extremism', *Studia Islamika* 27, no. 2 (2020): 397–404.

³ Ahmad Syafii Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan: Sebuah Refleksi Sejarah* (Bandung: Mizan Publika, 2009).

⁴ Masdar Hilmy, "Whither Indonesia's Islamic moderatism?; a reexamination on the moderate vision of Muhammadiyah and NU." *Journal of Indonesian Islam* 7.1 (2013): 24-48.

Muhammadiyah will be able to deal with current religious problems in Indonesia. This question should be the responsibility of the younger generation of Muhammadiyah intellectuals.⁵

Moreover, Ahmad Najib Burhani views the notion of *al-tawassu wa-l-i'tidil*, which is a component of the concept of moderate Islam in Indonesia, as being theological in origin and connected to the Aswaja ideology. In the context of the United States, moderate Islam is political, i.e. related with George W. Bush's "war on terror".⁶ In the meantime, Wildani Hefni's research on religious moderation in the digital domain provides pertinent data for this investigation. According to Hefni, digital space offers a buffet of free-access religious narratives that are frequently used by certain groups to foster conflict and revive politics of identity, which is characterized by the fading of affiliation with religious institutions, the shifting of religious authority, the strengthening of individualism, and the shift from pluralism to tribalism. Regarding these options, Islamic moderation should be the dominant viewpoint in the digital space. The Islamic university could then strengthen religious moderation material through the digital domain in order to provide necessary and substantive religious framing in the spirit of moderation and tolerance.⁷

Wahyudi Akmaliah, like Hefni, associates moderate Islam, both in Muhammadiyah and NU, with social media. Despite the rise of new media, according to him, the topography of Indonesian public space has created both opportunities and risks related to Islamic beliefs. This situation poses a threat to the two main moderate Islamic organizations (Muhammadiyah and Nahdlatul Ulama), neither of which is actively involved in the creation of internet platforms. As a result, they have no say when it comes to religious concerns. According to the findings of Akmaliah, their responses to the presence of the new religious authority vary. While Muhammadiyah takes them with more composure, NU responds even faster.⁸

According to the description of the literature review provided previously, they discussed the concept of moderate Islam as represented by NU and Muhammadiyah, as well as the significance of the two mass organizations in promoting moderate Islam in the digital arena. The emphasis of this paper

⁵ See , Abdul Mu'ti, *Islamic Moderation in Indonesia: Muhammadiyah's Experience*. Suara Muhammadiyah, 2016.

⁶ Burhani, Ahmad Najib. "Al-tawassuṭ wa-l i'tidāl: The NU and moderatism in Indonesian Islam." *Asian Journal of Social Science* 40.5-6 (2012): 564-581; See juga Burhani, Ahmad Najib. "Lakum dīnukum wa-liya dīnī: the Muhammadiyah's stance towards interfaith relations." *Islam and Christian-Muslim Relations* 22.3 (2011): 329-342.

⁷ Hefni, Wildani. "Moderasi beragama dalam ruang digital: Studi pengarusutamaan moderasi beragama di perguruan tinggi keagamaan Islam negeri." *Jurnal Bimas Islam* 13.1 (2020): 1-22.

⁸ Akmaliah, Wahyudi. "The demise of moderate Islam: new media, contestation, and reclaiming religious authorities." *Indonesian Journal of Islam and Muslim Societies* 10.1 (2020): 1-24. See juga Akmaliah, Wahyudi, Priyambudi Sulistiyanto, and Sukendar. "Making Moderate Islam in Indonesia." *Studies in Conflict & Terrorism* (2022): 1-15; Akmaliah, Wahyudi. "RECLAIMING MODERATE ISLAM IN NAHDLATUL ULAMA: Challenging the Dominant Religious Authority in Digital Platform." *JOURNAL OF INDONESIAN ISLAM* 16.1 (2022): 223-248.

will be on the adoption of moderate Islamic concepts in pesantren because, while considering moderate Islam and counterradicalism in Indonesia, pesantren as the incubators of moderate Islam must be mentioned. This article discusses Pondok Pesantrens based on the teachings of the Quran, notably the Roudhatul Huffadz Tabanan Bali Pondok Pesantren.⁹ Following the first and second Bali bombings, the primary rationale for picking this pesantren was that it was actively involved in attempts to rehabilitate the image of Islam (*rahmathan lil alamin*) in Bali.

A further aspect is that this pesantren was nearly shut down by the Balinese because it was believed to have ties to the Muslim perpetrators of the Bali bombing, therefore it was suspected of being a site where extremist views were spread at the time. Due to the caretakers' greater emphasis on conversation and Islamic teachings based on the Al-Quran, Rahmatan Lil Alamin, this pesantren was eventually accepted back into the society. Surprisingly, the Roudhatul Huffadz Pondok Pesantren (PPRH) continues to operate in Bali as a minority Islamic educational institution. This provides substantial value and should be examined in greater detail.¹⁰

To summarize, our study complements current studies on Islamic education and deradicalization and demonstrates its distinctiveness as a study of a relatively recent phenomenon. The Roudlatul Huffadz Pondok Pesantren already has a set of curricula and teaching patterns based on the Quran as a kind of counter-radicalization behavior through the building of Islamic *wasathiyah* teachings, which are studied in greater detail in this article.

B. *Raison D'etre* of Radicalization in the Name of Religion

Despite the fact that religious radicalism has the potential to produce a number of social issues, the topic is still being discussed in Indonesia. Some argue that radicalism originates from within Islam. On the other hand, some others argue that everything depends on how Islam is understood and interpreted. For them, radicalism is synonymous with the disgrace of Muslims and the conquest of Islam. According to the second group, Western governments frequently employ double standards when dealing with Muslims.¹¹

⁹ Hanik Yuni Alfiah, Muhammad Fahmi, Asnal Mala, *Survival Strategy Pesantren-Pesantren di Pulau Bali Pasca Bom Bali* (Jakarta: Bitread Publishing, 2020).

