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**Facing the Challenges of Extremism
(A Study of Religious Moderation in Indonesia)**

***Menghadapi Tantangan Ekstremisme
(Studi Tentang Moderasi Beragama di Indonesia)***

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Abstract

In confronting the difficulties of fanaticism, the methodology of strict balance has turned into the fundamental concentration in endeavors to track down reasonable and comprehensive arrangements. The motivation behind composing this article is to distinguish the elements that help and frustrate the improvement of strict control, as well as recognizing powerful answers to advance strict balance as a work to forestall and beat fanaticism. This exploration is a subjective examination of the idea of writing survey. The creator utilizes information examination techniques like information decrease, information show and reaching determinations. The aftereffects of this study show that powerful answers for advancing strict control are as per the following: 1) having a public point of view, wherein having a public knowledge can keep somebody from committing demonstrations of radicalism. 2) have resistance. The law of resilience can create harmony and peace in religion. So it can encourage a demeanor of unobtrusiveness in religion. 3) not outrageous in religion. Being too over the top in religion is additionally bad, this is on the grounds that it can lead to outrageous mentalities towards faith family. From the outcomes that the specialist has composed, it tends to be reasoned that the nation of Indonesia is a majority rule government. Outrageous demeanor is particularly restricted by Islam. In this way, because of the absence of training that each Indonesian resident has, the scientist offers an answer that can make residents moderate and not outrageous, particularly in religion.

Keywords: Extremism, Religious Moderation, Indonesia

Abstrak

Dalam menghadapi kesulitan fanatisme, metodologi keseimbangan ketat telah berubah menjadi konsentrasi fundamental dalam upaya mencari pengaturan yang masuk akal dan komprehensif. Motivasi di balik penulisan artikel ini adalah untuk membedakan unsur-unsur yang membantu dan menggagalkan peningkatan kontrol yang ketat, serta mengenali jawaban yang kuat untuk memajukan keseimbangan yang ketat sebagai upaya untuk mencegah dan mengalahkan fanatisme. Eksplorasi ini merupakan pemeriksaan subyektif terhadap ide menulis survei. Pencipta menggunakan teknik pemeriksaan informasi seperti pengurangan informasi, pertunjukan informasi dan mencapai keputusan. Hasil akhir dari penelitian ini menunjukkan bahwa jawaban yang kuat untuk memajukan kontrol ketat adalah sebagai berikut: 1) memiliki pandangan publik, dimana memiliki pengetahuan publik dapat mencegah seseorang melakukan demonstrasi radikalisme. 2) memiliki ketahanan. Hukum ketangguhan dapat menciptakan kerukunan dan kedamaian dalam beragama. Sehingga dapat mendorong sikap tidak menonjolkan diri dalam beragama. 3) tidak keterlaluhan dalam beragama. Terlalu berlebihan dalam beragama juga tidak baik, hal ini karena dapat menimbulkan mentalitas keterlaluhan terhadap keluarga seiman. Dari hasil-hasil yang ditulis ahli tersebut, cenderung beralasan bahwa negara Indonesia adalah pemerintahan mayoritas. Sikap keterlaluhan sangat dibatasi oleh Islam. Dengan demikian, karena tidak adanya pelatihan yang dimiliki oleh setiap penduduk Indonesia, para ilmuwan menawarkan



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*jawaban yang dapat membuat penduduk menjadi moderat dan tidak keterlaluan,
khususnya dalam hal agama.*

Kata Kunci: Ekstremisme, Moderasi Beragama, Indonesia

INTRODUCTION

Indonesian culture in the Unitary State of the Republic of Indonesia is diverse, including different identities, dialects, religions, societies and social situations. Diversity can be a "unifying force" that binds society, but it can trigger conflicts between communities, between races, nationalities, religions and between life values. (Akhmadi 2019) Various ethnic groups, races, religions, differences in language and life values that occur in Indonesia it often creates different struggles. Clashes in the public arena that began with savagery between groups that erupted irregularly in various regions in Indonesia show how weak the sense of harmony that exists within the Indonesian state is, how strong the conflict between groups and their ways is. low mutual understanding between groups. (Akhmadi 2019)

Over the past few years, Southeast Asia, especially Indonesia, has been in the world's spotlight due to the peculiarity of strict fanaticism that endangers social dependence and hospitality in the region. Fanatical demonstrations such as psychological warfare, violent prejudice and radicalization have raised extraordinary concerns for public authorities, society and networks in Indonesia.

