

Religious Moderation and Meditation in the New Normal

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Abstract

Religious moderation in the so called-new normal era during the Covid-19 pandemic often experienced various disturbances in Indonesia. This reality becomes a problem in implementing religious moderation especially in this situation. This study aims to discuss the momentum of the new normal for the realization of religious moderation. It is a qualitative research through literature study by applying content analysis. The results indicate that various disturbances of religious moderation in the new normal era can be managed to become the momentum for development as expected. This study concludes that religious moderation has development momentum in the new normal era in Indonesia. The recommendation of this research is the development of religious moderation in the new normal momentum in Indonesia.

Keywords: Covid-19; New normal; Religious moderation

Introduction

Religious moderation requires a conducive space in the new normal era. New normal needs to be realized during the Covid-19 pandemic (Muhyiddin, 2020). At the same time religious moderation is a government policy in Indonesia. (Mahrus et al., 2020) However, the implementation of religious moderation, which includes religious freedom and tolerance, is often disrupted (Harun, 2020). The implementation of the new normal sometimes experiences obstacles. (Hannan, 2020) This study seeks to find a relationship between religious moderation and the new normal for development momentum in Indonesia.

Several studies have been carried out regarding religious moderation during the Covid-19 pandemic. Among others Sabara (2020), "Beragama dengan Moderat Di Era Pandemi Covid-19," *Mimikri*. This research shows the existence of a fatalist theology phenomenon which has a resistant impact on the handling of the Covid-19 pandemic, so a rational view is needed that accepts the treatment of the corona virus through medicine

(Sabara, 2020). Abd Hannan (2020), "Moderatisme dan Problem Konservatisme Beragama Di Tengah Pandemi Global Covid-19," *Kuriositas: Media Komunikasi Sosial dan Keagamaan*. This research finds that there is a conservatism view in religion which causes the handling of the Covid-19 pandemic to not run optimally and effectively, so that an understanding of moderation in religion is needed (Hannan, 2020). Dudy Imanuddin Effendi (2020), "New Normal dalam Sudut Pandang Pemikiran Moderasi Beragama dan Kebangsaan," *KTI UIN Sunan Gunung Djati Bandung*. This research shows that there are extreme religious thoughts that create tension between religious communities, so that religious moderation becomes a development momentum in the new normal era (Effendi, 2020). Abdur Rahman Adi Saputera (2020), "The Contextualization of Islamic Law Paradigms in the Pandemic Time Covid-19 as the Word of Religious Moderation," *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*. This study suggests contextualization in understanding religion due to textual interpretation in society, resulting in a moderate view of religion. (Saputera, 2020) Engkos Kosasih et al. (2020), "Literasi Media Sosial dalam Pemasarakatan Moderasi Beragama dalam Situasi Pandemi Covid-19," *KTI UIN Sunan Gunung Djati Bandung*. This research sees the spread of hoax news on social media (Kosasih et al., 2020).

Various previous studies are useful as an initial review in preparing the framework for this research. What previous researchers have shown is a religious phenomenon (Waluya, 2007) during the pandemic with regard to the implementation of religious moderation. The religious phenomenon is an expression of religious communities that arise in contradiction with the application of religious moderation during the pandemic. Some views that are not expected in the implementation of religious moderation are fatalist theology, conservative understanding, textualism, extreme thinking (Effendi, 2020) and the spread of hoaxes on social media (Kosasih et al., 2020). On the other hand, the views that are expected for the realization of religious moderation are simplicity, balance, and tolerance, (Abror, 2020) rational, inclusive, and contextual view (Hannan, 2020). Besides that, it also requires self-control, peace (Subakir & Mustamir, 2020) and making social media a positive trigger (Kosasih et al., 2020). Religious moderation is the final concept in Indonesia and cultivated from the multicultural awareness of the Indonesian nation (Akhmadi, 2019). The state in Indonesia directs religion to implement religious moderation. In principle, religions in Indonesia accept the view of religious moderation (Azra, 2002). Therefore, even though there are various obstacles, basically the new normal is a momentum for the implementation of religious moderation in Indonesia.

