

The Strengthening Religious Moderation for IPNU IPPNU Students through Interpretation Wasathiyah Efforts to Prevent Radicalism at Metro City

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Abstract	Article Info
<p>The phenomenon of intolerance that occurs among teenagers, especially in the school environment, outside school and even in universities. This country needs to be aware of the potential for radicalism and address how to overcome it. Today's young generation, especially Muslims who are still laymen, are easily influenced by Ustad's lectures on YouTube media (da'wah) which are quite viral and whose scientific knowledge is not yet clear. Therefore, this activity aims to provide theoretical and practical assistance to strengthen the understanding of moderation through Tafsir Wasathiyah for Metro City IPNU and IPPNU students. This activity adopts the Asset Based Community Development method, an approach that makes potential a strength in developing a community. Participants in this activity were 20 IPNU and IPPNU Metro city students. This activity was carried out in the Madrasah Aliyah Roudhotut Tholibin Metro Utara Hall. The results of this activity show that 1] IPNU and IPPNU MA Ma'arif Roudhotut Thalibin students are potential human resource assets for developing their abilities; 2] Strengthening the understanding of moderation through wasathiyah interpretation for Metro City IPNU and IPPNU students is very useful in order to avoid radicalism; 3] Helping students to have a spirit of nationalism through the practice of Aswaja practice because students at this age are very vulnerable to being infiltrated by intolerant ideas.</p>	<p>Article History <i>Received:</i> April 07, 2024 <i>Revised:</i> May 28, 2024 <i>Accepted:</i> June 09, 2024</p> <p>Keywords: <i>Strengthening Religious Moderation, Prevent Radicalism</i></p>

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INTRODUCTION

Indonesia consists of various tribes, races, languages, cultures, as well as many beliefs held by its citizens, and Muslims also consist of various schools of thought, various understandings and various religious practices. This diversity becomes more colorful when Islam is brought into the wider realm of social life: politics, economics and socio-culture. So for Indonesian people, the principles of tolerance and freedom are no longer something new. The ancestors of this nation long ago even introduced the motto *Bhinneka Tunggal Ika*, even though they are different, they are still one. This motto is of course very relevant to the real conditions of the Indonesian nation which has a very high level of plurality and diversity. (Helmawati, 2018)

In the modern era, developments in science and technology have also caused various schools of understanding to emerge. Both moderate understanding and even radical understanding. One of the impacts of the modernization era is the phenomenon of radicalism. The phenomenon of radicalism that emerged and occurred began in the Middle East region. This occurred as a result of an identity crisis in which

the majority of religions rejected modernization. With the rejection of modernization launched by western countries for Islamic society, a setback occurred. Then as a result of this rejection, radical ideology emerged in the Islamic society, resulting in a decline in morals and religion caused by technological progress.

The emergence of radicalism is a form of expression by Muslims that is carried out excessively in response to excessive social, religious and political problems, resulting in attitudes that are beyond the limits of human normality. One of the phenomena of radical religious group movements in the name of Islam is the Islamic State of Iraq and Syria (ISIS) group. ISIS is a radical movement group that wants to form a country based on Islamic law. With the existence of this radical group movement, the aim is to establish a state based on Islamic law, but the method used is not in accordance with Islamic law. This group even expanded its power throughout the world by bringing Islamic law into law in the name of jihad.

Signals of the radicalism movement in Bumi Lampung began to emerge in 2019. This was discovered when the National Counterterrorism Agency (BNPT), Andi Intan, conducted a monitoring session with the Lampung Province Terrorism Prevention Forum (FKPT). According to him, from the survey results of the BNPT Prevention Directorate together with the Research and Development Center of the Ministry of Religion, Nusa Institute and Daulat Bangsa, Lampung is included in the category of the five largest provinces that have the potential for radicalism. The results of this survey are related to society's resistance to radicalism both in the dimensions of understanding, attitudes and actions, The results of the BNPT survey in 2019 stated that radicalism in Lampung was ranked fourth. Bengkulu was the highest at 58.58%, Gorontalo reached 58.48%, South Sulawesi reached 58.42%, Lampung reached 58.38%, and North Kalimantan reached 58.30. (nu.or.id, 2019)