Along with wild new insights into radical developments and fears that utilize certain rigorous lesson images. This directly or by implication affects elements of public activity in various regions of the planet. There is an endless lack of understanding of the law, as well as the presence of hostile Islamic groups who take advantage of what is happening to send out dark missions. Finally, provide discipline or aggregate discipline in the midst of society. (Nugraha 2016)

In fact, recently many cases have been caused by outrageous understanding. Such as examples of self-destructive bombs, illegal intimidation, demonstrations of Islamophobia and prejudice, shocking groups, outrageous grappling, outrageous radicalism, progressivism, secularism and great thinkers coming from several religions. Such as the presence of Islamic life experience schools and firm pioneers who understand outrageous radicalism. Moreover, recently there have been arrests of a group of organizations needed to establish a caliphate in Indonesia. This even happens in regions and schools that are under Indonesian service support. (Eka 2016)

In the face of the difficulties of fanaticism, the methodology of strict balance has turned into a fundamental concentration in the search for a comprehensive and supportive arrangement. Tight control refers to a methodology that seeks harmony between strong strict beliefs with an understanding of diversity and resistance. This approach pays attention to mutual freedom, promotes inter-religious harmony, and empowers positive discourse and interactions between followers of various religions.

Therefore, strict balance is a middle way amidst the strict diversity in Indonesia. Balance is an Indonesian culture that remains closely related, and it is not customary to exclude religion and environmental intelligence. Not in conflict with each other but looking for arrangements with resilience (Akhmadi 2019)

Indonesia has seen several pushes that appear to indicate strict controls to deal with radicalism. State-run administrations, general community associations, and resolute pioneers have worked together to encourage projects that inspire shared respect among religions and teach individuals about the risks of radicalism.

However, these efforts generally do not work as expected and there are still many

obstacles that must be faced. Some of these are strict conflicts of understanding, online radicalization efforts that are difficult to control, and a lack of coordination between countries in the region in dealing with natural threats.

Furthermore, research on tight balance in Indonesia is critical to recognizing the variables that help and thwart the progress of tight control, as well as discerning strong responses to continued tight control as an effort to prevent and defeat fanaticism. This kind of investigation is believed to provide a deeper understanding of the social and strict elements in Southeast Asia, so as to help create stronger strategies and projects in creating a comprehensive, calm and benign society.

WRITING METHOD

In this review, the experts used a clearly subjective strategy. In this step the specialist must describe the items, characteristics or group environment that will be written in the story text. The significance recorded as a hard copy of the information and reality collected is as words or images, not numbers. Recorded as a hard copy of a subjective inspection report, contains excerpts of information (facts) revealed in the field to offer assistance on what is introduced in the report. Subjective inspection works with an emphasis on cycles and outcomes that are necessary. (Anggito and Setiawan 2018)

In this approach the creator uses a writing concentration approach. According to Afifuddin in his book, the subjective examination strategy is an exploration method that collects information and data through the help of various materials such as books, papers, magazines, diaries, and several different compositions that are connected to this conversation. exploration. (Afifuddin 2009)

This study is expected to illustrate "facing the difficulties of fanaticism: a strict balance investigation in Indonesia", for this situation the specialist took all the books or diaries, as well as reports to reach a decision regarding the conversation about how to differentiate these elements. what helps and thwarts increasing tight control in Indonesia and what are reasonable ways to advance tight control in an effort to prevent and defeat fanaticism.

So for this situation, various information methods or procedures carried out by scientists for research concentrate on reports, especially collecting notes, books, diaries and other materials arranged in relation to the subject to be discussed. Because this exploration is library research, to obtain the information needed in preparing this article, experts will use information gathering methods found in library research, namely specifically investigating data about strict balance by reading books in the library, diaries. , news, and different notes.(Masganti 2011).

RESULTS AND DISCUSSION

1. Movements of Extremism and Religious Moderation

Muhammad Abed al-Jabiri used the term Islamic fanaticism to describe outrageous Islamic gatherings that typically direct their aggression and defense from "focused" or "moderate" Islamic developments. Radical developments mostly take steps to maintain the power of pure government by riding on strict issues as philosophical issues of their development. Assuming that in the past traditional radical developments were only centered on the level of faith, contemporary fanatical developments have the option to

demonstrate their reality to the level of sharia by providing outrageous protection from demonstrations of psychological oppression. (Nugraha 2016)

