



Sociological Study of Puritanism Reasoning and Strengthening of Religious Inclusivity Attitude in the Endemic Era

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Abstract

Shock thinking and the attitude of claiming a single truth that leads to an attitude of social exclusivity is often the main trigger for the emergence of acts of intolerance in a plural, plural, especially multicultural society such as the Indonesian nation. This intolerance often arises from religious groups who shout loudly about religious puritanism. This puritanism and religious intolerance also spread in the Pandemic era, so it can muddy and complicate the handling of COVID-19 led by the Government of the Republic of Indonesia. After almost three years of dealing with the pandemic situation, the Indonesian people are preparing, staring, and supporting the Endemic era. Observing this Endemic era, the Indonesian nation as a multicultural society really needs a moderate religious attitude so that the unity, unity, and integrity of the nation can be sustained, sustainable, and maintained. In this regard, this article will present discussion material on sociological studies on the strengthening of puritanism in the Pandemic era, and strengthen religious moderation in welcoming a new era called the Endemic era.

Keywords: Puritanical Reasoning, Religious Inclusiveness, Endemic Era, Religious Diversity.

Introduction

The last few months at the beginning of 2022 are still in a pandemic atmosphere, it was heard in several corners of the country that there were acts of intolerance between fellow religious people. For example, in the Lombok region, West Nusa Tenggara there was a large-scale mass demonstration urging law enforcement officials to initiate legal proceedings against alleged violations of the law in the form of blasphemy committed by a preacher with a Puritan Islamic ideological background. The massive demonstration was triggered by a controversial statement by a preacher who accused some of the tombs of Tuan Guru (kiyai, ulama, wali) sacred by the Sasak Muslim community as tombs / graves *tain acong* (tai anjing). Public outrage over the speaker's statement occurred in several regencies and cities in Lombok, such as East Lombok,¹ Central Lombok,² West Lombok,³ and Mataram.⁴ According to information in several electronic media, the speaker was named Mizan Qudsiyah, Lc., M.A. who is affiliated with Salafi-Wahabi understanding. The conclusion of the ideological affiliation of Salafi-Wahhabism was obtained from the educational ideology of the Assunnah Islamic Boarding School, Bagek Nyaka village, Aikmel district, East Lombok led directly by Mizan Qudsiyah.⁵

Actions and deeds that tarnished the face of inter-religious tolerance in Indonesia at the beginning of 2022 not only occurred in the Lombok region, West Nusa Tenggara, but also occurred in the East Java area in the

¹ Fitri Rachmawati, "Tokoh Agama dan Tokoh Adat Sasak Demo, Laporkan Ustaz Pembuat Video Diduga Ujaran Kebencian", <https://regional.kompas.com>, diunggah 3 Januari 2022, dan dibaca 15 Februari 2022.

² Baca radar Lombok. co.id. "Postingan Makam 'Tain Acong' Kembali Bikin Gaduh", <https://radarlombok.co.id>, diunggah 7 Februari 2022, diakses 15 Februari 2022.

³ lihat Harikasidi, "Warga Tuntut Polisi Tangkat Ustaz Mizan atas Dugaan Pelecehan Wali di NTB", <https://ntb.inews.id>, diunggah pada hari Minggu, 02 Januari 2022, dibaca 15 Februari 2022.

⁴ lihat Wartabumigora.com, "Gempar, Ceramah "Kuburan Tain Acong" Gegerkan Pulau Lombok, berbuntut Penyerangan Pondok Pesantren", <https://www.wartabumigora.id>, diunggah 3 Januari 2022, diakses 15 Februari 2022.