¹⁰ See Muhammad Fahmi, *Pendidikan multikultural sebagai strategi adaptasi Pesantren Bali Bina Insani di daerah minoritas muslim Tabanan Bali* (Diss. UIN Sunan Ampel Surabaya, 2019); Muhammad Fahmi, M. Ridlwan Nasir, and Masdar Hilmy, "Islamic education in a minority setting: the translation of multicultural education at a local pesantren in Bali, Indonesia," *Episteme: Jurnal Pengembangan Ilmu Keislaman* 15.2 (2020): 345-364; Syaifudin Zuhri, *Wali Pitu and Muslim Pilgrimage in Bali, Indonesia* (Leiden: Leiden University Press (LUP), 2022); Yuyun Sunesti, "The 2002 Bali Bombing and the New Public Sphere: The Portrayal of Terrorism in Indonesian Online Discussion Forums." *Al-Jami'ah: Journal of Islamic Studies* 52.1 (2014): 231-255.

¹¹ See Riza Sihbudi, "Bom Bali, Konspirasi Intelijen Amerika dan Israel", *Hidayatullah.com*, <https://hidayatullah.com/artikel/opini/read/2002/10/21/213/bom-bali-konspirasi-intelijen-amerika-dan-israel.html>, diakses 6 Juli 2022.

Recent suicide bombings in Indonesia, such as those in Bali (2002 and 2004), the Australian Embassy (2004), the JW Marriott Hotel Jakarta (2009), Cirebon (2010), Surabaya (2018), Mako Brimob Depok (2018), and several other locations, demonstrate that radicalism is not a myth. One of the Bali bombers' testimony, in which he described the group's plan for carrying out the suicide bombings, attests to this fact.¹² In fact, the Public Virtue Research Institute (2021) published a list of terror attacks in Indonesia over the last two decades, including suicide bombings and terror bombings. The findings were quite astounding, with nine cases of bombings occurring since 2000, including: Bali 1 Bombing (2002), JW Marriott Bombing (2003), Bali 2 Bombing (2005), Ritz Carlton Bombing (2009), Az Mosque Bombing -Zikra Cirebon (2011), Sarinah Bombing (2016), Solo Police Headquarters Bombing (2016), Kampung Melayu Bombing (2017), Surabaya and Sidoarjo Bombings (2018), and finally the Makassar (2021).¹³ The aforementioned cases demonstrate that Indonesia is still plagued by intolerance, radicalism, fundamentalism, and terrorism.

Ali Imron, a former terrorist, describes in detail how his group persuaded and recruited suicide bombers using cars, motorcycles, and explosive vests. He surveyed the area to see where foreigners gathered the most. He claimed that the Bali bombings were a retaliation for the US and its allies' attacks on Afghanistan. Imron went on to say that his organization was behind a string of terrorist attacks in Indonesia. As Sidney Jones stated, the threat of terrorism and radicalism in Indonesia is real, and many are radical and committed to using violence.¹⁴

Political factors are also contributing to rising religious radicalism in Indonesia. Even though the founding fathers agreed that Indonesia is a religiously neutral state that should protect all citizens, some politicians deny this and exploit their religious identity. In Indonesia, several religious parties and organizations are actively campaigning against candidates based on their religion, urging voters not to elect non-Muslim leaders. Since the reform era, this has been a serious issue in Indonesia.¹⁵

Governors and mayors or district heads in some areas have agreed to formally implement Sharia-based local regulations to boost their Islamic credentials ahead of elections. Because the law treats Muslims as the majority group with special rights, this political strategy may exacerbate religious radicalism. Using this law as justification, fanatical religious groups frequently discriminate against

¹² Ahmad Fuad Fanani, "Rising religious radicalism in Indonesia: roots and shoots", *Newmandala*, 17 November 2021, <https://www.newmandala.org/rising-religious-radicalism-in-indonesia-roots-and-shoots/>, diakses 6 Juli 2022.

¹³ CNN Indonesia, 'Daftar Kasus Ledakan Bom Di Indonesia 2 Dekade Terakhir', *CNN Indonesia*, accessed 26 May 2021, <https://www.cnnindonesia.com/nasional/20210328150157-20-623072/daftar-kasusledakan-bom-di-indonesia-2-dekade-terakhir>.

¹⁴ Sidney Jones, "Briefing for the new president: the terrorist threat in Indonesia and Southeast Asia." *The Annals of the American Academy of Political and Social Science* 618.1 (2008): 69-78.

¹⁵ Ahmad Fuad Fanani, "Rising religious radicalism in Indonesia: roots and shoots", *Newmandala*, 17 November 2021, <https://www.newmandala.org/rising-religious-radicalism-in-indonesia-roots-and-shoots/>, diakses 6 Juli 2022.

minority groups (non-Muslims). Radical Islamic groups will become more radical as they gain more space and legitimacy for their violent actions. The experiences of Pakistan and Afghanistan, which have rigidly enforced Sharia regulations and thus become increasingly prominent, must be considered. Women and minority groups (non-Muslims) are treated as second-class citizens in both countries, with the state and radical groups discriminating against them.¹⁶

Social media is also frequently used to disseminate misleading information, which contributes to the rise of religious radicalism. In the 2017 Jakarta gubernatorial election, for example, radical groups supporting Anies Baswedan-Sandiaga Uno issued a statement claiming that Muslims who support Basuki Tjahaja Purnama (Ahok)-Djarot Saiful Hidayat are enemies of Islam.¹⁷

