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**Exploration of Religious Moderation in Southeast Asia Region
(State Analysis of Indonesia and Brunei Darussalam)**

***Ekplorasi Moderasi Beragama di Kawasan Asia Tenggara
(Studi Analisis Negara Indonesia dan Brunei Darussalam)***

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Abstract :

This paper explains about religious moderation that occurs in the Southeast Asian region. However, it specifically discusses the description of life in the countries of Indonesia and Brunei Darussalam. This article uses qualitative methods and a library research approach with descriptive and historical analysis. The results of this study found that the general picture of social life in Indonesia and Brunei Darussalam in regulating the religious life of their citizens has something in common, namely that both apply the concept of moderate religion (Moderation in Religious Practice). Therefore, religious concepts that are extreme or tend to justify the use of violence, such as those held by extremists who are often identified with less tolerant schools of thought and sects in Islam, who try by all means, including acts of violence, to promote and implement "pure Islam" " which they consider to be the most authentic form of Islam, is not applicable in either country.

Keywords: Religious moderation, Southeast Asia.

Abstrak

Tulisan ini menjelaskan tentang moderasi beragama yang terjadi di kawasan asia tenggara. Namun secara spesifik membahas gambaran kehidupan di negara Indonesia dan Brunei Darussalam. Artikel ini menggunakan metode kualitatif dan pendekatan library research dengan analisis deskriptif dan historis. Hasil penelitian ini menemukan gambaran umum kehidupan sosial di negara Indonesia dan Brunei Darussalam dalam mengatur kehidupan beragama warganya memiliki kesamaan, yaitu keduanya menerapkan konsep beragama yang moderat (Moderation in Religious Practice). Oleh karena itu, konsep beragama yang ekstrem atau cenderung membenarkan penggunaan kekerasan, seperti yang dipegang oleh ekstrimis yang sering diidentifikasi dengan aliran pemikiran dan mazhab yang kurang toleran dalam Islam, yang berusaha dengan segala cara, termasuk tindakan kekerasan, untuk mempromosikan dan menerapkan "Islam murni" yang mereka anggap sebagai bentuk Islam yang paling otentik, tidak dapat diterapkan di kedua negara tersebut.

Kata kunci: Moderasi beragama, Asia tenggara.

INTRODUCTION

Southeast Asia, as one of the most ethnically, culturally and religiously diverse regions in the world, has faced unique challenges in achieving social harmony and political stability. This region is home to a variety of religious beliefs, including Islam, Christianity, Hinduism, Buddhism and traditional religions, which have long been an integral part of the identity of society in the countries within it. As a region rich in religious plurality, Southeast Asia has witnessed a harmonious display of diversity and a mutual respect for adherents of different religions. However, along with social, political and economic changes, the emergence of sensitive issues and political conflict has raised questions about the future of religious harmony in this region.

Since ancient times, fanaticism has been a disorder that often disturbs our senses. This results in humans telrjellllllllk group in an exclusive movement and believe that their group is the most correct. Likewise, inclusiveness in the lives of various religions and countries becomes blurred, and does not even cross their minds. Therefore, the importance of awareness of moldelrat attitudes in various religions and countries must be reminded again. This is not only a criticism of the way of thinking, but also a step to protect the sovereignty of a country.

In facing the dynamics of the Telrselk complex, the collective "religious formation" has emerged as an approach that attracts attention to maintain peace and stability in the societies and countries of Southeast Asia. Religious formation reflects efforts to achieve harmony and safety by implementing the values of tolerance, inclusivity, dialogue and cooperation between adherents of different religions.

One of the most prominent groups in religious formation in Southeast Asia is the Bhinnelka Tunggal Ika group in Indonesia. This phrase comes from the Old Javanese language which means "Belrbelda-belda telbut still one." Kolnselp reflects a spirit of unity in the diversity of religions and cultures in Indonesia, where the citizens of the country peacefully adhere to various religions including Islam, Christianity, Hinduism, Buddhism and Buddhism.

However, although multi-religious formation has become increasingly relevant in the Southeast Asian collntex, in-depth research on this issue is still limited. Therefore, this article aims to present an in-depth analysis of the formation of religious relations in countries in the Southeast Asia region. This journal will examine the picture of life in a multi-religious formation, especially in the countries of Indonesia and Brunei Darussalam, which are part of South Asia which has similar groups but different cultures.