In 2021, the National Police's Densus 88 Team confiscated 400 charity boxes and a car as evidence from the arrest of three terrorist suspects in Lampung. Apart from that, Densus investigators also confiscated a number of documents, one of which was from the Lampung Islahul Ummat Foundation, which is a branch of the Baitul Maal Abdurrahman Bin Auf (BM ABA) Amil Zakat Institution (LAZ). Fundraising through LAZ BM ABA is used for cadre formation of the Jemaah Islamiyah group. The group has a "JI Global Jihad" program. Through this program, the JI group sent its cadres to a number of conflict areas, such as Iraq and Afghanistan. In this way, cadres can improve their combat capabilities and strengthen JI's relations with other groups in the conflict area. (Tsarina Maharani, 2021)

The results of research conducted by a survey institute from the State Islamic University (UIN) Sunan Kalijaga by screening 2,300 respondents throughout Indonesia. What is very significant is that pupils and students who are active on social media tend to be more intolerant than those who do not access the internet. This shows that there is a correlation between the millennial generation's religious attitude and social media. Based on this research, sites or accounts belonging to intolerant or radical groups fill cyberspace and target young people. (Jamhari, 2019)

One of the strategies used by Hizbut Tahrir Indonesia in spreading its thoughts and ideas for the sake of establishing the Khilafah state is by controlling strategic arenas in society such as mosques, campuses, students and communities to government bureaucracy and so on. (Sayuti, 2008) Likewise, Hizbut Tahrir's strategy in transforming its da'wah messages and social criticism of the government also uses various media (multimedia).

Based on the author's observations, the younger generation needs insight into the importance of moderation through strengthening Tafsir material *Wasathiyah*, especially among IPNU IPPNU students because they are vulnerable to exposure to radicalism. The author found that there is data showing that radicalism is widespread among students and even the public, there are many incidents in society where it is easy to believe in other people whose understanding does not match other understandings.

However, the problem is, at a practical level, the call to practice religious moderation still faces many challenges, both external and internal to religious communities. Externally, challenges to implementing religious moderation come from groups who do not want the Indonesian nation to be peaceful and grow.

Meanwhile, among the internal challenges is the "wrong" interpretation of religious texts by some of its followers. A clear example of this error is the interpretation of jihad verses which are understood by some Muslim extremist groups as limited to physical war against followers of other religions or even against groups that do not agree with their school of thought. The testimony of Ali Fauzi, a former Jemaah Islamiyah (JI) who repented and now manages the Lingkar Peace Foundation, shows that one of the factors that ignited the radical extremist movement was the problem of misunderstanding the interpretation of jihad verses. (Muhammad Ulin Nuha, 2020)

In the Metro city area, IPNU and IPPNU students come from middle to high school students from various schools and Islamic boarding schools where some of them have studied *aswaja* material, but the majority of them do not yet understand the teachings. *wasathiyah*. Therefore, researchers together with the PKM Team intend to strengthen religious moderation and interpretation *wasathiyah* commentator's perspective so that the insight of NU students in Metro cities becomes more open and moderate.

Based on the author's research, there are several studies on efforts to build and spread Islamic values *wasathiyah* in the midst of society. These include advanced *wasathiyah* Islamic training (Fuad & Basyirah, 2023), training *parenting wasathiyah* with the aim of building religious moderation in the Al-Qur'an Education Park (TPA) environment (Afwadzi, 2020), research that reveals Islamic values *wasathiyah* which also aims to develop understanding of religious moderation (Junaidi & Ninoersy, 2021), counseling on the application of the concept *wasathiyah* for PKK cadre mothers (Rusmiati, 2020), community service activities have been carried out at Maahad Tahfiz Arabic Al-Gontory Selangor Malaysia (Asyadily, 2023) and activities to strengthen Islam *wasathiyah* for young preachers (Husen et al., 2023). Based on these data, the activities in this research are different from previous studies in at least two ways; *First*, This research uses an interpretive approach in conveying Islamic understanding *wasathiyah* that have never been used in previous research activities. A similar interpretation approach was once used by Muhammad Irsad in analyzing the question of meaning *awliyan* which became a national debate in 2017 (Irsad, 2017). *Second*, The subjects used as partners in this research are the NU Student Organization. During the teenage and student years, this is the right time to sow and grow the seeds of Islamic ideology *wasathiyah* for future Islamic generations who have moderate religious understanding.

METHOD

This activity is carried out using the method *Based Community Development*, often also called the 'ABCD' method. Community empowerment with approach *Asset Based Community Development* is an approach that makes potential a strength in the development of a society. This service activity will take place from November to January 2023.

Asset ownership tested is Human Resources (HR), Institutions, associations and organizations, Physical, Natural Resources, Financial/*Economic Opportunity*, Social. (Mirza Maulana, 2019) The aim of this service is to empower human assets and community potential at the MA Roudhatut Thalibin School, namely IPNU and IPPNU Metro City.