Nonetheless, the circumstances surrounding the preceding activities are exceedingly complicated. Although it is impossible to deny that socioeconomic considerations play a role, religious understanding is the underlying (and primary) element. Religion which should appear to reconcile diversity then transform into the trigger of chaotic situation, which is opposite to the spirit of Islam as *rahmatan lil 'alamin*. Another fact, incidents of violence wrapped in religion have fatal consequences for society's integrity as stated in a paper by Heiner Bielefeldt regarding "Preventing Religious Violence".¹⁸

Religiously motivated crimes such as the Bali Bombings 1 and 2, which damaged Islam's reputation, and the persecution that the Raudhotul Huffadz Pondok Pesantren in Bali endured cannot be accepted in this situation. The savagery revealed in such severe forms frequently leaves witnesses dumbfounded.¹⁹ Violence "in the name of religion" is a complicated phenomena, according to Bielefeldt. It can take many different forms, such as deliberate attacks on specific people, acts of communal violence, terrorism, state persecution, or structural violence ingrained in the status quo.

Freedom of religion or belief, as taught by Islam, protects people more than religion because it is a fundamental human right. According to Bielefeldt, headlines referring to "religious violence," "religious civil war," or "sectarian struggle" frequently downplay the significance of non-religious variables including political, economic, and socio-cultural ones. The involvement of religious lecturers in

¹⁶ Moeslim Abdurrahman, "Moeslim Abdurrahman: Korban Pertama dari Penerapan Syariat adalah Perempuan", *IslamLib*, <https://islamlib.com/kajian/fikih/moeslim-abdurrahman-korban-pertama-dari-penerapan-syariat-adalah-perempuan/>, diakses 6 Juli 2022.

¹⁷ Ahmad Fuad Fanani, "Rising religious radicalism in Indonesia: roots and shoots", *Newmandala*, 17 November 2021, <https://www.newmandala.org/rising-religious-radicalism-in-indonesia-roots-and-shoots/>, diakses 6 Juli 2022.

¹⁸ Heiner Bielefeldt and Ralston Deffenbaug, Violence in the Name of Religion, LWF Assistant General Secretary Ralston Deffenbaugh, <https://www.lutheranworld.org/blog/violence-name-religion>, diakses 25 Januari 2023.

¹⁹ Heiner Bielefeldt and Ralston Deffenbaug, Violence in the Name of Religion, LWF Assistant General Secretary Ralston Deffenbaugh, <https://www.lutheranworld.org/blog/violence-name-religion>, diakses 25 Januari 2023.

igniting the conflict should not be disregarded, even though it is commonly understood that religion rarely serves as an isolated source of conflict or violent acts.

In order to limit and ultimately eliminate the violent phenomena, the state, religious and faith communities, interfaith initiatives, civil society, and the media must work together, according to Bielefeldt. Human rights act as a foundation for norms. "Human rights constitute a broad moral agreement supported by the international community and are enforceable under international law, combining moral persuasion with the force of law," says the author.²⁰

C. Moderate Islamic Teachings in accordance with al-Qur'an

The Arabic term for moderation is *wasathi*. Additionally, *wasathi* has a similar connotation to the words *tawazun*, *i'tidal*, and *tawassuth* (balanced). Experts in Arabic language claim that the word *wasath* can also indicate "all that is good according to its object." Furthermore, *ummatan wasathan* is often translated as the "midmost nation" or "moderate community". According to Asma Afsaruddin (2009), interpreters have provided various interpretations of this term throughout Islamic history. This interpretation is divided into four categories: First, *ummatan wasathan* means "a just people" or "a just community". This is the interpretation advanced by classical commentators like Mujahid b. Jabr (d. 104/722) and Ibn Abbas (d. 68/687).²¹ According to this interpretation, the status of *ummatan wasathan* holds Muslims accountable for upholding justice in the world.

Second, some commentators, such as al-Tabari (d. 310/923) and al-Wahidi (d. 468/1076), see the term *ummatan wasathan* as indicating that Islam is the middle religion, combining elements of both Judaism and Christianity while rejecting the worst of them. In this context, *ummatan wasathan* means "a moderate community" or "a balanced nation".²² This is the interpretation commonly held by modern Muslims, including the modern interpreter Muhammad 'Abduh (d. 1323/1905). Islam is a well-balanced religion that is less ascetic than Christianity and less legalistic than Judaism. The middle position prevents Muslims from gravitating towards two extremes: benefits and drawbacks (*al-ghuluw wa-l taqsîr*).

"The best community" or "the best people" is the third categorical meaning of *ummatan wasathan*. This is how commentators like al-Zamakhshari (d. 538/1143) and Ibn Kathir (d. 774/1733) see it.²³ This meaning is similar to the second but emphasizes that "middle" means "center" or "chosen". The middle society is the prima donna not only because it is a balanced society capable of avoiding excess, but also because it occupies a central position. Following the Prophet's widely cited tradition

²⁰ Heiner Bielefeldt and Ralston Deffenbaug, Violence in the Name of Religion, LWF Assistant General Secretary Ralston Deffenbaugh, <https://www.lutheranworld.org/blog/violence-name-religion>, diakses 25 Januari 2023

²¹ See Asma Afsaruddin, "The hermeneutics of inter-faith relations: Retrieving moderation and pluralism as universal principles in qur'anic exegeses." *Journal of Religious Ethics* 37.2 (2009): 331-354.

²² Burhani, "Al-tawassuṭ wa-l i 'tidāl: The NU and moderatism in Indonesian Islam", 564-581.

²³ Burhani, "Al-tawassuṭ wa-l i 'tidāl: The NU and moderatism in Indonesian Islam", 567.

that "the best of all things is always the middle" (*khair al-umr ausatuh*), it is commonly assumed that the middle is the best. The phrase *ummah wasath* refers to Islam as the perfect manifestation of God's religion on Earth.