RESEARCH METHODS

Meltoldollolgy research is the decomposition of melted metals from various meltolds, including excesses and weaknesses which is then followed by the selection of the meltoldel that will be used. In this research collective, the approach adopted is a qualitative approach using a descriptive-analytical model which aims to carry out explanations systematically, factually and accurately. Descriptive methods refer to the process of exploring facts with accurate interpretation. In relation to data, this research was carried out through library research, so that the data sources used were books and journals that were directly relevant to the topic of this research. All book and journal references have been placed in accordance

with their relevance to the main political and political discussions in this research. (Hasan 2002)

RESULTS AND DISCUSSION

1. Religious Moderation in Indonesia

a. General Overview of Indonesia

Indonesia is the largest country in the world in terms of Muslim population. The most recent population census in 2010 reported that more than 87% of Indonesians were registered as Muslims, 9.87% were Christians, 1.69% were Hindus, 0.72% were Buddhists, while 0.56% practiced other religions. The Indonesian government officially recognizes at least six religions, namely Islam, Protestantism, Catholicism, Buddhism, Hinduism and Confucianism. (Helriyantol 2017)

In the field of culture, Indonesian society is united in its diversity. Indonesia is a country formed from various groups of ethnic groups which are essentially indigenous. This means that even though several ethnic groups have migrated from other locations in the past, through generations they have settled in the current geographic region of Indonesia and have ties to their homeland. The process of forming this country involves political determination to unite the whole and create a country that is independent from colonialism by other nations. (Seldyawati 2007)

Indonesia, with its diverse cultures, religions, ethnicities and languages, realizes that it is one of the nations that has a multicultural society. This diversity can be a blessing if managed well, even becoming a unique characteristic and source of strength. However, at the same time, the reality of plurality can also become a serious challenge if it is not faced wisely and carefully. In fact, it can become a threat to social stability, with the police triggering conflicts and disputes. This can be seen in the situation of conflict in religious matters in Indonesia, which often results in disputes between the various regional political groups. The divergence in religious views and thought paradigms was the trigger behind this conflict. These *kellolmpolk-kellolmpolk* can be identified as *kellolmpolk elksklusivismel* and other *kellolmpolk* are *kellolmpolk libelralismel*.

Exclusivism refers to a pattern of thought that tends not to accept diversity. On the other hand, liberal liberalism has the opposite view, which emphasizes the right to freedom in all aspects. These two political groups often reflect aspects of Islam that may seem less inclusive and less likely to highlight the values of grace. (Darlis 2016)

Sometimes, these actions take the form of insults that can lead to anarchic actions between conflicting political groups. Conflicts like this clearly damage the sense of unity and oneness due to differences in views that are not dealt with wisely, which in the end can change values that were previously considered positive into negative things.

In the midst of such a situation, Islamic reformulation emerged as the desired solution. Modelling in Islamic practice does not mean an ambiguously neutral policy, as is sometimes misinterpreted. Also, the Islamic model is not identical to the Western view which is more in the fight for unlimited freedom. However, this Islamic model refers to universal principles such as justice, safety, compassion and balance that are inherent in Islamic teachings, which have strong historical roots in the practices of the Prophet and Companions. This kind of Islamic model is reflected in various Islamic disciplines, including creed, Islamic law, mysticism, interpretation of the Koran, hadith and da'wah.

b. Definition, Principles and Foundations of Religious Moderation in Indonesia

According to etymology, the word "moderation" comes from the Latin *moderatio*, which refers to a combination of balance or excess, without excess or deficiency. Apart from that, moderation also refers to "self-control" in dealing with extreme attitudes. In the Belsar Dictionary of Indonesian Language (KBBI), there are two definitions of "moderation", namely the reduction of class and the avoidance of extremism.

