THE CONCEPT OF A NEW PATH OF RELIGIOUS MODERATION ACCORDING TO HAEDAR NASHIR

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Abstrak

Artikel ini membahas konsep jalan baru moderasi beragama yang dikembangkan oleh Haedar Nashir, seorang pemikir Muslim kontemporer. Haedar Nashir menekankan bahwa moderasi beragama harus berlandaskan pada nilai-nilai universal Islam yang inklusif, humanis, dan adaptif terhadap perubahan zaman. Konsep ini dirancang untuk menjawab tantangan radikalisme, intoleransi, dan sekularisme yang kerap menjadi hambatan dalam menciptakan harmoni sosial. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis, mengacu pada karya-karya Haedar Nashir serta kajian literatur terkait moderasi beragama. Hasil penelitian menunjukkan bahwa moderasi beragama menurut Haedar Nashir tidak hanya berfungsi sebagai strategi teologis, tetapi juga sebagai pendekatan praktis untuk membangun kehidupan beragama yang harmonis dan produktif. Konsep ini melibatkan tiga pilar utama: penguatan nilai keislaman yang rahmatan lil 'alamin, integrasi budaya lokal dengan nilai-nilai Islam, dan partisipasi aktif umat dalam membangun peradaban. Dengan pendekatan ini, moderasi beragama dapat menjadi solusi efektif dalam menciptakan tatanan masyarakat yang damai, inklusif, dan berkeadilan. Implikasi penelitian ini adalah untuk memperkaya kajian tentang moderasi beragama dalam perspektif Haedar Nashir, yang menekankan pentingnya menjadikan moderasi sebagai state of mind bagi bangsa Indonesia. Kemudian Menambah referensi bagi akademisi dalam memahami konsep Islam Wasathiyah yang diterapkan dalam kehidupan beragama dan berbangsa.

Kata Kunci: Moderasi Beragama, Harmoni Sosial, Inklusivitas, Rahmatan lil 'alamin.

Abstract

This article discusses the concept of a new path of religious moderation developed by Haedar Nashir, a contemporary Muslim thinker. Haedar Nashir emphasized that religious moderation must be based on the universal values of Islam that are inclusive, humanist, and adaptive to the changing times. This concept is designed to answer the challenges of radicalism, intolerance, and secularism which are often obstacles in creating social harmony. This research uses a qualitative approach with a descriptive-analytical method, referring to the works of Haedar Nashir and a literature review related to religious moderation. The results of the study show that religious moderation according to Haedar Nashir not only serves as a theological strategy, but also as a practical approach to build a harmonious and productive religious life. This concept involves three main pillars: the strengthening of Islamic values that are rahmatan lil 'alamin, the integration of local culture with Islamic values, and the active participation of the ummah in building civilization. With this approach, religious moderation can be an effective solution in creating a peaceful, inclusive, and just social order. The implication of this research is to enrich the study of religious moderation from the perspective of Haedar Nashir, who emphasizes the importance of making moderation a state of mind for the Indonesian nation. Then add references for academics in understanding the concept of Wasathiyah Islam applied in religious and national life.

Keywords: Religious Moderation, Social Harmony, Inclusivity, Rahmatan lil 'alamin.

Introduction

Religious moderation has become one of the important issues in contemporary Islamic discourse, especially in the face of the challenges of radicalism, intolerance, and secularism. This concept serves not only as a theological approach but also as a social strategy to create harmony in a multicultural society. Haedar Nashir, one of the leading Muslim thinkers, offered the concept of a 'new path' of religious moderation based on Islamic values that are rahmatan lil 'alamin. This thinking emphasizes the importance of inclusivity, adaptability to the local context, and strengthening the role of religion in building a just civilization.[1]

In the midst of the dynamics of globalization that brings the hegemony of foreign cultures, Islam is often faced with the challenge of maintaining its identity. Haedar Nashir emphasized that religious moderation must be able to bridge differences without losing the essence of Islamic values. In his view, religious moderation is not a compromise on religious principles, but an effort to make religion a solution to conflicts and tensions in society.[2]

Through this approach, religious moderation has the potential to be an important instrument in preventing radicalism and intolerance. Haedar Nashir also highlighted the important role of Muslims in creating a peaceful social order through the integration of Islamic values with local culture. This concept offers a fresh perspective on understanding religious moderation, while also providing practical guidance for making it happen in everyday life.