Based on the explanation above, this study seeks to formulate the problem that there is momentum for the implementation of religious moderation in the new normal Covid-19 pandemic in Indonesia. The main

question of this research is how is the momentum of religious moderation in the new normal era. This study aims to discuss the new normal momentum for the implementation of religious moderation in Indonesia.

Research Methods

Research is a qualitative type through literature study (Anggito & Setiawan, 2018). Data was collected through tracing of library sources, both primary and secondary. Literature sources are categorized based on the main topics of discussion. Discussion points are abstracted in an effort to produce research findings. The discussion in this study used logic, both deductive and inductive. This study applies the interpretation of research findings as an approach to drawing conclusions. The approach in qualitative research used content analysis (Hsieh & Shannon, 2005).

Results and Discussion

1. Religious Phenomena During the Covid-19

Religion always shows an interesting phenomenon to discuss. Currently the Covid-19 pandemic is spreading throughout the world. State policy has set a new normal during the Covid-19 pandemic. The new normal requires people to apply health protocols. Health protocols include wearing masks, maintaining social distancing and avoiding crowds. The implementation of the new normal is mandatory for all communities including religious communities in the implementation of worship.

The Indonesian government establishes a policy of implementing religious moderation within religious communities. This policy of religious moderation was implemented before the Covid-19 pandemic. Moreover, during the Covid-19 period, religious moderation was increasingly emphasized in Indonesia. This is intended so that the life of the religious community takes place conducive to supporting the new normal in preventing the spread of the virus. Religious leaders supported the new normal policies implemented by the Indonesian government.

The implementation of the new normal in Indonesia has often been disrupted. In Indonesia, there is still a religious attitude with an understanding of fatalist theology that is resistant to Covid-19 (Sabara, 2020). This fatalist theological view often does not support efforts to treat Covid-19 through medicine. Sometimes religious attitudes do not support handling Covid-19 optimally and effectively, this is due to the conservatism in the field of religion (Hannan, 2020). Religious texts are often understood textually so as to give birth to rigid attitudes in the implementation of religion (Saputera, 2020). Likewise, on social media, hoax news are often found on the implementation of religious moderation in Indonesia (Kosasih

et al., 2020). Thus, there are religious attitudes that are less supportive of the implementation of the new normal in Indonesia.

New normal requires discipline, maintaining order, and a conducive life. This requirement requires support from religion. However, tensions between groups and conflicts often arise due to the tendency of extreme thinking in the field of religion (Effendi, 2020). This fact does not support a conducive life, but creates a bad atmosphere. So that it takes efforts from religion in creating a conducive climate. Efforts in this direction include the implementation of religious moderation.

With regard to the disorder of religious moderation in Indonesia, various groups have tried to provide solutions to problems. Among other things, the contextualization of religious teachings is needed in the formulation of the concept of dynamic religious moderation (Saputera, 2020) especially in countering textual religious views. Some groups suggest strengthening the principle of balance (Sabara, 2020). Others emphasize the need for self-control and mutual respect (Abror, 2020). Most researchers suggest the need for multicultural awareness that does not impose one's will by force (Akhmadi, 2019). Some of them directed religious communities to try to accept the new habits of the Covid-19 pandemic through simplicity in religion, as a reflection of being wise, moderate, tolerant and fair (Novia & Wasehudin, 2020). Some groups propose against radicalism. (Subakir & Mustamir, 2020) Several other groups have suggested strengthening communication and democracy as the main pillars of religious moderation (Amin, 2020). Some others propose the mainstreaming of local wisdom as a consequence of the plurality of Indonesian society (Arafah, 2020). And there are many parties who propose the use of social media for religious moderation campaigns (Wibowo, 2019).