In English, moderation is translated as *moderatio*. Synonyms include *average*, *core*, *standard*, or *non-aligned*. In general, the moderator's attitude reflects balance in beliefs, morals and behavior, both in interactions with other individuals and with state institutions. (K. A. RI 2019)

In the situation of a plural and multicultural society such as in Indonesia, the formation of relations must be understood as a collaborative effort to maintain complete balance. Every member of society, regardless of race, ethnicity, culture, religion or political choice, must be willing to separate from one another and learn to live together and overcome divisions between them. In a similar network, formation is closely related to tolerance. (Saifuddin 2019)

This picture of balance is realized in the "moderatio" concept. In English, moderation represents a moderate attitude, without excess. If a person is said to have a moderate attitude, it means that his attitude is normal, normal and not extreme.

In Arabic, moderation is termed as *wasath*, *wasathiyah*, or *tawasuth*, which refers to the middle or best choice. Its synonyms, according to al-Qaradawi, include *tawazun* (balance), *itidal* (just), *ta'adul*, and *istiqamah*. Even though various terms are used, they all lead to the same meaning, namely a fair attitude, which in this context refers to choosing a middle path between various alternative options.

People who apply the principles of moderation in various aspects are called "wasith." This term has been translated into Indonesian by writing it without the letter "h" at the end, as "referee," which has several meanings: as a mediator in trade or business, as a mediator of conflict between disputing parties, or as a leader in sports matches such as football or badminton. In the Arabic language, "wasith" means "everything that is good according to its object." In an Arabic expression, it is stated that "the best of all things is the one who is in the middle (*khair al-umur awasathuha*)," a part of the role of generous behavior that is in the middle between miser and prodigal, or merciful behavior that finds balance between the thorns and nettles and so on. (D. A. RI 2012)

According to Satolrol and its partners, the term "wasathiyah" is related to several other words that have a similar meaning. First of all, "tawasuth" refers to the police being in the middle between two different things, which were put together to prevent conflicts resulting from the complete government. Second, "mulazamau al-adli wa al 'itidal" means maintaining balance to create justice between different parties. Third, "afdhalisyah" means taking a clear, correct and positive attitude to find the good side of all parties. (Amar 2018)

However, according to Fakhrudin al-Razi, the term "wasathiyah" has several meanings. Firstly, "wasath" is defined as a fair attitude, which is taken from various sources including the Koran and hadith. Second, "wasath" can be interpreted as a choice, which is most in accordance with the verse of the Koran, Surah Ali Imran Verse 110. Third, "wasath" is interpreted as the best thing for Muslims. Fourthly, "wasath" is defined as an individual

who positions himself in the middle, neither too much nor too little in practicing religious teachings. (Fitri 2015)

Furthermore, in 2015, the Wasathiyah Islamic Kolnselp began to be introduced to the Indonesian people, especially Muslims, as an effort to prevent the movement of radicalism. (Diyani. T 2019) Azyumardi Azra believes that Islam in Indonesia has implemented the Wasathiyah Islamic Kolnselp. Therefore, it is hoped that Indonesian Muslims can play a role in spreading this selp throughout the world and maintaining peace and the revival of Islamic civilization. Despite this, the implementation of the Wasathiyah Islamic Colnsel faces challenges in the Middle East due to the existence of extremist ideology and the tribal system. (Kolmarudin 2021)

The Islamic Kolnselp which has a molded nature that is developing in the Middle East is a manifestation of the movement of elxtrimism and radicalism which is trending towards increasing. So that Eastern Muslim scholars are currently conducting research with the existence of the Wasathiyah Islamic Colnselp. However, they still face challenges in implementing wasathiyah Islam in the Middle East region. According to Azyumardi Azra, this is due to the strength of religious sects and tribal systems. The social conditions of society, developing culture and political conditions in the Middle East are also a concern in campaigning for the Muslim Wasathiyah coalition. (A Azra 2012)

It is hoped that this Islamic Colnselp formelrat or wasathiyah can be understood by Muslims throughout the world and become a solution to various Muslim problems. Therefore, Muslim scholars need to make efforts to maintain this principle so that the ummatan wasathan can be realized. (Saihu 2021).

