



ACTUALIZATION OF RELIGIOUS MODERATION IN THE SOUTHEAST ASIA REGION FROM AZYUMARDI AZRA'S PERSPECTIVE

Izza Safitri¹,

¹State Islamic University of Sunan Ampel Surabaya

e-mail: zaaizza3812@gmail.com

Abstract

Postcolonial countries in Southeast Asia have strong roots in their civilization and cultural history. Its strength lies not in the purity of its identity, but in its ability to combine various waves of civilization and culture, making it a cosmopolitan area. These characteristics are the basis for analyzing the ability of postcolonial countries to adapt to religion, especially the strengthening of Islamism during the formation of nation-states. This study emphasizes that moderation in religious harmony must be carried out to create harmony between religious communities or between religions. To respond to the very diverse religious landscape in the Southeast Asia region, we must foster harmony and peace in the practice of religious life by prioritizing religious moderation, respecting diversity, and avoiding radicalism such as intolerance and extremism. make. This research aims to discuss the concept of Wasatiya Islam Ajmardi Azra as a method of religious moderation in the Southeast Asia region. This research uses a qualitative approach with analytical descriptive techniques. Regarding data, because this research is library research, we used books that are directly related to this research as data. The findings and discussion of this research seek to explore the concept of Ajmardi Azra Wasatiya Islam as a method of religious moderation in the Southeast Asia region. This study shows that the idea of Wasatiya Islam Ajmardi Azra as a method of religious moderation embodies the value of moderation in the Koran, achieves peace and contributes to a civilized and progressive civilization, I conclude that. This research aims to discuss the concept of Wasatiya Islam Ajmardi Azra as a method of religious moderation in the Southeast Asia region. This research uses a qualitative approach with analytical descriptive techniques. Regarding data, because this research is library research, we used books that are directly related to this research as data. The findings and discussion of this research seek to explore the concept of Ajmardi Azra Wasatiya Islam as a method of religious moderation in the Southeast Asia region. This study shows that the idea of Wasatiya Islam Ajmardi Azra as a method of religious moderation embodies the value of moderation in the Koran, achieves peace and contributes to a civilized and progressive civilization, I conclude that. This research aims to discuss the concept of Wasatiya Islam Ajmardi Azra as a method of religious moderation in the Southeast Asia region. This research uses a qualitative approach with analytical descriptive techniques. Regarding data, because this research is library research, we used books that are directly related to this research as data. The findings and discussion of this research seek to explore the concept of Ajmardi Azra Wasatiya Islam as a method of religious moderation in the Southeast Asia region. This study shows that the idea of Wasatiya Islam Ajmardi Azra as a method of religious moderation embodies the value of moderation in the Koran, achieves peace and contributes to a civilized and progressive civilization, I conclude that.

Keywords: Religious Moderation, Southeast Asia Region, Azyumardi Azra.

Abstract

Postcolonial countries in Southeast Asia have strong roots in their civilization and cultural history. Its strength lies not in the purity of its identity, but in its ability to combine various waves of civilization and culture, making it a cosmopolitan area. These characteristics are the basis for analyzing the ability of postcolonial countries to adapt to religion, especially the strengthening of Islamism during the formation of nation-states. This study emphasizes that moderation in religious harmony must be carried out to create harmony between religious communities or between religions. To respond to the very diverse religious landscape in the Southeast Asia region, we must foster harmony and peace in the practice of religious life by prioritizing religious moderation, respecting diversity, and avoiding radicalism such as intolerance and extremism. This research aims to discuss the concept of Wasatiya Islam Ajmardi Azra as a method of religious moderation in the Southeast Asia region. This research uses a qualitative approach with analytical descriptive techniques. Regarding data, because this research is library research, we used books that are directly related to this research as data. The findings and discussion of this research seek to explore the concept of Ajmardi Azra Wasatiya Islam as a method of religious moderation in the Southeast Asia region. This study shows that the idea of Wasatiya Islam Ajmardi Azra as a method of religious moderation embodies the value of moderation in the Al-Quran, achieves peace and contributes to a civilized and progressive civilization.