Phenomenally, there are indeed various diverse religious expressions. Some parties display radical religious expressions and some others provide great support for religious moderation. This last fact is the momentum for the realization of religious moderation in the new normal era in Indonesia.

2. Religious Moderation in the State

Moderation means middle or not exaggeration (Abror, 2020). Moderation can be seen from two sides: publicity and nationality (Misrawi, 2010). From the public side, moderation is related to religion (Mustamir, 2019) whereas from the national point of view, moderation is concerned with the state (Azra, 2002).

Religious moderation is a demand in a country of cultural diversity (Akhmadi, 2019). Heaven and earth religions (Noer, 2011) are directed to play the role of religious moderation. In this one earth there are many religions (Knitter, 2003). Religious moderation is intended to avoid religious conflict, as has happened in history (Yunus, 2014). Religious

moderation is also intended for the creation of inter-religious harmony in the life of the state (Yewangoe, 2001). Indonesia guarantees freedom of religion so that each religion promotes tolerance (Bakar, 2016). Throughout the ages, a life of peace, comfort, and tolerance has been the dream of all religious people. (Ismail, 2012).

Anthropologically, countries always have cultural diversity (Sutardi, 2007). Diversity is a nature where every nation must have cultural diversity that characterizes each characteristic as a dynamic of life (Lestari, 2016). The state has the role of safeguarding, maintaining, and regulating cultural diversity for a life that is safe, secure, comfortable and peaceful (Abdullah, 2003). The state plays a role in maintaining religious radicalism (Dewantara, 2019) in the framework of a multicultural society (Suparlan, 2014). Religious moderation in the context of the state means multicultural choice within the framework of publicity and nationality (Misrawi, 2010).

Religious moderation is a subject relevant to Indonesian construction (Nashir, 2019). Religious moderation in Indonesia is a final concept because it is in line with Pancasila (Dewantara, 2019). Religious moderation is also in harmony with "Bhineka Tunggal Ika" in Indonesia (Abdullah, 2003). All religions in Indonesia must guarantee harmony, a tolerant life, and love peace (Ismail, 2012).

All religions teach goodness and try to prevent violence from a religious background (Firdausi, 2013). Moderation values in Islam have been contained in the Holy Text (Mussafa, 2019). In principle, moderation in Islam is contained in the wasathiyah teachings which play a role in developing a view of religious pluralism (Busyro et al., 2019). Moderation in Islam can be seen from the frame of faith, sharia and Sufism (Yusuf, 2018). Theologically, Islam is not a radical religion but teaches people to present a peaceful face (Faiqah & Pransiska, 2018) without having to mortgage their faith (Subakir & Mustamir, 2020). In terms of sharia, Islam emphasizes harmony and tolerance, depending on whether the flow is textual or liberal (Al-Qaradhawi, 2017). Especially in mysticism, moderation in Islam is more shown in the expression of Sufism. So that what is known as wahdat al-Adyan, namely a Sufistic moderation of religious plurality (Kolis, 2017).

Religious moderation in Islam is a paradigm and at the same time an action that always puts forward the middle position of various contradictory expressions (Subakir & Mustamir, 2020). Islam rejects radicalism (Faiqah & Pransiska, 2018) avoid claims of truth (Zuhdi, 2012) and trying to take the middle way for the benefit of the culture and nation (Busyro et al., 2019). Religious moderation in Islam is manifested for nationality, civilization and humanity (Fauzi, 2018).

3. Religious Moderation and Meditation in the New Normal

Religious moderation is a conducive life in line with the strengthening of the multicultural society in Indonesia (Lestari, 2016). So far, interference with religious moderation has been dealing with terrorism issues (Kusuma et al., 2019). The issue of terrorism appears on an international scale with the aim of disrupting world peace (Minardi, 2020). Terror is directed to create fear by means of radical actions. This fact is the enemy of all religions. Indonesia and all countries have a role in fighting terrorism (Windiani, 2017).