2. Religious Moderation in Brunei

a. General Overview of the Country of Brunei

The country of Bruneli Darussalam is one of the rich countries in the Southeast Asia region and is the only country that implements a sultanate form of government. The capital city of this country is Bandar Selri Belgawan, which was named in honor of the 28th Sultan, Olmar Ali Sarifuddin III, who had an important role in starting Bruneli's independence from British colonialism. In 1984, Bruneli achieved complete independence during the government of Sultan Olmar Ali Saifuddin III, who was also the father of Sultan Hassanal Bollkiah. The political and governmental system in Brunei Darussalam is an absolute monarchy, with all the Sultans serving as Head of Government and Head of State, and also carrying out dual roles as Minister of Internal Affairs, Ministry of Defense, Ministry of Finance, and Ministry of External Affairs and Trade. The Sultan is assisted by the Sultanate Advising Council and several government officials appointed directly by the Sultan. (Ruliyadi 2023)

The name Bruneli is the result of a process of changing names since the sixth century. As for Darussalam, it comes from Arabic which literally means home or safe country. (Reldaksi Team 2023) Based on the meaning of its name, Bruneli Darussalam is a country that believes in Islam. According to 2015 data, the total population of Brunei State is around 408,786 people, with the police population of around 80 of them being Muslim, and the remaining twenty or so residents consisting of Christians, Catholics, Hindus and Buddhists. (PLKT DisnakelrTransduk Jatim 2015)

Bruneli Darussalam is a small country located in Southeast Asia and is ranked 148th in the list of countries with small land areas according to World Factbook in 2013. By comparison, the size of this country is comparable to the Central Aceh region in Indonesia. Graphically, Bruneli is located on the northwestern coast of Kalimantan Island, bordering Selrawak in the southwest and Sabah in the northeast, as well as bordering the state of Indonesia in the west and south. (Central Intelligence Agency (US) 2023)

The Nagara kelrtagama manuscript by Prapanca states that Bruneli was known by the name barunel(ng) which is supported by the discovery of data that refers to the name of the kingdom of Bruneli before Islam. Other sources also stated that the origin of the name Bruneli comes from the Sanselkelreta language "varunai" which was originally taken from the Sanselkelreta word "Varunadvipa" which means the island of Kalimantan, which was later refined and the spelling changed to Bruneli until Islam came to be Bruneli Darussalam. (Syamsu 1996)

Bruneli's rich history includes its important role in the spread of Islam in the Kalimantan region and the Philippines before the 16th century. This country is known for its thoroughness in implementing Islamic law both in the field of government and in the lives of its people. Bruneli Darussalam is also influenced by various aspects of education, education, culture, culture, history and background, which are interrelated in forming its social system. (Syamsuddin 2023)

This country has authorities not only covering the entire Bolrnolol Island but also several parts of the islands of Suluh and the Philippines. However, starting in the 17th century, and more so in the 18th and 19th centuries, the power of the Bruneli Sultanate began to wane due to the coalition made with Bellanda, England, the King of Selrawak, the British Nolrth Bolrnelol Colmpany and attacks by pirates. In the 19th century, the area of the country of Bruneli Darussalam was reduced to a very small extent to the extent that it exists today.

In 1847, the Sultan of Bruneli made an agreement with Great Britain to strengthen trade relations and eradicate pirates. Then, in 1881, the country of Bruneli came under the protection of Great Britain. In 1963, Bruneli achieved the status of the British Malayan Melrdelka state and chose not to join the Malaysian feldelrasi. (Khan 1992) On January 1 1984, Bruneli declared its independence and became an independent and independent Sultanate state. (Gayol 2000) Even though it still has its own cells. oh Relatively young, Bruneli has achieved extraordinary progress since Melrdelka, especially in trade selection. This country is also one of the most prosperous in Southeast Asia and has the largest and most magnificent state palace. Graphically, Bruneli borders directly with Indonesia, especially in the northern part of Kalimantan Island, and is close to the Selrawak region (Malaysia) in the Southwest along with Sabah. Even though its area is small on a demographic scale, Bruneli only covers around 5-10% of the land area of Kalimantan Island. (Najtama 2018)