Wasathiyah viewpoint's role and function is to promote justice and wisdom in understanding a teaching of a religious sacred text or a complex issue. Terrorism and extremism are born from a narrow religious understanding, and political and economic factors are often more important than religious motivations. From theological view, for example, Ibn Abbas once narrated that one of his companions once asked the Prophet Muhammad, "What religion do you love the most to Allah, O Messenger of Allah?" (The most beloved religion to Allah is that which is straight [moderate] and makes it easy). The Prophet then repeated, "Yassiru wa la tu'assiru, bassyiru wa la tunaffiru" (Make it easy, not difficult, fun, or happy, and don't create hatred). On another occasion, the Prophet said, "*Innaddina yusrun wa lan yusyadu al-dina ahadun illa ghalabahu, fasayyidu wa qarribu wa absyuru, fasayyidu wa qarribu wa absyuru*" (Actually religion is easy, anyone who makes religion heavy will be left behind or lose. So be truthful and act, approach them [humans] and bring them joy.²⁴

The hadith of the Prophet seen above demonstrates that Islam strongly promotes moderation, tolerance, and dislike of hardships, so it is extremely contradictory if some preachers proclaim burdensome on practicing Islam or even refusing the diversity of thoughts among other scholars. The Quranic-based *wasatiyah* Islamic teachings are significant in that they allow readers to clarify their understanding of moderation in Islam by emphasizing and reflecting on verses from the al-Qur'an and hadith. In this case, Hashim Kamali stated that everything in the Islamic tradition is based on moderation, making Islam relatively easier to get accepted by any social elements, particularly by the oppressed groups.²⁵

D. Principles of Moderate Islam

Hashim Kamali introduced the term Islamic moderation, or *al-wasatiyyah* in contemporary Islamic tradition, in his book *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*. Kamali takes a different approach than other studies in this field, and as such, her response deserves to be recognized. Kamali focuses on the central idea of Islam, namely the nature of moderation and the mode of moderation itself. Before moving on to conceptualize the term Islamic *wasatiyah*, he conducts a conceptual analysis by attempting to define *al-wasatiyyah* and considering the sources of the scriptures, as well as illustrating where we can find the idea of moderation in our daily lives; how moderation is defined; and how the centrality of the Islamic message depends on correct interpretation and moderation practices.

²⁴ Wahbah al-Zuhaili, *Kitab Wasatiyyah Islam wa Samahatuhu* (Damaskus: Dar al-Muasshirah, n.d).

²⁵ See Kamali, Mohammad Hashim. *The middle path of moderation in Islam: The Qur'anic principle of wasatiyyah*. Oxford University Press, 2015.

Kamali's work is influenced by the work of Sa'd al-Din al-Taftazani, who used key ideas such as wisdom (*al-hikmah*), purity (*al-'iffah*), and courage (*al-shaja'ah*). Kamali is also deeply concerned with the concept of justice (*al-'adl*), which includes an important, but often overlooked or misunderstood, dimension of seeking a middle ground in everything. Kamali investigates the various perspectives on moderation held by Muslim scholars (both modern and prominent historians). He employs holy book and scientific heritage (*turath*) sources, references originating from the understanding that is owned or owned by scholars, both by using the text and the context.

Kamali, on the other hand, relies on both the School of Law and the *Maqasid* (higher goal of Islam) to demonstrate that, in terms of rules, not only is everything in Islam based on moderation, but understanding of the higher goals of Islam is also based on moderation. So, the entire message of *Sharia* is actually an approach based on moderation. As part of his conceptual analysis, Kamali observes that the definition of moderation includes the urgent recognition that everything in Islam is fundamentally based on the rejection of extremism and extremist interpretations in some way.

Kamali draws our attention to a critical point, which he refers to as "*the manifestation of al-wasatiyyah*." Kamali demonstrates through his explanation of these manifestations that everything within these manifestations is related to the centrality of *al-tawhid* (divine oneness). This is an important point because understanding how Muslims perceive the concept of monotheism is based on this understanding of *al-wasatiyyah*, as is the importance of considering the diversity of different schools of thought. Kamali goes on to say that we need to strike a balance between what is changeable (*mutaghayyirat*) and what is unchangeable (*thawabit*) in our understanding. Kamali also emphasizes the importance of moderation in terms of gradual understanding (*tadarruj*).

As a result, he concludes that the Islamic treatise is not only based on moderation, but also on a methodology derived from scriptural sources. In practice, Kamali claims, this demonstrates the requirement for Muslims to promote benefit (*masalih*) and avoid harm (*mafasid*). In order to implement it effectively, we must consider both balance and strategy (*tahqiq al-manat*). Kamali investigates and presents this concept in an intriguing manner, adding to our understanding of what he refers to as "identification of *al-wasatiyyah*." Of course, this is an important contribution to the way we understand our relationship to ourselves and to our communities; our relationship in interreligious dialogue; and our relationship with the "other". This, in turn, aids our understanding of various schools of thought; rationality (*al-'aql*).

Kamali's perspective on moderate Islam aids us in understanding the text (*an-nusus*) and even the concept of consensus (*al-ijma'*). These ideas in the Islamic tradition serve as the foundation not only of the basic and basic message of Islam, but also of the methodology through which the main message of Islam is derived and applied. Fairness and balance are at least two principles of wasatiyyah Islamic teachings recorded in the Al-Quran. The first principle is that of justice. In general, fair means putting something in its proper place. According to Q.S. an-Nisa [4]: 58 of the Al-Quran, in addition to ordering

the fulfillment of the mandate, it also orders fairness in determining legal decisions, "*When stipulating laws between people, so that you decide fairly.*" As a result, whenever and wherever, this paragraph is very relevant to be used as a guide for those with legal decision-making authority. In the Indonesian context, all elements of the nation, both formal and informal, must support the development of a just attitude.