Radicalism in its truest sense signifies "the quality or condition of being outrageous" or "supporting drastic actions or viewpoints". Today, the term is mostly used in a political or narrow sense, referring to a philosophy that is considered (by people who use the term or certain people who adhere to it in a social setting) as a long term. passes from the perspective of society as a whole. However, radicalism is also used in monetary talks..(Jalil 2021)

According to Alex P. Schmid, a radical gathering is a group that adheres to outrageous savagery or fanaticism. Radicals will generally be closed, narrow-minded, oppose based on votes, and may use any means, including double-dealing, to achieve their goals. This association is not the same as extremist associations, associations that adhere to revolution or radicalism. (Jalil 2021)

Since ancient times, the mentality of going too far or ghuluw has often occurred in strict learning activities. As a general rule, mentality is divided into two types. First, outrageousness or ghuluw on the part of the belief, for example the ghuluw of Christians with their belief in the Trinity. Their worship of the Prophet Isa As is extraordinary. until then they appointed him as God. The followers of the Shiite Rafidhah considered ghuluw by raising Ali's certification until some of them stated that he was better than Abu Bakr, Umar and Uthman. Some are far more destructive than Rasulullah SAW. Moreover, some Shiites even consider Ali to be the embodiment of Allah. Another model is the ghuluw of the Sufis who consider their heavenly leaders to be considered reliable. It is also an exaggeration to cast doubt on other groups with unclear and questionable premises. Second, an outrageous mentality in strict practice, for example misrepresentation in the matter of praying all night without rest, consistent fasting without sunrise. It also includes views on certain meetings that make things that are not obligatory or sunnah obligatory or sunnah. In some cases it also makes permissible things makruh or haram. Consider themselves holders of truth. Disdain researchers who disagree with them and avoid them. (Afroni 2016).

As we probably know, there are many other disasters that have occurred because of radical developments, such as those related to al-Qaida, the Taliban, ISIS, Boko Haram, Al-Shabbab, etc. Sheik Ali Mohamud Fury as a representative of al-Shabbab once underlined, "We don't think twice about trust; we are unstoppable in pursuit, in brutality against unbelievers. We will do whatever is necessary to protect our Muslim family who is experiencing hostility from the Kenyan state." Recently, we learned about the Maute driven by siblings Omarkhayam and Abdullah Maute in Marawi, Southern Philippines. From within our own country, Indonesia, people will always remember the Bali Bombings (2002, 2005) or the Marriot Bombings (2009), the attacks coordinated with the police, and the destruction of several public places, including places of romance. Not a few victims were killed or injured. Not a few extermination as a result of this. Scornful words and anarchist activities by members of certain mass associations add to the list of extensive pressures on fanaticism. Even if their names are not explicitly mentioned, almost all Indonesians will know about the mass associations mentioned here.(Prakosa 2017)

So from the results that have been carried out by scientists, it is very important to provide strict control in Indonesian culture, where not all Indonesians know the importance of strict balance and there is no training about it. So it is very possible that

radicalism will enter from outside because there is no understanding of a firm balance.

The word control comes from the Latin *moderatei*, and it implies balance (neither excessive nor deficient). The word also contains the meaning of discipline (of the character's qualities and shortcomings). The reference for Big Indonesian Words (KBBI) provides two implications for mastering these words, namely: 1. reducing brutality, and 2. avoiding going too far. Assuming it is said, "individuals exist", this sentence implies that individuals are reasonable, ordinary, and not outrageous (Apriani and Aryani 2022). In English, the word balance is often used in the sense of normal, center, standard or unaligned. In general, control means focusing on balance regarding beliefs, ethics and etiquette, both in considering other people as human beings, and in managing state institutions. In fact, in Arabic, mastery is known as *wasath* or *wasathiyah* which have the same meaning, namely the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (adjusted). (Apriani and Aryani 2022)

In studying and dealing with an issue, moderate Islam seeks to adopt a trade off strategy and be in the middle, in tending to distinctions, both strict and group differences, moderate Islam prioritizes resistance, mutual respect, but still has confidence in the reality of individual beliefs. every religion. moreover, organization, so that all can recognize the choice with calm minds, without engaging in anarchist activities. . .(Akhmadi 2019)

Thus, strict control is a central method amidst religious diversity in Indonesia. Balance is an Indonesian culture that remains closely connected, and generally does not avoid religion and its closest insights. They don't conflict with each other but look for soft settings. While in feeling Islamic ideas are advanced resistance. Be prepared to tolerate each other's differences, do not put each other down and those differences do not prevent us from working together. Believing in the truest religion of Islam does not mean having to constantly criticize other religions, creating a sense of solidarity and brotherhood as was done by the Prophet Muhammad SAW.