The early history of the arrival of Islam in Bruneli has various views and views. As a colleague, Azyumardi Azra wrote that since 977, the Bolrnelol (Bruneli) Kingdom had sent P'u Ali as an ambassador to the Chinese Palace. P'u Ali was actually a Muslim trader whose real name was Abu 'Ali. In the same year, three other ambassadors were also sent to the Sung Palace, one of whom was named Abu 'Abdullah. These names clearly indicate that they are Muslims. However, there is no further data yet regarding the origins of the South Korean

envoys, whether they were native Malays who were also Islamic preachers, or perhaps Muslim traders from abroad, such as Hadramaut or Yemen, who landed in Brunei and were sent to China on trading missions. This is because initially, the Brunei Kingdom was a trading center with Chinese people. (Azyumardi Azra 2005)

There is another version which explains that around the 7th century, Arab traders who also functioned as preachers to spread Islam arrived in Brunei. The arrival of Islam in Brunei gave legitimacy to the local population to practice a religion that was integrated with customs and traditions, while still avoiding the creed of monotheism. ("Traces of the Prophet 10: Arab Traders Spread Islam to Brunei," n.d.) In other words, customs that have been established to serve as a guide for the community that is maintained while also enriching Islamic understanding. Therefore, until now, it is clearly visible that the practice of Islamic teachings in Brunei has been interculturated with customs. As a result, religious events are still held in accordance with Islamic law without ignoring local traditions.

In the *Elmsiklopedi Olxfolrd* written and edited by John L. Elspolsitol, a Muslim expert from among the colonialists, it is stated that the Melayu people of Brunei began to accept Islam in the 14th or 15th century when their leader became Sultan Jolholr. (Elspolsitol 1995) Sultan, As the head of the kingdom and religious leader in Brunei, he has great responsibility in ensuring the implementation of religious teachings in his kingdom's territory.

Based on some of the data and information that has been presented, it can be understood that Islam has been the main concern of the kings of Brunei since the past. The kings of Brunei had sent Islamic people on trading missions. So, when Islamic traders from Arabia came to Brunei, they were warmly welcomed by the local people. After the King of Brunei was appointed sultan, Islam was widely accepted by the Malay community in Brunei. This shows that the development of Islam in Brunei continues to be based on the "top down" pattern. (Najtama 2018)

Ahmad M. Selwang formulated that the "top down" pattern was when Islam was first accepted by elite society or royal rulers, then socialized and developed among ordinary people. Apart from "top down", there is also what is known as the "bottom up" pattern, namely when Islam is first accepted by the lower levels of society, then it spreads to the upper layers or the ruling elite of the kingdom. Because the "top down" pattern became the basis for Islamization in Brunei, the Islamic religion developed quickly in this country because the people obeyed their kings. History records that for generations, the kings of Brunei have followed the Islamic religion. (Selwang 2005).

The Melayu Islam Belraja (MIB) philosophy is the main foundation of the Brunei state since its independence in 1984. The MIB includes the concept that this state is based on three pillars, namely Melayu culture, Islamic law and the royal system. Sultan Hassanal Bolkiah often emphasized the importance of this principle in many of his speeches. A strong cultural identity is considered as a defense against negative influences from outside. According to the Sultan, religious education must be optimally imparted to young generations in order to protect them from the "virus of destruction." This virus can threaten religious beliefs, education and culture. Disorders like this can appear in various forms, such as thoughts or ideologies that conflict with the lifestyle of the Brunei people. Because of this, the government took steps to overcome such disturbances and ensure that everything was in line with the Belraja Melayu Islam philosophy. (Vielnnel 2015)

Melayu Islam Beraja (MIB) is the official ideology adopted by the Kingdom of Brunei Darussalam and was officially recognized at the time of the proclamation of independence on January 1, 1984. Since then, this law has undergone several amendments, including in 1957, 1960, 1961, and 1967. When the Brunei law was revised in 1984, this law also underwent a revision, although only a few changes were related to its name and to the Ugama Majelis and Kadi Pengadilan Court Law 77. (Belsar, n.d.) In this law, the implementation of Islamic family law is regulated in 29 articles, especially under the rules of Marriage and Marriage in part VI which start from articles 134 to 157, and Maintenance in part VII which starts from articles 157 to 163. (Suma 2004) Islamic family law issues in Brunei which are regulated in this law only relate to marriage, divorce and life support or livelihood.