The command to maintain trust and fairness in Surah An-Nisa' verse 58 applies to everyone, including individuals. According to the Book of *Tafsir Al-Khawatir* by Syekh Mutawalli As-Sya'rawi, this fair attitude applies to everyone, even when making legal decisions on trivial matters. It is critical to uphold justice in this life. Allah's command to all mankind is justice. It is very clear in Surah An-Nisa' verse 58 that the order to be fair must be applied to all mankind, not just to certain groups or groups, whether religious or ethnic groups.

Balance (*tawazun*) or balancing is the second principle. Maintaining a balance between two things, for example, reason and revelation, body and spirit, rights and obligations, individual interests and communal benefit, necessity and voluntarism, religious texts and the *ijtihad* of religious figures, ideal ideas and reality, and balance between past and future.

Furthermore, balance is used to describe perspectives, attitudes, and commitments to always stand on the side of justice, humanity, and equality. Being balanced does not imply having no opinion. Those with a balanced attitude are firm but not harsh because they are always on the side of justice; it's just that their alignment does not jeopardize other people's rights. Balance can be defined as doing something in moderation, neither too much nor too little, neither conservative nor liberal.²⁶

The essence of *wasathiyah* Islamic teachings is to be balanced in viewing, responding to, and practicing all the above-mentioned paired concepts. The term "referee," which refers to someone who oversees a match, can be interpreted in this way, namely as someone who is not biased, but rather on the side of truth.²⁷ According to Hashim Kamali, the principle of balance and justice in the concept of moderation (*wasathiyah*) means that in religion, one must not be extreme in one's views, but must always seek common ground.

Wasathiyah, according to Kamali, is an important aspect of Islam that is often overlooked by its people, even though it is the essence of Islamic teachings. Moderation is taught not only by Islam, but also by other religions. Furthermore, moderation is a virtue that promotes social harmony and balance in personal, family, and community life, as well as in larger human relations.

These two values, fair and balanced, will be formed more easily if a person possesses three main characters: wisdom, purity, and courage.²⁸ In other words, a moderate religious attitude, always choosing the middle path, will be more easily realized if a person has an adequate breadth of religious

²⁶ Kemenag, *Moderasi Beragama*, 19.

²⁷ Kemenag, *Moderasi Beragama*, 19.

²⁸ Kemenag, *Moderasi Beragama*, 20.

knowledge to be wise, resists temptation so that he can be sincere without burden, and is not selfish with his own interpretation of truth so that he dares to admit interpretation of other people's truths, and dare to express their views based on knowledge.

E. Moderate Islamic Teachings at Pondok Pesantren Roudhatul Huffadz (PPRH) to Counter Radicalism

The Raudlotul Huffadz Pondok Pesantren (PPRH) is a boarding school that focuses on memorizing the Al-Qur'an, with a portion of the curriculum devoted to reciting and depositing the Al-Qur'an rather than studying pesantren literature. The santriwan and santriwati are made up of students from both inside and outside of Bali. PPRH is an Pondok Pesantren (PP) on the Indonesian island of Bali. Kiai Noor Hadi, a Muslim from Demak, Central Java, founded this pesantren. This Pondok Pesantren, located in a non-Muslim majority area, focuses on memorizing the Al-Qur'an as well as other religious sciences.²⁹

Of course, as a pesantren in the midst of a predominantly Hindu population, there are many intriguing aspects that deserve to be revealed. Both in terms of its history and the steps taken to be able to exist in the midst of the siege of other religious beliefs. PPRH has a vision : "Bali Filled with Al-Quran". Kiai Noor Hadi's struggle to spread Islam was founded and motivated by the Al-Quran, because there are no teachings of the Al-Quran that make differences as a source of conflict, and only the Al-Quran could suits any social spaces. According to Kiai Noor Hadi, the Al-Qur'an contains all kinds of knowledge. He was guided by his teacher's message (Mbah Kiai Arwani), who said, "With the Al-Qur'an, I can control the pace and condition of society, as well as answer the problems that exist in society".³⁰

Meanwhile, PPRH has a mission : "Understanding the people of the Qur'an in the right context". Along with memorizing the Al-Quran, there is a growth in the field of interpretation. Students who memorize the Al-Quran are expected to comprehend the meaning of the verses of the Al-Quran. As a result, when they are ready to be placed in the community, they will be able to find solutions to existing problems in the context of proper understanding.³¹

Muslims are the majority in Indonesia, although in some areas Muslims are the minority too, such as in Bali, West Papua, East Nusa Tenggara, North Sulawesi, Poso, and Nias. There haven't been many studies on the region's Muslim minorities. Indeed, for Indonesia, which has the world's largest Muslim majority population, the dynamics of the socio-political life of Muslim minorities in various regions of Indonesia require serious consideration. Diversity should be the national-bonding factors. Unwell-managed diversity could turn into national issues, such as in the area of majority-minority relationship like the Ambon and Poso conflicts.³² Hence, studying and comprehending the relationship

²⁹ Observation on 2 June 2022.

³⁰ KH. Noor Hadi (Pengasuh Pesantren Raudhotul Huffadz), Interview on 4 June 2022.

³¹ KH. Noor Hadi.

³² *Ibid.*, 10.

between the Muslim minority and the Hindu majority in Bali is critical in order to reduce the national-potential conflict.