2. Factors That Support and Inhibit the Development of Religious Moderation

Indonesia is a republic with a Pancasila philosophy. Through Pancasila, Indonesia is a pluralistic nation with the aim of having two modalities in developing multiculturalism, namely majority rule and neighborly shrewdness. The two remain closely linked in recognizing types of resilience, solidarity, mastery and authority in the public arena. In order to create harmony between tight networks and avoid outrageous understanding that flows among the general public. Even though in general and humanist in the eyes of the majority Muslim community, there are several areas in Indonesia where residents adhere to various beliefs. The truth that occurs and based on existing information, diversity has positive potential as a mosaic in strengthening the life structure of individuals of religion and belief. However, on the other hand, there is the potential for pressure and rifts in solidarity that exist in networks that have different strict and social foundations. (Eka 2016)

Consequently, the idea of strict control must be instilled from the start in various components of society. This is because balance can provide understanding to individuals who have not or have fallen into outrageous ideas that are detrimental to solidarity, religion and social power in the public arena. As a consequence, incidents of inter-religious struggle, meetings and order in view of the election mentality and inter-religious contestation have

triggered disputes and even led to demonstrations of brutality. Furthermore, there was disharmony in the eyes of the public which Agus Akhmadi in his exploration called socialism as liberal Islam and Islamism as conservative Islam. Instead it is called two fundamentalisms, specific to markets and religion. These two fundamentalisms are a consequence of globalization and modernization. Through a strict balance, society can kill and channel outrageous understanding that arises from certain encounters or from the web such as online entertainment.

3. Supporting Factors of Religious Moderation

1) Coordination

(Litiloly 2020) says "Coordination is adjusting and moving the group by making room for reasonable working exercises for each and ensuring that these exercises are carried out with legitimate conformity among actual individuals". Coordination in each plan to be completed is necessary to avoid missed correspondence. Coordination requires good cooperation from all components, both government components and community components. (Indarwati, Sulton, and J.M 2022)

Efforts are being made, to be more specific on how to fortify collaboration, namely by setting goals, differentiating each individual, always talking to each other, setting rules and directing judgment. The efforts of public authorities to make participation with restraint, resistance, peace and comfort are connections, understanding and regarding each other, tolerant conclusions. Collaboration can occur assuming each party knows that they have the same interests. Simultaneously, they have sufficient information and poise to achieve these interests with participation, balance, peace and ease. The efforts made by public authorities are to know their obligations and work and be completely independent and have a high awareness of other people's expectations regarding the order that has been implemented, so that individuals put their trust in authority. (Indarwati, Sulton, and J.M 2022).

a. Pancasila is the basis of the Republic of Indonesia

Pancasila as the basis of the state has rationally been established in its inherent presence in public activities, namely since the state and provinces of Indonesia were not yet established. Pancasila itself is demonstrated to have reality so that it can unite the individuals of the Indonesian nation. The characteristics recorded in Pancasila have their own meaning and importance. Pancasila values must be applied in everyday life, so that individuals can understand everything that they are more likely to understand and have the choice to apply it. It is not only Pancasila values that must be considered, but morals, ethics and character must also be seen and their abilities must be trained. It is believed that every region has the desire and desire to understand the positive side of Pancasila, and understand what its capabilities and position are. Because extraordinary nations come from intelligent people. (Sari and Najicha 2022).

So it is very trustworthy that by strengthening the teaching of Pancasila values in every substance, both in schools, universities and other institutions, we can encourage a firm balanced disposition and not fall into an outrageous mentality.

b. Religious Education and Literacy

Strict training and skills are one of the supporting variables in advancing a strict balance in Indonesia. One of the developments in fanatical development in Indonesia is the absence of strict schools and skills in connection with the importance of strict balance.

Islam requires relatives to maintain any balance. The Qur'an and Hadith as the two main sources of Islam confirm this. Sharia disputes generally approach Muslims to hinder reasonableness, control, adjustment and prohibition of abundance, chaos and are called unreasonable to disturb what. With the ultimate aim of providing treatment to the followers of the Prophet Muhammad SAW so that they do not fall into outrageous behavior. (Afroni 2016).

2) Factors Inhibiting the development of religious moderation

a) Social, political, economic and world problematic aspects

The first repressive elements in recent times are social, political, monetary and world problems. Among the obstacles to strict balance in Indonesia are the ones mentioned above, where we can see that the development of groups that are outrageous and resist strict control are influenced by the perspectives referred to by analysts.