This research aims to explore the concept of a 'new path' of religious moderation according to Haedar Nashir, identify the challenges faced in its implementation, and analyze its impact on religious and social life. Thus, this research not only provides theoretical insights but also practical contributions in developing religious moderation in the modern era.

Research Methods

This research uses a qualitative approach with a descriptive-analytical method. This approach was chosen to deeply understand Haedar Nashir's ideas related to religious moderation, both in terms of theory and practice. The data sources used in this study include literature reviews, such as books, journal articles, and relevant documents.

Qualitative research aims to explore the concept in depth through an interpretive analysis of Haedar Nashir's thought. This approach focuses on the study of texts that contain ideas of religious moderation and its implications for social life.[3] The descriptive method is used to describe Haedar Nashir's views on religious moderation, while the analysis is carried out to evaluate and interpret the relevance of the thought to socio-religious challenges in the contemporary era.[4]

The data sources used include books and journal articles that contain direct explanations of the concept of religious moderation. Data collection techniques are collected through library *research*, which involves identifying and reviewing relevant documents. This technique allows researchers to gain a thorough understanding of Haedar Nashir's thought.

Data analysis was carried out using an interactive model, which included the stages of data reduction, data presentation, and conclusion drawn. This approach assists researchers in identifying key themes and constructing arguments based on research findings.

Discussion

Haedar Nashir's Concept of Religious Moderation

According to Haedar Nashir, the concept of religious moderation is a religious approach that emphasizes a balance between textual and contextual understanding in practicing Islamic teachings. Religious moderation is not intended as a compromise on religious principles, but as an effort to maintain harmony in multicultural religious life. Haedar Nashir defines religious moderation as a religious practice that promotes the values of justice, tolerance, and peace.[5]

The basis of this religious moderation thought is rooted in the Islamic teachings which are *rahmatan lil 'alamin* (mercy for all nature). Haedar Nashir emphasized that moderation should be a middle ground between extremism and liberalism, both of which can undermine social harmony. According to him, the principle of religious moderation also includes respect for the diversity of cultures, religions, and views of life, so that Muslims are able to adapt without losing their identity.

The principles of religious moderation are as follows: [6]

1. Keseimbangan (Tawazun)

    This principle emphasizes the importance of maintaining a balance between rights and obligations, the world and the hereafter, as well as the spiritual and material aspects. According to Haedar Nashir, religious moderation avoids an extreme approach that focuses too much on one aspect of life.

2. Justice (Fair)

    Justice is at the heart of religious moderation. Haedar Nashir emphasized that moderation must create justice for all parties, both in social, economic, and political life.

3. Tolerance (Tasammuh)

    Religious moderation encourages people to respect each other's differences and create harmony in a multicultural society. This principle is relevant in facing global challenges such as intolerance and religious conflicts.

4. Humanity (Insaniyah)

Religious moderation must be oriented towards human values, with the aim of building a peaceful and meaningful life for all humanity.

Challenges in the Implementation of Religious Moderation in the Contemporary Era

Social harmony is an ideal condition that is desired in society, especially in the midst of cultural, religious, and ethnic diversity. However, some issues such as radicalism, intolerance, and secularism are often the main obstacles to creating such harmony. These issues affect relationships between individuals and groups, and create conflicts that can threaten social stability.

1. Radicalism

Radicalism is one of the biggest challenges in creating social harmony. Radicalism often arises due to a narrow and exclusive understanding of religion, resulting in an anti-dialogue attitude and a tendency to impose will on other groups. For example, radical groups often use religious issues to divide society and reject the existence of those with different views.[7]

Radicalism not only has an impact on social relations, but it also worsens the image of religion itself. In this case, religious moderation is an important solution to ward off radical ideologies. Haedar Nashir emphasized the need to strengthen the values of inclusivity in religious teachings to overcome radicalism.