As an island with a predominantly Hindu population, Bali's Muslim population must be open to people of other faiths. Gus Ni'am stated that the Bali bombing incident should serve as a wake-up call for Muslims to better understand the foundations of Islam. The interpretation of the Al-Qur'an requires more practice. Pondok Pesantrens are a good place to study religious knowledge. Furthermore, PPRH has a variety of memorizing al-Qur'an together with comprehending its interpretation. This Pondok Pesantren is intended to reduce misunderstandings in interpreting various verses related to Jihad and faith.³³ At the PPRH, *Wasatiyyah* Islam based on the Al-Qur'an is practiced as a form of counterradicalism, which is widespread, including in Bali, where the PPRH is located. Gus Niam, the PPRH deputy, stated in his remarks:

"In our pesantren, efforts to combat radicalism by practicing Wasatiyyah Islamic teachings based on the Al-Qur'an are essential to be carried out, because many radical Islamic groups teach radical narratives that are claimed to stem from the Al-Qur'an. As a result, our pesantren must strive for a counter narrative based on the ideals of Quranic Wasatiyyah Islamic teachings. The essence of Quranic-based Islamic teachings is moderate rather than extremist. It appears extreme if you examine and interpret the passages superficially and do not see asbabun nuzul (causes of revelation) from the verse."³⁴

Counterradicalism with *wasatiyyah* narratives and behaviors based on the Al-Qur'an is vital because Islamic teachings in substance contain moderate or *wasatiyyah* values, which include the doctrine "everything is good according to the context and object."³⁵ Many *wasatiyyah* values can be found in the Quranic verses. "Thus We appointed you as *ummah wasath* (middle), so that you may be witnesses for mankind," says Surat al-Baqarah verse 143. *Ummatan wasathan* is the middle ummah. *Ummatan wasathan* can also mean "just people" or "just community" (a just community).³⁶

"Currently, our Pondok Pesantren (PPRH) is promoting tahfidz al-Quran assemblies with sanads (chains of transmission) as part of an effort to counter the radicalism movement that sometimes goes through the establishment of tahfidz houses where the sanad is not clear," Gus Niam stated in his comments. It doesn't matter if you don't have a sanad. However, religious, and ideological materials are taught in tahfidz houses that tend to blame the understandings of other groups that do not share their views. This is dangerous, and it may herald the rise of a radical generation. As a result, our pesantren,

³³ Ibid.

³⁴ Gus Ainun Niam, Interview on 4 June 2022.

³⁵ Kemenag, *Moderasi Beragama*, 16.

³⁶ Ishom Fuadi Fikri, "Dimensi Post-Tradisionalisme Islam dalam Madrasah: Konvergensi Turāth Islam dan Modernitas Barat." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8.1 (2020): 75-96.

which has trained students to memorize the Al-Qur'an, is now promoting tahfidz assemblies based on moderate, tolerant, and rahmatan lil alamin Islamic teachings.³⁷

What is concerning about radical groups' teachings is how easily they blame other groups that do not agree with them. Even if two groups share the same understanding of Islam, if their understanding and practice of worship differ from those of radical groups, the other groups will be blamed, even considered infidels, and their blood is lawful.

It must be admitted that leading this pesantren is difficult due to the difficulty of translating *Wasatiyah* Islamic teachings into Balinese cultural localities. This inconvenience occurs for a variety of reasons, including Balinese culture and the Ajeg Balinese tradition. First of all, as we all know, Balinese Hindus value Balinese culture, and thus religious expressions in Balinese culture cannot be ignored. Second, there is a movement called Ajeg Bali which promotes the preservation of Balinese culture.³⁸

The leadership of this pesantren's acceptance of the genealogy of *Wasatiyah* Islamic teachings cannot be separated from the sanad that continues to KH. Arwani of Kudus. Most qira'at and Al-Qur'an scholars in Indonesia at the time, including KH. Noor Hadi, caretaker of the PPRH in Tabanan Bali, had a sanad to credible teachers. Acceptance of *wasatiyah* Islamic teachings, according to Kiai Noor Hadi, cannot be separated from Quranic teachings and transmission from credible teachers. There are no teachings in the Al-Quran that make differences as a source of conflict, and only the Al-Quran can adapt all situations. According to Kiai Noor Hadi, the Al-Qur'an contains all kinds of knowledge. His teacher, Mbah Kiai Arwani, said "with the Al-Qur'an, I can control the pace and condition of society, as well as answer the problems that exist in society".³⁹

Meanwhile, in addition to memorizing the Al-Quran, there is a growth in the field of interpretation. Students who memorize the Al-Quran are expected to understand the meaning of the verses themselves, so that when they are ready to be placed in the community, they can find solutions to existing problems in the context of correct understanding.⁴⁰ What PPRH has done in the context of counter-radicalism by building Islamic *wasathiyah* deserves to be recognized, because this effort is desperately needed to campaign for the image of Islam that is *rahmatan lil alamin*. When asked, what is the foundation for PPRH in counterradicalism through the development of *wasathiyah* Islamic teachings based on the Al-Qur'an? The PPRH caretaker explained that to combat religious radicalism, we need to build *wasathiyah* Islamic teachings based on the Al-Qur'an, because the Al-Qur'an contains values of tolerance, moderate values, and Islamic teachings that are friendly to the universe.

³⁷ Gus Ainun Niam (Wakil Pengasuh PPRH), Interview on 4 June 2022.

³⁸ Atmadja, Nengah Bawa. *Ajeg Bali; Gerakan, Identitas Kultural, dan Globalisasi: Gerakan, Identitas Kultural, dan Modernisasi*. LKIS Pelangi Aksara, 2010.

³⁹ KH. Noor Hadi (Pengasuh Pesantren Raudhotul Huffadz), Interview on 4 June 2022.

KH. Noor Hadi.⁴⁰

Islamic teachings derived from the Al-Qur'an are not harsh, or fond of blaming other groups; rather, Islam in the Al-Qur'an is Islam that values peace and disagree with violence or destruction. *Wasathiyah* is consistent with peaceful Islamic teachings. Islamic doctrines.⁴¹ As a result, generations of *wasathan* are required to be provided with wasathiyah Islamic teachings. The Muslim community and people from other religious communities who respect and value one another are referred to as the generation or *ummatan wasatha* (moderate Muslims).