Keywords: Religious Moderation, Islam, Southeast Asia, Azyumardi Azra

INTRODUCTION

Southeast Asia is a region that stretches from the Andaman Gulf to the east, covering the entire Indochina region, and to the south, covering the entire archipelago except Papua New Guinea. This region is also known as a fertile place for the development of the Islamic religion, which is different from Middle Eastern Islam or Arab Islam, especially in Indonesia, Malaysia and Brunei Darussalam which are still related to the Malay tribe. Even though it claims to be an allied country, in fact this region is struggling with quite complex Islamic problems, each of which has its own uniqueness. The Islamic situation on the Indochinese Peninsula, which includes Vietnam, Burma, Thailand, Cambodia and Laos, is very worrying. Under the pressure of socialist-communist state ideology, the dominance of Buddhism and the pressure of Chinese influence, Meanwhile in the countries of the Malay race; In Indonesia, Malaysia and Brunei Darussalam, Islam, the majority religion, strives for "political identity". The democratic environment that supports the emergence of various ideologies seems to be a field for competition for influence between groups to establish their dominance, especially between different Islamic groups. Considering the complexity of this problem, the ASEAN Halaqah Ulama (HUA) II meeting held in Jakarta on 17 - 19 October 2017 raised a more strategic issue, namely how to strengthen the competitiveness of Muslims and can formulate Wasatiyah Islam or moderation. Islam

as a shared identity, especially to ward off the threat of radicalism-fundamentalism strives for "political identity". The democratic environment that supports the emergence of various ideologies seems to be a field for competition for influence between groups to establish their dominance, especially between different Islamic groups. Considering the complexity of this problem, the ASEAN Halaqah Ulama (HUA) II meeting held in Jakarta on 17 - 19 October 2017 raised a more strategic issue, namely how to strengthen the competitiveness of Muslims and can formulate Wasatiyah Islam or moderation. Islam as a shared identity, especially to ward off the threat of radicalism-fundamentalism strives for "political identity". The democratic environment that supports the emergence of various ideologies seems to be a field for competition for influence between groups to establish their dominance, especially between different Islamic groups. Considering the complexity of this problem, the ASEAN Halaqah Ulama (HUA) II meeting held in Jakarta on 17 - 19 October 2017 raised a more strategic issue, namely how to strengthen the competitiveness of Muslims and can formulate Wasatiyah Islam or moderation. Islam as a shared identity, especially to ward off the threat of radicalism-fundamentalism Considering the complexity of this problem, the ASEAN Halaqah Ulama (HUA) II meeting held in Jakarta on 17 - 19 October 2017 raised a more strategic issue, namely how to strengthen the competitiveness of Muslims and can formulate Wasatiyah Islam or moderation. Islam as a shared identity, especially to ward off the threat of radicalism-fundamentalism Considering the complexity of this problem, the ASEAN Halaqah Ulama (HUA) II meeting held in Jakarta on 17 - 19 October 2017 raised a more strategic issue, namely how to strengthen the competitiveness of Muslims and can formulate Wasatiyah Islam or moderation. Islam as a shared identity, especially to ward off the threat of radicalism-fundamentalism[1]

In Islam there is only one religious reference, namely the Koran and Hadith, but the phenomenon shows that Islam has many faces. There are various Islamic groups, some of which have their own characteristics in carrying out and carrying out their worship. It seems that these differences have become commonplace, Sunatullah, even a blessing. Quraish Shihab noted: "Diversity in life is a necessity that Allah desires. This includes differences and diversity of opinion in the scientific field, including the diversity of human reactions regarding the truth of the holy scriptures, interpretation of their contents and forms of practice. a"[2].

The term wasat (the root word wasatiyah) is translated into Indonesian as "moderate". The Big Indonesian Dictionary (KBBI) formulates the meaning of "moderate" at two levels, namely; Moderation comes from the word moderate. Moderate Moderate is an adjective that comes from the word moderate and does not mean excessive, moderate or moderate. In the Qur'an, the term wasathan is mentioned in surah al-Baqarah [2] verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Meaning: "And so (also) We have made you (Muslims), a middle class community so that you can be witnesses to human (deeds) and so that the Messenger (Muhammad) is a witness to your (deeds)."