Apart from that, in Brunei there is also the Kanun Jinayah Brunei Darussalam which in Brunei is called the Kanun Punishment Jenayah Syariah 2013. This law relates to criminal acts according to sharia law. This law was established to prevent crimes that could arise in society. Apart from that, this Kanun also aims to educate and rehabilitate prisoners in order to protect the rights and interests of the general public as well as ensuring the safety and well-being of society. (Akolp, n.d.)

The implementation of the 2013 Jinayah Sharia Penal Code was carried out in stages. The implementation of the law is carried out with great care and thoroughness, especially to provide opportunities for the public to understand more deeply the content and wisdom or benefits behind the mistakes or criminal acts that have been determined.

It is hoped that implementation in stages will provide the opportunity to overcome potential misunderstandings that may arise. By understanding and being convinced of the importance of sharia legislation, it is hoped that the beauty of this government can be maintained and kept away from misunderstandings. Through information and various other publicity efforts, it is hoped that the general public will better understand the objectives of the Canon Government. It is hoped that the community's understanding and appreciation of the Kanun Government can provide support to the Kanun Government according to their respective abilities. (Akolp, n.d.).

b. Methods for Spreading the Moderate Concept in Brunei

At a minimum, there are five strategies that can be applied to strengthen the understanding, appreciation and implementation of the Islamic collective culture according to the views of the Sunnah Expert Waljamaah of the Syafi'i School in Brunei:

1. Developing Islamic regulations that function as guidelines in national and state life for the citizens of Brunei. As a colntolh, the preparation of the National Constitutional Institution or the basic regulations of the Brunei State, which directly established the religion of Islam in accordance with the views of the Sunnah Waljamaah Expert of the Syafi'i School as the official religion of the country. Despite this, other religions can still be practiced peacefully by their adherents. This principle is regulated in Chapter 3 Article 1 of the 1959 National Brunei Colstitution.
2. Building various religious institutions whose aim is to strengthen and maintain the existence of Islamic teachings in the form of the Ahlu Sunnah Waljamaah, including the Ministry of Religious Affairs (KHELU), the Brunei Islamic Religious Council (MUIB), and the Royal Mufti Office (JMK).

3. Establishing a center for studies and research as a source of reference, study and research regarding Islamic law according to the views of the Ahlu Sunnah wal Jama'ah in accordance with the Syafi'i school of thought.
4. Incorporate the Islamic teachings of the Ahlu Sunnah waljama'ah form in the Brunei national education curriculum at all levels, from Elementary School to Higher Education.
5. Publish materials such as books, brochures and other materials containing Islamic teachings in the form of Ahlu Sunnah wal Jama'ah (Aswaja) and make them an important part of the mandatory curriculum, as well as reading and reference materials in various educational institutions, both formal and non-formal, including Polndolk Pelsantreln, Madrasah Ibtida'iyah, Religious Higher Education, as well as non-formal educational institutions aimed at the general public. Apart from that, scientific programs such as discussions and seminars are being held, both at the national and international levels, especially in the countries where students study or study in Brunei, including the United Kingdom, Yogyakarta, Melsir and Malaysia. (Zainal 2018).

CONCLUSIONS AND RECOMMENDATIONS

1. Conclusion

From the description above, it can be concluded that the general picture of social life in the countries of Indonesia and Brunei Darussalam in managing the religious lives of their citizens has similarities, namely that they both implement a molded religious coalition (Moldelratioln in Relligiolus Practicel). Because of this, radical religious groups or celndelrungs are implementing the use of racism, a type held by extremist extremists who are often identified with less tolerant schools of thought and schools of thought in Islam, who are trying by all means, including actions of solidarity, to promote and implement "pure Islam "which they consider to be the most traditional form of Islam, cannot be implemented in these two countries.

2. Suggestion

This article is still far from perfect, there are still many things that need to be completed. However, the author has several suggestions regarding the continuation of this article as recommendations for developing diverse moderation in the Southeast Asia region.

- a. To all state authorities, please always maintain the stability and security of each country so that disintegration does not occur which causes riots and damage.
- b. It is hoped that all victims exposed to radicalism or extremism can be rehabilitated or deradicalized so that they can become good citizens and can implement the values of religious moderation.
- c. To the Indonesian government to become a leader and example for other countries in implementing religious moderation. because Indonesia is the country with the largest territory and the most diverse society which can be used as a role model for statehood and religious moderation.

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