Seeing the problem of the potential for radical ideology and even terrorism which is still vulnerable in Lampung province, the PKM Team wants to create "Tafsir Wasathiyah" training for IPNU and IPPNU students to provide understanding to the young generation who adhere to Aswaja because it was found that some Salafi-Wahabi areas around Metro are enthusiastic about holding it. the study of Tafsir which is understood piecemeal (textual) so that the understanding of the Qur'an is not complete is not appropriate *waqi'iyah* what happened in the 5.0 era *Society*.

This activity is an activity carried out to solve problems in the community using the ABCD approach steps, namely:

1. *Discovery/find*: The process of finding (*discovery*) conducted through an interview technique with IPNU students and IPPNU MA Ma'arif Roudhotut Thalibin and conducted reinforcement of aswaja material by understanding the interpretation of the verses *wasathiyah* according to the scholars. Next, the concept of moderation is obtained *tasamuh, tawazun, i'tidal, and amar ma'ruf is not welcome* as a provision in everyday life.
2. *Dream/ dream*: The PKM team provides direction to encourage thinking about something that is a desired hope. At this stage, every IPNU and IPPNU student explores their hopes and dreams both for themselves and for their environment.
3. *Design/Planning*: The design process is a step in planning the dreams that people have. At the design stage, the PKM team determines the training participants. There is enthusiasm among students who need to be given training by strengthening Aswaja material by understanding the interpretation of verses *wasathiyah* according to the scholars.
4. *Define/Determine*: At this stage it is carried out *Focus Group Discussion* (FGD). FGD is a focused discussion of a group to discuss a particular problem, in an informal and relaxed atmosphere. This assistance was provided to approximately 20 IPNU and IPPNU MA Ma'arif Roudhotut Thalibin students.
5. *Destiny/Do*: The final step is the stage of implementing activities that have been agreed to fulfill the community's dreams of utilizing assets, taking into account the theory that is used as a guide. Assistance is carried out by providing training to IPNU and IPPNU MA Ma'arif Roudhotut Thalibin students about the importance of strengthening aswaja material by understanding the interpretation of verses *wasathiyah* according to scholars in order to obtain the concept of moderation.

This activity was carried out 3 times for participants, namely IPNU IPPNU students in the Purwosari sub-district, North Metro, to be precise at the MA Roudhatut Thalibin school with a total of 20 participants. Mentoring activities are carried out every Friday from December 1 2023 to December 15 2023

This service activity aims to strengthen the understanding of moderation and internalization of Aswaja through Tafsir *wasathiyah* for IPNU and IPPNU Metro City students to avoid intolerant and radical ideas. This really helps students to have a spirit of nationalism through practice *amaliyah* Aswaja is because students at this age are very vulnerable to being infiltrated by intolerant ideas such as studying with unclear sanad and then understanding the Al-Qur'an in a textual way, considering that Jihadist groups were found in Lampung Province.

At the moment **Lots** study of the phenomenon of intolerance that occurs among teenagers, especially in the school environment, outside school and even in universities. This country needs to be aware of the potential for radicalism and address how to overcome it. The emergence of intolerant attitudes occurs due to attitudes that are not open, cooperative and fanatical about something. (Kayus Kayowuan Lewoleba, 2023) One of the causes of conflict between religious communities is a lack of understanding of the essence of religion. Aksin expressed that belief in truth (*truth claim*) in one religion, such as Islam, which rejects other religions, giving rise to religious exclusivity which is the root of conflict between adherents of different religions. (Aksin Wijaya, 2019) for example, cases that are still happening in the last 10 years include rejection of places of worship of other religions. Mun'im Sirry revealed that there are more than 50 definitions of religion (*religion*). This ensures that understanding the meaning of religion itself cannot only use one point of view, but must be multi-disciplinary. (Mun'im Sirry, 2018)

The procedure for implementing Community Service is divided into three stages, namely the preparation stage, implementation stage and final stage. The initial stage begins with preparing training requirements, determining participant characteristics, infrastructure, methods used during training, FGD. When the FGD was carried out, information was exchanged and discussions were held together about the understanding of moderation among students with several resource persons and mentoring participants.