Later, this word was adopted in Indonesian as "moderation", which in the Big Indonesian Dictionary (KBBI) is defined as "reducing violence" or "avoiding extreme actions". The Indonesian Dictionary explains the word moderation. The word moderation comes from the Latin *moderatio* which means moderation (neither excessive nor deficient). Therefore, if the word moderation is combined with the word religion, it becomes religious moderation. This term is intended to describe attitudes aimed at reducing violence or avoiding extreme actions in the practice of religion. Indonesia is a democratic country, so there are many different ways of thinking.[3]

Religious tolerance is tolerance that includes questions regarding people's beliefs regarding the beliefs or divinities they believe in. Every person should be given the freedom to profess and profess the religion of his choice (belief) and be given respect in implementing the teachings he professes or professes.a[4].Tolerance is the fruit or result of close social interaction in society. In religious social life, people cannot deny the existence of interactions, both with their own groups and with other groups who sometimes have different religions or beliefs. Against this background, religious communities must strive to achieve peace between religious communities within a framework of tolerance so that social stability or ideological tensions do not arise between religious communities.[5].

The "Wasathiyah" school of Islamic thought has become something new and phenomenal in global Islamic narrative and thought because it was initiated by a 21st century Mujtahid, namely the noble Professor Doctor Yusuf Al-Qaradawi, a great Al-Imam. refreshed and reintroduced. Egyptian-born Qatari cleric, graduate of Egypt's world-renowned Al-Azhar university. His works, whether in the form of books, academic articles, lectures or his work in the Islamic Da'wah movement throughout the world, are all based on the concept of moderate Islam or Wasathiyatulislam, namely the world's Ulama and Muslims. The International Islamic Community accepted it well and made it a new concept of thought as an implementation of Islamic principles, namely Rahmatam Lilalamiin[6]. Allah SWT. Says in surah al-Anbiya [21] verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: And We did not send you (Muhammad) but to (be) a mercy to all the worlds.

This gives rise to the desire of Muslims who yearn for a peaceful form of Islam and begins to realize that division, conflict and war are actions that originate from radicalism and are certainly not permitted in sharia.[7].When explaining religious moderation, Azyumardi Azra often uses the term Wasathiyah Islam. According to him, the Islamic Wasathiyah tradition in Indonesia emerged through a long historical

process. Starting with a process of Islamization without war carried out by the Ulama in an inclusive, accommodating and acculturating style towards local culture. However, this initially triggered symptoms of syncretism with local religious beliefs and practices. Until then, the wave of Islamic renewal continues, bringing with it ideas whose main aim is to make Indonesian Muslims more adaptable and closer to Islamic orthodoxy, both in practice and thought.[8]. Therefore, it is very interesting to study Azyumardi Azra's thoughts, which have distinctive nuances that are different from the thoughts of other thinkers. Therefore, this research will examine how Azyumardi Azra's version of religious moderation is actualized in Southeast Asia.

METHOD

This article uses library research methods, namely. The research stages carried out initially consisted of collecting relevant reading material. These materials are then read, studied, recorded and then used as best as possible. After completing the stages, the data was analyzed through content analysis to draw conclusions about the actualization of religious moderation from Azyumardi Azra's perspective in the Southeast Asia region. The main problem in this research is considering Azyumardi Azra's perspective regarding religious moderation as a renewal of religious moderation in Southeast Asia. The formulation of the problem in this research is Azyumardi Azra's view of religious moderation as an embodiment of religious moderation in the Southeast Asia region. It is hoped that the results of this research will provide useful implications both theoretically and practically. Theoretically, this research is expected to contribute to enriching Islamic scientific knowledge regarding the realization of religious moderation from Azyumardi Azra's perspective in the Southeast Asia region. Practically, it is hoped that this research can become a reference for implementing religious moderation in Southeast Asian countries and even the world.