Disappointment with the decaying social and financial conditions of Muslims has many times been the justification behind revolutionary gatherings to take action. The destruction of individual beliefs, the lack of Allah's Shari'a from a legal perspective in most Muslim countries urges them to re-establish it. Also, they show that the destruction of the ummah is more caused by the authority and bad forms of foreign powers in treating the Islamic world. The spread of secularization, the destruction of ethics, the lack of pastoral work in the eyes of the public has made some Muslims isolate themselves and make everything that is subsidiary to outsiders (the West) difficult. (Afroni 2016).

So it can be assumed that bad social problems, unhealthy legislative problems, and a weak economy can influence the strict control restraints in Indonesia. In line with that, there will be many meetings with nuances that the state and its religion don't really care about. So they are against strict control.

b) The strong current of modernization and globalization

Modernization is the development of progress from conventional society to today's culture. Meanwhile, globalization is the journey of foreign communities to become more direct without shifting foreign communities which can be detrimental to the country and the state as well as the existence of a strict social balance. Both are fundamental variables in the hopeless soul of strict balance. Since foreign views and a society that looks so attractive and is considered better gradually dissolves the soul from its strict balance. This is because of the normalization carried out by society today towards foreign thoughts and society which is considered dominant and following developments with the times.. (Eka 2016).

c) Social media use

Increased Data Innovation empowers new media development. New media is an advanced correspondence innovation that is interconnected with each other

in one organization. New media can be used to convey data to beneficiaries. 17 New media can also influence current cultural levels and perspectives. The new media in question is web-based entertainment. (Pratiwi et al. 2021).

As mentioned above, the Correspondence and Informatics Service of the Republic of Indonesia noted that internet users in Indonesia have contacted more than 150 million people with 56% of entries spread throughout the region. This figure is only slightly different from the number of mobile internet users, which amounted to 142.8 million people with an infiltration rate of 53%. As a consequence of the 2018 APJII review, web clients actually have the highest reach on the islands of Java and Sumatra. The largest web client commitments per region are those involved in North Sumatra, West Kalimantan, West Java and South Sulawesi. The largest entry point is in the Bengkulu area at 85%, followed by DKI Jakarta, West Kalimantan, Southeast Sulawesi, Papua and West Nusa Tenggara. (Pratiwi et al. 2021).

Regarding the above, the Ministry of Communication and Information of the Republic of Indonesia noted that internet users in Indonesia reached more than 150 million people with penetration of 56% spread across all regions. This number is only slightly different from the total. (Aini, Aulia, and Zulfahmi 2022).

In connection with this, it can be concluded that the continuous use of web-based entertainment is very effective in increasing strict supervision, with many children currently using virtual entertainment without being shifted first so that a lot of radicalism comes in and thwarts this development. tight balance in Indonesi.

4. An effective solution to promote religious moderation as an effort to prevent and overcome extremism.

1) Nationally minded

In everyday life, general knowledge is very important for Indonesian individuals to develop. The patriot perspective was born when the Indonesian people struggled to free themselves from all forms of imperialism, such as colonialism by the Portuguese, British and Japanese. The value of patriotism is an important value that all citizens must have. The essential positive side of patriotism is manifested in six basic principles and aspects, which consist of: (1) the assumption of human attitudes as animals of Almighty God; (2) love of country and homeland; (3) the majority controls the government or popular influence; (4) aggregate guarantees for a free, liberal and united public life; (5) just and prosperous society; (6) social resilience. For this situation, public knowledge turns into the idea of strict control to determine the extent of public solidarity and honesty through the foundation of the state's belief system. The basis was created through legendary thinking. (Suprianto 2022)

In connection with the strict balance, the age of the country really must have a deep understanding of patriotism. By understanding the historical background of the country's life, individuals can more easily understand the characteristics and strict way of speaking about life which is expected to establish harmony between individuals from various religions. Strengthening public understanding should be seen as a way to bring issues to light and encourage learning. This approach is the answer to preventing the development of radicalism in Indonesia. Stress arises when individuals lose their sense of concern for the country and do not realize the positive side of solidarity. This can lead to strife and strife in

a tight life.

2) Tolerance

Etymologically, resistance comes from the English word resilience, which means resistance. In Arabic, especially al-tassamuh which means toughness, teposehero, and the mentality of never giving up. Meanwhile, verbally, resilience is letting other people do something according to their respective strengths. (Fitriani 2020) (Fitriani 2020) In a strict socio-social order, resilience is an attitude and activity that limits obstacles to various meetings in the general community.