2. Intolerance

Intolerance is another obstacle in creating social harmony. Intolerance occurs when a certain group cannot accept the existence or views of other groups that are different, either in terms of religion, culture, or ideology. This phenomenon is often exacerbated by the use of social media that facilitates the spread of hate speech and misinformation.[7]

Intolerance has a wide range of impacts, ranging from horizontal conflicts to social disintegration. Therefore, an educational approach based on the values of tolerance is needed to instill an attitude of mutual respect from an early age. In this context, the Independent Curriculum in Indonesia is one of the initiatives to integrate tolerance education in learning.

3. Secularism

Secularism can also be a challenge in creating social harmony, especially when secularism is understood to the extreme as an absolute separation between religion and public life.[8] This understanding often provokes resistance from religious groups who feel marginalized in public policymaking.

Haedar Nashir emphasized the need for dialogue between religion and secularism to create balance in social life. Religion must still have room to make a positive contribution to building moral and ethical values in society, without having to override the principles of pluralism.

Practical Approaches to Religious Moderation in Society

Haedar Nashir offers a number of practical approaches to realize religious moderation in society. This approach is oriented towards the creation of social harmony by reinforcing universal values in religion that include tolerance, interreligious dialogue, and respect for diversity. These approaches aim to make religious moderation a solution to social challenges such as radicalism, intolerance, and conflict. The approach can be done as follows:

1. Religious Education and Literacy

Haedar Nashir emphasized the importance of education as the main means to build religious moderation. Moderate religious education must be taught from an early age to instill the values of tolerance, inclusivity, and justice. A curriculum based on religious moderation also needs to be prepared to accommodate the cultural and religious diversity in society.[9]

In addition, religious literacy based on universal values must be strengthened through a critical study of religious texts. In this context, strengthening formal and informal education is key to preventing the development of extremist ideologies in society.

2. Integration of Islamic Values with Local Culture

Haedar Nashir emphasized the importance of integrating Islamic values with local culture to create a harmonious social life. According to him, Islam as a universal religion must be able to interact with the local culture without losing the essence of its teachings. In the Indonesian context, Islam has long coexisted with local cultures such as the tradition of mutual cooperation, deliberation, and other customs.

This strategy is carried out with a cultural approach, namely promoting Islamic teachings that are in accordance with local values to strengthen brotherhood between citizens. For example, the tradition of the Prophet's Birthday and village recitation can be a means of da'wah that strengthens social relationships.

3. Interreligious Dialogue and Cooperation

Interreligious dialogue is a strategic step to build mutual understanding among different religious groups. Haedar Nashir believes that dialogue is not only about finding common ground, but also building mutual respect and a deep understanding of differences in beliefs.

Interfaith cooperation in social activities, such as disaster management or poverty alleviation, is also a tangible manifestation of religious moderation. This approach aims to show that religion can be a solution to social problems, not a source of conflict.

4. Strengthening the Role of Social and Religious Institutions

Social and religious institutions have an important role in implementing religious moderation. Haedar Nashir encouraged religious organizations to take a proactive role in providing religious moderation education to the community.

For example, Muhammadiyah as an organization led by Haedar Nashir has actively promoted the values of religious moderation through various social, educational, and health programs. Thus, these institutions are catalysts in creating harmony in the midst of the diversity of society.

Conclusion

Haedar Nashir offers the concept of a 'new path' of religious moderation that integrates Islamic values with a humanist, inclusive, and social-reality-based approach. In his view, religious moderation not only means being in the middle doctrinally, but also serves as a constructive effort in creating harmony in the midst of a plurality of society. Haedar Nashir highlighted the various challenges faced in implementing religious moderation in the contemporary era, including radicalism, intolerance, and secularism. These three things cause disharmony in society. The practical approach of religious moderation aims to create harmony in the midst of diversity by emphasizing the values of inclusivity, tolerance, and balance. This is done by offering concrete strategies to make religious moderation a principle of life in society

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