RESULTS AND DISCUSSION

Wasathiyah is a commendable state that protects a person from the tendencies of two extreme attitudes; Excessive body posture (ifrâth) and muqashshir attitude which reduces something that is limited by Allah SWT. The wasathiyah nature of Muslims is a gift given specifically by Allah SWT. If you consistently follow the teachings of Allah SWT, you will become the best and chosen people. This characteristic is what makes Muslims a moderate people; moderate on all issues, both religious and social issues in the world[9]. WASathiyah is an Islamic teaching that orders its followers to be fair, balanced, beneficial and proportional, or often called "moderate" in all areas of life. Wasathiyah or moderation has now become an Islamic discourse and a discourse that is believed to make Muslims superior, fair and relevant in facing modern civilization in the era of globalization and the industrial, information and communication revolution. Washington was previously contaminated by impurity of thought, mixed with heretical teachings, influenced by divisions in society, whipped by the opinions of Islamic schools and sects and colored by foreign ideologies. I introduced the concept of

Washathiyah Islamic thought or Islamic moderation more than half a century ago, where I clearly stated this in the introduction to my book entitled *Al-Halal wal Haram fi Al-Islam* (Halal and Haram in Islam) which was published in 1960.”[10].

Through this article, the author assumes that postcolonial countries in Southeast Asia have strong roots in the history of civilization and culture. Its strength lies not in the purity of its identity, but in its ability to hybridize against the waves of civilization and culture, which makes it part of globalization. The ability to hybridize is the ability to mingle and intersect among the world's great civilizations which form cosmopolitan characteristics. This characteristic will be used as a basis for looking at the ability of postcolonial countries in Southeast Asia to accommodate religion, especially the strengthening of Islamism throughout the history of the formation of nation-states.

This article places the experience of moderating the threat of disintegration in Southeast Asian countries in this accommodation capacity. The question to be answered is how can Southeast Asian countries moderate the threat of disintegration associated with the strengthening of Islamism? This question may not be easy to answer, not only because it requires a more thorough investigation on a broad Southeast Asian scale, but also because there are dynamics that need to be considered carefully.

Through a literature review, at least three threats of disintegration related to Islamism are known, namely the push for regional autonomy that occurred in Thailand and the Philippines; demands of an Islamic state in Indonesia; and the Jemaah Islamiyah caliphate which includes Thailand, Malaysia, Singapore, Indonesia, Brunei Darussalam and the Philippines. The three threats of disintegration have been more or less reviewed by ASEA researchersN[11]Andin area Southeast Asia[12]

In general, they consider Southeast Asian and ASEAN countries to be fragile in facing the threat of disintegration. However, this review ignores the experiences of states and civil society that have demonstrated the ability to mitigate these three threats of disintegration and, based on initial observations, has limitations that most likely include weaknesses and deficiencies in considering the capabilities of postcolonial states from the Southeast . Asia.to reduce tendencies towards Islamism.

In the history of Islamic culture in Southeast Asia, there are four theories regarding the spread of Islam. These four theories have differences, especially in terms of their origins and spread. Apart from that, differences can also be seen in the period when Islam entered Southeast Asia. The general opinion is that the arrival of Islam in Southeast Asia occurred in the 13th century AD, but there are also those who state that the arrival of Islam occurred in the 7th century AD. The second opinion is based on a tombstone from the Barus tomb on the west coast of North Sumatra which bears the name Hamzah Fansuri[13].

If this view is correct, then the spread of Islam in Southeast Asia, at least in Baruz, is not far from the time of the Friends and Tabiin. However, this opinion is not included in the map of the spread of Islam in Southeast Asia. Despite these differences of opinion, the sixth century period, particularly between the 7th and 13th centuries, has been under-researched in terms of Islamic findings.