F. The Urgency of Countering Radicalism through Moderate Islamic Teachings

It is critical to construct a *wasathiyah* Islam narratives based on the Al-Qur'an as a counter to narratives of radicalism in the name of religion or claiming to be based on the Al-Qur'an. "Essentially, the Al-Qur'an consists of moderate religious teachings," according to Gus Niam. As a result, it is critical to investigate moderate values in the Al-Qur'an as a form of true religious teachings. When groups claim that their understanding and movement of religious radicalism is based on the message of the holy text of the Al-Qur'an, this must be clarified. When they claim that the teachings of physical jihad are in accordance with the teachings of the Al-Qur'an, they must learn more in order to fully comprehend the contents of the verses of the Al-Qur'an. They must comprehend the Al-Qur'an not only in its literal meaning, but also in the context of its revelation, or *asbabun nuzul*. It is not enough to understand the Al-Qur'an textually; it is also necessary to understand the context.⁴²

In this regard, we concur with Gus Niam's assessment that the Al-Qur'an contains moderate, tolerant, and non-radical teachings. Indeed, constructing wasathiyah Islamic teachings based on the Al-Qur'an is not as simple as turning one's palm, but it is a long and winding process. Among the common obstacles is the existence of unequal understanding within the Muslim community, which sometimes results in challenges and opposition from parties with different understandings. At PPRH, this different understanding is returned to the essence of the Al-Qur'an's teachings, which contain moderate, tolerant, and *rahmatan lil alamin* teachings.⁴³

In this way, PPRH is counter-radicalism by constructing wasathiyah Islamic teachings based on the Al-Qur'an because the Al-Qur'an contains Islamic teachings that are wasath, moderate, and tolerant. Furthermore, it is critical to investigate the moderate values (*wasath*) contained in the Al-Qur'an as a form of counter to radical narratives purportedly based on the Al-Qur'an. According to Gus Niam, those who claim the Al-Qur'an contains radical teachings need to learn more in order to understand the Al-Qur'an's meaning both textually and contextually.⁴⁴

⁴¹ KH. Nur Hadi (Pengasuh PPRH), *Interview*, 2 June 2022.

⁴² Gus Ainun Niam (Wakil Pengasuh PPRH), *Interview* on 4 June 2022.

⁴³ KH. Nur Hadi (Pengasuh PPRH), *Interview*, 2 June 2022.

⁴⁴ Gus Ainun Niam (Wakil Pengasuh PPRH), *Interview* on 4 June 2022.

Furthermore, as Gus Niam explains, this pesantren wants all of its students to have *wasathi* (moderate) characteristics. Do not allow any santri to impose their beliefs or understandings on others who have different perspectives. As a result, we have always opposed radical ideas that seek to impose their will. We are attempting to develop wasathiyah Islamic teachings based on the Al-Qur'an in order to promote moderation, tolerance, and rahmatan lil alamin in our community. This is one of our goals.⁴⁵

The content of Q.S. al-Kafirun verses 1-6 in this context is a reciprocal recognition of existence, namely for you your religion (for you your Shari'a and all forms of your religious beliefs apply to you) and for me my religion (for me my Shari'a and all forms of my religious beliefs apply only to me), so that each party can carry out their respective religious obligations that are believed to be correct and good without absolute opinion to other people at the same time. Similarly, religious absolutism is an inner (inward) rather than an outer (outward) attitude, not demanding external reality from those who do not believe in it.⁴⁶

PPRH's goal in combating radicalism is to create moderate, tolerant, and rahmatan lil alamin people by constructing Islamic wasathiyah teachings based on the Al-Qur'an. Furthermore, PPRH seeks to counter narratives and religious radicalism movements that frequently claim to derive their radical teachings from the Al-Qur'an. In the opinion of PPRH and mainstream Muslims, the Al-Qur'an primarily contains middle teachings (*wasath*) and is not extremist.

PPRH residents believe that narratives and radicalism movements are becoming increasingly concerning in this country, and that counter-radicalism can be achieved through the development of wasathiyah Islamic teachings based on the Al-Qur'an. Many radical narratives are said to have originated in the Al-Qur'an. As a result, it must be met with an anti-radicalism narrative drawn from the verses of the Al-Qur'an al-Karim. Keeping in mind that the Al-Qur'an's verses teach Muslims to be moderate, tolerant, and non-radical.⁴⁷ The Al-Quran teaches its followers to respect one another and value their differences.

Differences in the universe are sunnatullah (God's provisions) that no one can avoid. Differences between groups or religions should be viewed positively by the residents of the mini realm. Differences should not be used as a catalyst for disputes (conflict) in which both parties lose. Conflict or conflict between people benefits no one. The conflicting parties (conflict) will both suffer losses as a result of the conflict behavior they encounter. As a result, it is critical to spread religious teachings that value peace and dislike being involved in conflict.

⁴⁵ Gus Ainun Niam (Wakil Pengasuh PPRH), Interview on 4 June 2022.

⁴⁶ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2009), 582; read Masdar Hilmy, "Kepemimpinan modern berbasis karakter pesantren." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7.2 (2019): 89-106.

⁴⁷ Shobur Rizal Bahri (Santri Senior PPRH), *Interview*, 3 June 2022.

We are all creatures of Allah swt, regardless of religion. God's creatures should look out for one another. This is where the significance of Wasathiyah comes into play. Islamic teachings promote moderate religious values and embrace one another despite differing beliefs and points of view. Blaming behavior benefits neither party. We may believe that our religion is true. Other people may believe in the truth of their religion as well. We should get along and make peace with one another because both are correct based on their respective beliefs. Only Allah has complete knowledge of the truth. Humans can only know a portion of the truth. Humans are essentially in a position of near-truth attitude and behavior. Only Allah swt has access to the ultimate truth.