During the new normal period, religious expressions often appear that are prone to disrupt religious moderation. There are several proposals with regard to religious moderation in the new normal life in Indonesia. According to Abd Hannan, religious moderation emphasizes three things: rational, inclusive, and contextual (Hannan, 2020). Moderate in the rational sense means responding to Covid-19 with common sense and a logical attitude. Does not conflict with religion and science (medicine), but positions them both dialogically and integratively. Meanwhile, moderate in the meaning of inclusion requires the will and self-awareness to always play an active role. Comply with all forms of Covid-19 mitigation that have been mutually agreed upon based on the government's consensus policy. Meanwhile, moderatism in a contextual sense means understanding Covid-19 requires comprehensive observations and attitudes. Consider the sociological aspects such as cultural dimensions, social systems and patterns of community interaction.

During this new normal period, Muhamad Bisri Mustofa offered da'wah bil hikmah, mauidzoh hasanah, and mujadalah (Mustofa & Wuryan, 2019). Bil hikmah (wisdom) puts forward wise things, can put everything with full justice in this principle in line with moderation. Then mauidzoh hasanah (in a better sense), every behavior takes precedence through a better path. And the last is mujadalah (discussion) this shows that everything needs to be found a way out by prioritizing deliberation and consensus.

Dudy Imanuddin Effendi stated about the momentum of religious moderation by looking at several religious expressions (Effendi, 2020). First, the tendency of some Muslims to take an extreme and strict attitude in understanding religion (Islam) and its laws and try to impose this method in Muslim society, even in some cases by using violence. Second, another extreme tendency by being loose in religion and submitting to negative behavior and thoughts originating from other cultures and civilizations. This has caused Muslims to become compartmentalized in putting forward the claim of truth and not even a few of them punish each other. The distance causes social friction which is counter-productive and results in actions contrary to Islam. Third, there is an extreme tendency to deify the

results of reasoning and deny religious values. According to Dudy Imanuddin Effendi, it is in this context that the development and internalization of religious moderation in social life, especially a tolerant and moderate understanding of Islam, finds momentum.

In addition, social media has a big role in the new normal era to seize the momentum of religious modernization in Indonesia. In the new normal era, social media can be used for campaigns of religious moderation. (Wibowo, 2019) Social media has negative content that is deliberately spread by irresponsible parties, but at the same time social media can be a means of developing religious moderation in Indonesia (Azmi, 2020). Indeed, social media is often used to spread hoax news in the form of negative news that disturbs moderation in religion, but at the same time social media can be used to strengthen moderate attitudes in religion (Kosasih et al., 2020).

This study agrees with several views regarding the development of religious moderation in Indonesia. Among other things, the need for self-control and mutual respect for others equally (Abror, 2020) the need for multicultural awareness that does not impose one's will by force on other parties (Akhmadi, 2019) strengthening communication and democracy as the main pillars of religious moderation (Amin, 2020) and mainstreaming local wisdom as a consequence of the plurality of Indonesian society (Arafah, 2020). All of this is a big asset in the momentum of implementing religious moderation in the new normal era in Indonesia.

Conclusion

New normal is a momentum for the development of more mature religious moderation in Indonesia. There are various phenomena of religious expression that can be a disruption to the implementation of religious moderation in Indonesia. However, government policies regarding the application of religious moderation together with efforts to bring about a new normal seem to show greater support. It is known that the new normal is a must during a pandemic, at the same time religious moderation is also a government policy in Indonesia. With great support for religious moderation, momentum will be found in a new normal in Indonesia. In the end, in the future, Indonesia can become a world reference in implementing religious meditation in the context of the new normal. This research is expected to have benefits as additional knowledge for reviewers of religious moderation. It is realized that this research has limitations without carefully investigating the elements that can interfere with the implementation of religious moderation. So that more in-depth research is needed in the future that is supported by critical approaches. This study recommends policy makers to develop religious moderation in the new normal momentum in Indonesia.

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