The four theories of the spread of Islam that are widely known are the Indian theory, the Arab (Mecca) theory, the Arab-Persian theory, and the Chinese or Indo theory. China[14]. From an Islamist point of view, the moderate character of Islam in Southeast Asia cannot be separated from two factors; First, in his monograph "Islam in Southeast Asia," Muttaqin introduced Gujarati theory, Meccan theory, Persian theory, and Chinese theory. These four theories firmly point to the area of origin of Islam which spread across Southeast Asia, transit to Southeast Asia and the area where Islam spread in general. Among them are J. Pijnapel who proposed the Gujarat theory in the 19th century, Hamka who proposed the Mecca theory in 1958, Hoesein Djajadiningrat who proposed the Persian theory, and Persian merchants who were related to this theory as the China theory.[15].

Meanwhile, Islam that reached Southeast Asia can be divided into Islamic Fiqh and Islamic Sufism based on the teachings conveyed by its propagators. The characteristics of both can be traced through the existence of Wetu Telu Islam which represents the influence of Sufism, and Wetu Limo Islam as the heir of Islamic jurisprudence. So far both grow side by side in Lombok, West Nusa Tenggara. A similar thing also happened to the existence of Kejawen Islam, Darmogandul Islam, Samin Islam and other Islamic fragments in the Java region when these groups adhered to ritual practices that were different from mainstream Islam. Second, the process of "Islamization" in the region which emphasizes the assimilation method. This transforms Islam into a new face with a sync pattern[16]. Abdurrahman Mas'ud emphasizes this process by giving an example of the Walisongo approach in the 15th and 16th centuries in Islamic preaching, especially on J Island[17]. In the Philippines, a former Islamic sultanate under a Catholic state still challenges sovereignty. Meanwhile, Islam shows resistance to assimilation in Thailand, where religious differences have become the political basis of the separatist movement in Pattani.

The view that Southeast Asian Islam has deviated from its original sources was refuted by Mark Woodward who stated that based on in-depth analysis, the Islamic teachings that developed in this region had their roots in Middle Eastern Islam. The Javanese Islamic doctrine of Talimosodo, Selamatetan and Grebeg amulets can be traced in various Islamic Sufism teachings. Even though the external appearance of some religious rituals is different, the substance of Islamic teachings in Southeast Asia (especially Java) is actually no different from its Arab Islamic roots. Apart from that, these external differences arise as a result of Islam's expansion strategy in the region which according to Ira Lapidus has the following characteristics. as follows: (1) Emphasis on the role of merchants who founded colonies in various regions of Southeast Asia and then married other people to local rulers. This marriage can be seen as a strategy to accommodate Hindu-Javanese traders. (2) The role of Islamic missionaries from Gujarat, Bengal and Arabia, which were dominated by propagators of Sufi teachings. Although their role was initially limited to teaching and spreading Islam, as they developed they took on a political role to facilitate the spread of Islam from the palace to the interior of the country. (3) Islamic preachers in their sermons emphasize the substance of religion which is related to social life, including

government. The implications lie in the gradual incorporation of Islamic ideology as a measure of individual piety, social solidarity of agricultural and commercial communities,[18].

From an optimistic perspective, the syncretic pattern of Islam in Southeast Asia offers great hope for the development of a democratic and non-radical model of moderate Islam. However, Islam in this region faces further challenges that are not easy. Ideological competition between Indonesia and Malaysia, the struggle for recognition and freedom from oppression in the Philippines and the Indochinese Peninsula, as well as efforts to reach Timor-Leste are the current problems that Islam Wasathiyah must respond to. The real picture of various countries presented below provides sufficient clarity on this issue.

The Qur'an was revealed by Allah SWT as a guide for humans. As is known, the main function of the holy book in any religion and belief is as a guide for its followers. Likewise, the Koran is a guide for Muslims. However, the Koran states that the Koran is a guide not only for Muslims but also for humanity as a whole. The entire mission of the Koran cannot be separated from the entire mission of the Prophet Muhammad SAW who was sent to all mankind age[19]. This is confirmed by Allah SWT in several of His words, including:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"And We (Allah) did not send you (Muhammad), but to all mankind as bearers of good news and as warners, but most people do not know. (QS Saba: 28).