It would be simple for Allah to create creatures on this earth if He so desired. Allah, on the other hand, has willed and predestined His creations on this earth to be diverse and not identical. This fact must be accepted and maintained by all parties in order to foster harmony and peace among fellow creatures, regardless of their differences. Don't blame others for differences that, in the end, can lead to conflict. Differences must be managed in order for people to live in harmony with one another. This world will feel beautiful and pleasant if there is harmony. But when there is conflict, the world feels bad and sad. As a result, harmony and peace must be developed in the midst of diversity and difference.

The limitation of understanding the *wasatiyyah* conception of Islam in order to maintain ummah unity stems from the fact that the concept of *wasatiyyah* Islam through the teachings of the Al-Qur'an is pure and original, a concept originating from Islam with all of its contents, as al-Qaradawi emphasized. However, if this concept is paired with the generally developing concept of moderation, then at least two terms must be distinguished in the context so as not to confuse Islam itself, namely moderate Islam and Islamic moderation.

For the first term (moderate Islam), this term has never been known in Islam because Islam, as a religion, is perfect, complete, and one (see Q.S. al-Maidah verse 3, Q.S. al-Anbiya' verse 92, and Q.S. al-Mu'minun paragraph 52). Is it a negative categorization, such as radical Islam, fundamentalist Islam, militant Islam, Jihadist Islam, and so on?⁴⁸ Categorization, such as progressive Islam, moderate Islam, modernist Islam, and others, is also not regarded positively. Regarding the second terminology (Islamic moderation), Muslims throughout history have agreed that moderation is the equivalent of the word *wasathiyyah*, which refers to authoritative sources and is one of the characteristics and ways of thinking inherent in Islam itself, whereas extremist attitudes that occur among Muslims are part of the deviation that must be corrected as happened to the Khawarij sect during the Prophet's companions' time, or in a later period, the Qadariyyah and Jabariyyah sects did the same.

Furthermore, Islam must be distinguished as a religion and its teachings, as well as its adherents. Islam, as a religion and set of teachings, has never changed. Islam is complete and flawless. It's just that adherents' understanding of Islam varies, which is both complete and incomplete, and some understand

⁴⁸ Yanti, Betria Zarpina, and Doli Witro. "Islamic Moderation as a Resolution of Different Conflicts of Religion." *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8.1 (2020): 446-57

Islam from one perspective while leaving out others. For example, *tasamuh* (tolerance) is the only way to understand Islam, whereas other Islamic teachings forbid the use of *tasamuh*. From here, it appears that Islam only teaches *tasamuh* in order to make Islam appear permissive. Despite the fact that some are *tasamuh* and others are not.

Tasamuh expression must be based on a genuine attitude of accepting other people's attitudes while still holding on to one's own principles without sacrificing these principles. This is also something that is always emphasized in the pesantren's practice of learning the Al-Qur'an. *Tasamuh* will be seen to be applied in life if people's differences are resolved without one of them sacrificing their principles. In other words, *tasamuh* only applies to technical and minor details, not to major issues. The Al-Quran has explained the character of Islam, which has given birth to *tasamuh*, which can support the ethics of social differences.

This maturity requires the attention of all parties because efforts to foster religious harmony are frequently hampered by the fact that religious teachings are socialized at the grassroots level by lecturers who are less sensitive to religious harmony. These missionary activists' high missionary spirit is frequently tainted by vilifying other people's religions. In this regard, the following appear to be fundamental issues that must always be addressed if Islam is to be merciful to all of nature. These three things are: 1) preparing a wise ustad/ah who is inclusive rather than exclusive; 2) choosing soothing da'wah materials; and 3) promoting transformative paradigms as capital for inter-religious cooperation.

Similarly, a commonly heard Hadith explicitly calls for conveying the truth from the prophet despite one verse (or a few) and several other arguments that are in accordance with da'wah advice. One thing is certain and must be emphasized from the preceding arguments: preaching must be done wisely and maturely. Maturity as a people that will restore Islam's nobility in the eyes of other groups and make others feel safe and not threatened by Islam. To achieve this noble goal, the government must do the following and the community must support it in fostering a pluralistic life.

G. Conclusion

The practice of counter-radicalism at the Raudlotul Huffadz Pondok Pesantren (PPRH) Tabanan Bali is manifested in the form of building and developing moderate, tolerant, and rahmatan lil alamin Islamic teachings based on verses of the Al-Qur'an in order to combat radicalism teachings and movements that are frequently claimed to originate from the Al-Qur'an by the terrorist perpetrators. Assembly of tahfidz al-Quran with Sanad is developed at PPRH. Islamic values such as *wasathiyah* and anti-religious radicalism are taught here. This program is also a form of resistance to the existence of tahfidz al-Quran houses outside of Sanad, which tend to teach religious values with radical nuances and are particularly prevalent in Tabanan Bali.

The essence of the Al-Qur'an as the main source of Islamic teachings contains *wasathiyah* Islamic teachings (moderate, tolerant, and rahmatan lil alamin), which must be explored into Islamic narratives and movements. To counter extremist-radicalist Islamic narratives and movements, a middle line

(*wasathi*) is required. Starting from the unique Qur'anic perspective on pluralism, humans can actually draw compassion that understanding Al-Quran-based pluralism and tolerance as a counter radicalism is not enough to say that ethnicity and religion are plural, diverse, and have different ethnicities and religions, which implies fragmentation rather than tolerance and pluralism. Counter-radicalization must be understood as "genuine engagement of diversity within the bounds of civility" through the development of Islamic *wasatiyah* teachings based on the Al-Qur'an. In short, *wasatiyah* Islamic teachings based on the Al-Qur'an are not simply theology or the rejection of fanaticism (*ta'ashu-biyah*), but rather the development and education of society into an inclusive and humanist civilization.

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