Figure 1. Focus Group Discussion Strengthening Moderation

initial session, *workshop* Religious Moderation. The initial meeting began with a ceremonial event, opening to the main event. The first meeting was attended by the Head of MA Roudhatut Thalibin, Bpk. Malindra, M.Pd; Deputy Curriculum Hj. Khoiriyah, S.Pd.I; The participants were 20 people from IPNU and IPPNU. The accompanying team from Ma'arif University Lampung introduced themselves as facilitators of this activity. The first material, Muhammad Irsad, M.Pd.I, explains the definition of moderation, the character of moderation, indicators of religious moderation. Examples of moderation in Islamic creed.



Figure 2. *Workshop* Religious Moderation

Session *second*, Interpretation strengthening seminar *wasathiyah* delivered by Dr. Eka Prasetyawati, M.Ud. as chairman of the NU Metro Daiyah Fatayat Forum delivered material on strengthening Moderation through Tafsir *wasathiyah* for IPNU and IPPNU. According to him, moderation is not excessive (*recall*), extreme (*al-guluw*), radical (*tasyadud*). It can be understood that religious moderation is a perspective, attitude and behavior that takes a position in the middle, always acting fairly and not being extreme in religion. (Lukman Hakim Saifuddin, 2023) Apart from that, there is a phenomenon that the textualist group tends to understand the verses of the Qur'an in pieces. (Ruslan & Luthfiyah, 2020)



Picture 3. Interpretation Seminar *Wasathiyah*

From the description of speaker 1, IPNU and IPPNU students asked questions and comments, "I want to know what book Tafsir Mu'tabar should be studied by Muslim teenagers." The speaker explained broadly that today's young generation is still *public* it is easy to be influenced by the master's lectures in the media (*dakwah youtube*) which is quite viral and the scientific background is not yet clear. Therefore, the existence of this mentoring activity is very relevant to overcome the problem of intolerant ideology, namely with seminars to strengthen interpretation. *wasathiyah* contains the meaning of interpretation *wasathiyah*, verses about moderation, the meaning of surah interpretation *al-kafirun* according to interpretation *al-Jalalain* and the interpretation of Ibn Katsir, basics of hadith in moderation. These two tafsir have often been used as a basic basis for learning tafsir and are classified as mu'tabar.

Session *third*, The mentoring team carries out Aswaja amaliyah practices regarding Aswaja values such as *tawazun*, *tasamuh*, *i'tidal*, *tawasuth*, and national vision. Manhaj fiqh, Sufism, creed that is oriented towards nahdhiyyin and ends with singing a song *ya lal wathan* together to explore the values of Nationalism and provide provisions for IPNU and IPPNU students in facing the challenges of the times *society 5.0*, technology *Artificial Intelengence (AI)*.

This community service activity can be said to be successful, but of course there are several shortcomings that the community service team noted. Among the important points that should be noted and need to be followed up are 1] The phenomenon of intolerance that often occurs among teenagers; 2] The younger generation studies with knowledge that is not yet clear.

This mentoring activity is very relevant to overcome the phenomenon of intolerance by providing training to strengthen the understanding of moderation through *wasathiyah* interpretation for IPNU and IPPNU Metro City students in an effort to ward off radicalism by instilling activities regarding the implementation of Aswaja amaliyah, religious activities, as well as by strengthening the character of nationalism as a provision for fortify yourself in everyday life. If follow-up is required (*follow up*), then efforts to ward off radicalism among teenagers are the most important thing to do.

From the results of the mentoring activities, quite good results were obtained, as seen from the Metro City IPNU and IPPNU cadres who were very enthusiastic about participating in Moderation training at the Student level. The impact felt is that amaliyah practices such as tawasul, mawlid and listening to lectures have begun to shift from ustad whose knowledge is unclear to Kyai/Religious Figures who understand the teachings of the Islamic religion including tasir, aqidah, jurisprudence and so on. They at MA Roudhotut Tholibin also hold Makesta IPNU and IPPNU every new teaching to introduce the basics of Aswaja such as *tawazun, tawasuth, i'tidal, nationalism*.

CONCLUSSION

The students of IPNU and IPPNU MA Ma'arif Roudhotut Thalibin are potential human resource assets to develop their abilities. Strengthening the understanding of moderation through interpretation *wasathiyah* for IPNU and IPPNU Metro City students, it is very useful to avoid radicalism. This really helps students to have a spirit of nationalism through practicing Aswaja amaliyah because students at this age are very vulnerable to being infiltrated by intolerant ideas such as studying with unclear sanad and understanding the Koran in a textual way, considering the discovery of jihadist groups in Lampung Province . Thank you to LP3M Ma'arif Lampung University for funding Community Service.

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