Islam is a universal religion, this is confirmed by the presence of the Prophet Muhammad SAW. who was sent by Allah as a prophet of the universe, namely. H. rahmatan lil alamin (grace for all of nature, not only for certain groups or communities and not only for believers, even those who reject the presence of the Prophet are still part of those who receive protection from the Prophet).

Peaceful Islam is not only experienced by Muslims, but non-Muslim communities living in Islamic areas can also enjoy it because Islam is a religion that gives grace to everyone on earth or is known as Rahmatan Lil'alamin[20].When explaining religious moderation, Azyumardi Azra often uses the term Wasathiyah Islam. According to him, the Islamic Wasathiyah tradition in Indonesia emerged through a long historical process. Starting with a process of Islamization without war carried out by the Ulama in an inclusive, accommodating and acculturating style towards local culture. However, this initially triggered symptoms of syncretism with local religious beliefs and practices. Until then, the wave of Islamic renewal continued, bringing with it ideas whose main aim was to make Indonesian Muslims more adaptable and closer to Islamic orthodoxy, both in practice and in practice.thought[21].

According to Azyumardi Azra, Wasathiyah Islam is the language of the Koran which leads to moderation and represents Indonesia's Islamic identity. The moderation of Indonesian Islam can be seen from the attitudes of its Muslims, namely Tawasuth

(moderate attitude), Tawazun (balanced), Ta'adul (reasonable) and Tasamuh (tolerant). The opposite of wasathiyah is tatharruf (extremism), namely behavior that is considered to exceed the limits of the provisions of the Shari'a, deviates from the values of moderation and is contrary to the opinion of the majority of society (Ra'y al-jama'ah) and acts that are excessive and strange if included in general Muslim practice. Wasathiyah's attitude will lead Muslims to be inclusive, accommodating and tolerant towards followers of other religions. other[22] This is very important considering that Indonesia is a diverse, diverse country and full of differences. Without a wasathiyah attitude, Indonesia would certainly be full of divisions and disputes which could ultimately destroy the order of life. What is no less important, the religious moderation implemented by Islam through Wasathiyah will encourage Muslims to love peace and stay away from Takfirism (an ideology that easily turns other people into infidels), which will ultimately change the order of national and state life. Azra also touched on the issue of religious moderation in relation to politics. According to him, through Wasathiyah, Indonesian Muslims will be able to accept four basic things in the state order. These four things are the Unitary State of the Republic of Indonesia (NKRI), Pancasila, the 1945 Constitution and Bhinneka Tunggal Ika. On the contrary:

CONCLUSION

The term Wasathiyah comes from Arabic, namely H. The word Wasathan/Wasathiyah comes from the words Wasatha, Wustha and has the meaning of middle and was later changed to the term Wasith-Alwasith which means middleman. Wasathiyah Islam, which was agreed as the Islamic identity of Southeast Asia in the 2017 Asean Ulama Halaqah, became a starting point for countries in the region to reframe the perspective and relationship between the government and Muslims from a more neutral perspective. Azyumardi Azra's Islamic Wasathiyah thought as a form of religious moderation is to realize the values of moderation contained in the Koran, achieve peace and contribute to a civilized and progressive civilization. It is hoped that the results of this research will provide useful implications both theoretically and practically. Theoretically, It is hoped that this research can contribute to enriching the treasures of Islamic scholarship regarding Azyumardi Azra's views in the Southeast Asia region. Regarding practical problems, it is hoped that this research can become a reference for achieving religious moderation in the Southeast Asia region. This research has limitations in conducting analysis so that it opens up space for critical research in the future. This study recommends religious institutions improve religious moderation everywhere. This research has limitations in conducting analysis so that it opens up space for critical research in the future. This study recommends religious institutions improve religious moderation everywhere. This research has limitations in conducting analysis so that it opens up space for critical research in the future. This study recommends religious institutions improve religious moderation everywhere.