The law of toughness can create harmony and tranquility in religion. As in the climate of state-funded schools that have Muslim, Catholic, Hindu and Buddhist students. This climate will decide to influence close harmony as they give each other a sense of toughness while examining and respecting the love of their friends at school. Resistance also requires self-confidence, especially the way you view yourself and others. A view that elevates yourself and others will create great resilience, while a pessimistic view will create resistance. The presence of resilience is an encouraging picture of resolute individuals who have a transitional nature in strict socialization. (Suprianto 2022) Resilience is an attitude of paying attention to each other and not forcing one's will. People who see themselves as higher, better, and often push the enemy of resilience.

So it tends to be argued that in order to carry out tight control in Indonesia, there must be lessons about toughness between tight networks, so that this disposition of resistance will prevent the emergence of fanatical associations in the public arena. With the aim of causing divisions between tight networks in Indonesia.

3) Not extreme in religion

Figures of brutality in religion fuel social divisions between tight networks. These divisions give rise to quarrels and even disputes that happen to everyone at any time. However, how do we move away from this strict savagery so that it does not happen to strict individuals. Strict control prohibited any strict local area from choosing the middle path in responding to the understanding of the strict pioneers who were seen as cruel in encouraging studies in each religion. This work must be implemented in every constitutional region so that it does not lead to right-leftism in each religion. A fanatic perspective in religion can be called Ghuluw. The cause of the outrageous mentality in religion is due to the lack of understanding of religion because it is done only by reading relevant strict texts without changing and checking the perspectives of researchers and the points of view of different researchers. Strengthened by their excessive mentality towards their orders so tolerating reality from others is difficult. This can naturally be involved by conservative figures to guarantee a reality in religion. (Suprianto 2022)

Islam requires relatives to maintain balance in all things. The Qur'an and Hadith as the two main sources of Islam confirm this. The contention of the Shari'a generally approaches Muslims to deny what is simple, moderate, adjusted and misinterpreted and discourages the excessive, troublesome and oppressive things that are called outrageous. With the ultimate aim of providing treatment to the followers of the Prophet Muhammad SAW so that they do not fall into outrageous behavior (Afroni 2016).

Too much religion is also not good, this is because it can give rise to an outrageous

mentality towards strict individuals, as the author has written before. The religion suggests we criticize moderates on an issue so as not to cause divisions among tight networks.

Moreover, currently many individuals are too obsessive in religion without being answered by true knowledge. This is in line with Afroni's explanation that Ghuluw often arises from someone who is too enthusiastic about practicing strict lessons but needs information. He concentrated on Islamic studies to some extent. Haven't concentrated completely on the Koran and Hadith but immediately closed something valid considering the information that was ignored. Lay out the rules directly from the text with a rigid strategy for understanding the text. Not understanding the purpose of the Shari'a, understanding it exactly, not caring about the setting of the text, the human condition and developments over time. The Ghuluw group often follows mutasyabihat texts and cannot think twice about some disputes, supported by their excessive mentality towards their group so that tolerating the truth from others is difficult. (Afroni 2016).

CONCLUSION

Religious moderation is a moderate view or attitude of trying to take a neutral or middle position regarding diversity of beliefs. With religious moderation, religious balance will be created. In Indonesia itself, there has actually been a concept of moderation for a long time, because in essence Indonesia is a country that has different religions, races, ethnicities and various cultures. So with so many ethnic religions and ethnic groups, there is no such thing as conflict. It can even cause extreme movements.

Extremist groups are groups that adhere to extreme violence or extremism. Extremists tend to be closed-minded, intolerant, anti-democratic, and can use any means, including fraud, to achieve their goals. This group is different from radical groups, groups that adhere to radicalism or radicalism.

Therefore, it is necessary to instill a movement for religious moderation so that social inequality does not occur between religious communities. To find a solution to religious moderation, we need to know the inhibiting and supporting factors for the implementation of religious moderation in Indonesia. Among the inhibiting factors are social, political, economic and world problematic aspects. The strong current of modernization and globalization, as well as the use of social media. Among the supporting factors are coordination between substances, the basic Pancasila of the Republic of Indonesia, education and religious literacy. From several factors that have been mentioned, the researchers produced a solution for the development of moderation in Indonesia to make it more effective, including instilling national insight, mutual tolerance, and not being extreme in religion.

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