REFERENCES

- [1] A. Dimiyati, "Islam Wasathiyah (Southeast Asian Moderate Islamic Identity and Ideological Challenges)," *Islam. Rev. J. Ris. And Kaji. Islam.*, vol. 6, no. 2, pp. 139–168, 2017.
- [2] MQ Shihab, *A glimmer of divine light: Living with the Koran*. Mizan Pustaka, 2007.
- [3] R. Amin, "Principles and Phenomenon of Islamic Moderation in Islamic Legal Traditions," *Al-Qalam*, vol. 20, no. 3, pp. 23–32, 2014.
- [4] J. Womazer, *Public religions in the modern world*. University of Chicago press, 2011.
- [5] GC Kinloch, "Sociological Theory: Development and Major Paradigm," *Bandung: Pustaka Setia*, vol. 35, 2005.
- [6] RLIL Alamin, "WASATHIYAH ISLAM AS THE IMPLEMENTATION OF ISLAM," vol. 1, no. 1, pp. 21–28, 2023.
- [7] ZW Niam, "The Concept of Wasathiyah Islam as a Form of Rahmatan lil 'alamin Islam: The Role of Nu and Muhammadiyah in Realizing Peaceful Islam in Indonesia," *Palita J. Soc. Religion. Res.*, vol. 4, no. 2, pp. 91–106, 2019.
- [8] R. Ahmad, "Getting to Know Azyumardi Azra in Islamic Thought," *J. Anal. Islam.*, vol. 2, no. 2, pp. 352–370, 2013.
- [9] A. Nur, "The Concept of Wasathiyah in the Al-Quran; (Comparative Study Between Tafsir Al-Tahrir Wa At-Tanwir and Aisar At-Tafasir)," *J. An-Nur*, vol. 4, no. 2, 2015.
- [10] Y. Al-Qardhawi, "Fiqh Al-Wasathiyah Wa at-Tajdid, Ma'lim Wamanaraat," *Doha Markaz Al-Qardhawi Lilwashathiyah Al-Islamiyah wa At-Tajdid*, 2009.
- [11] DM Jones and ML Smith, "From confrontation to disintegration: ASEAN and the rise of Islamism in Southeast Asia," *Stud. Confl. Terror.*, vol. 25, no. 6, pp. 343–356, 2002.
- [12] M. Yegar and Y. Shumacher, "Mutual Affinities: Islam in Southeast Asia and the Arab World," *Isr. J. Foreign Aff.*, vol. 6, no. 1, pp. 73–89, 2012.
- [13] M. Pinem, "Islamic Inscriptions in the Ancient Tombs of Barus," *J. Lekt. Religious*, vol. 16, no. 1, pp. 101–126, 2018.
- [14] A. Asep Achmad Hidayat, "Study of Southeast Asian Muslim Minority Areas." Grace Library, 2014.
- [15] MI Muttaqin, *Islam in Southeast Asia*. Yanmu Publishing, 2022.
- [16] MW Bilal, "Syncretism in Religious and Cultural Contact in Java," *Al-Jami'ah J. Islam. Stud.*, no. 55, pp. 110–120, 1994.
- [17] A. Mas'ud and DH to the Archipelago, "Intellectual Traces of Islamic Boarding School Architects," *Jakarta: Kencana*, 2006.
- [18] IM Lapidus and GA Masadi, "Social History of the Islamic Ummah: Parts one and two/Ira. M. Lapidus," 2000.
- [19] ASSAS Syukran, "The Function of the Qur'an for Humans," *Al-I'jaz J. Stud. Al-Qur'an, Philosophy and Islam.*, vol. 1, no. 2, pp. 90–108, 2019.

- [20] AM Yati, "Islam and World Peace," *J. Ilm. Future Islam.*, vol. 6, no. 2, pp. 11–23, 2018.
- [21] A. Fuadi, "Islamic Studies (Exclusive and Inclusive Islam)," *J. Wahana Inov.*, vol. 7, no. 2, pp. 49–55, 2018.
- [22] A. Azra *et al.*, "Indonesian Islam 2020." Yogyakarta: UII Press, 2020.