⁵ Penyerangan markas As-Sunnah dan Pondok Pesantren As-Sunnah bisa dibaca di tulisan Raden Jihad Akbar dan Satria Zulfikar, "Ponpes As-Sunnah Lombok Timur Diserbu massa, Ini Kronologi Lengkapnya", <https://www.viva.co.id>, diunggah pada hari Minggu, 2 Januari 2022, dibaca 15 Februari 2022. Salah satu media yang memberitakan Ponpes As-Sunnah berafiliasi idiologi Wahabi adalah Islampers.com. lebih lanjut lihat Redaksi Islampers.com, "Sebut Makam Leluhur T4i Anjing, Massa Serbu Ponpes Wahabi", <https://www.islampers.com>, diunggah Minggu, 02 Januari 2022 dan dibaca 15 Februari 2022.

form of kicking offerings by a young man in the Mount Semeru area.⁶ As a result of the youth's behavior, many experts gave their opinions, for example Sartini as a lecturer of Philosophy UGM argued that offerings are usually associated with religious rituals. The tradition of offerings is believed to have existed since Islam had not entered Indonesia.⁷ The behavior of kicking offerings carried out by the man with the initials F in question began to go viral since early January 2022, and received various responses from various parties, from the chairman of Commission VIII of the House of Representatives of the Republic of Indonesia Yandri Susanto, the Head of the Office of the Ministry of Religious Affairs of Lumajang Regency, to the entire community.⁸ After being investigated by the East Java regional police, it turned out that the man with the initials F who kicked offerings on Mount Semeru came from East Lombok, West Nusa Tenggara.⁹

The reality and religious attitudes that are less intolerant or unilateral truth claims above are enough to disturb the conduciveness and harmony of Indonesian society which is famous for its multiculturalism, religious plurality, ethnic diversity, diversity of belief streams, hospitality of its citizens, upholding the noble values of its nation, the maturity of its society, and a society that is always open to the existence of other people / foreigners. Religious attitudes that tend to be exclusive and less wise like some of the cases above are usually triggered by religious doctrines and ideologies that are believed. Of course, during the pandemic, religious attitudes like the above have forced others who feel aggrieved to protest at the time. Mobilizing during a pandemic is certainly very dangerous for the lives of all the nation's children. On the other hand, other religious reactionary groups

⁶ Kejelasan dari kasus penendangan sesajen di gunung Semeru ini bisa dilihat You Tube KOMPASTV dalam acara Sapa Indones Pagi, "Pelaku Penendang Sesajen di Lereng Gunung Semeru Diduga Warga NTB", *KOMPASTV*, diakses pada 15 Februari 2022.

⁷ baca Kompas.com, "Viral Pria Tendang Sesajen di Gunung Semeru, Dosen Filsafat: Sesaji adalah Tradisi", <https://www.kompas.com>, diunggah pada 16 Januari 2022, dan dibaca pada 15 Februari 2022.

⁸ Admin Voi.id, "Viral Pemuda Buang dan Tendang Sesajen di Lereng Semeru, Komisi VIII DPR:Urur Saja Diri Kita Sama Tuhan", <https://voi.id>, diunggah 10 Januari 2022, dan dibaca 15 Februari 2022.

⁹ Baca CNN Indonesia, "Polisi Datangi Keluarga Pemuda yang Tendang Sesajen di Semeru", <https://www.cnnindonesia.com>, diunggah pada Selasa, 11 Januari 2022, dan dibaca pada 15 Februari 2022. lihat juga Yanuar H, "Pakar UGM Angkat Bicara Soal Viral Pemuda Tendang Sesajen di Semeru", <https://m.liputan6.com>, diunggah 18 Januari 2022, dan dibaca 15 Februari 2022.

also mobilized the masses, they responded to the statement of Minister of Religious Affairs Gus Yaquut about regulating the use of Toa in mosques.¹⁰

The impact of the immaturity of the ideology of Islamic Puritanism is often trapped in the attitude of triggering others to commit violations of the law, such as damaging worship facilities, damaging educational facilities, and other public facilities. Religious doctrine and ideology that claim a single truth as in the case above usually comes from the teachings of religious purification, in Islam known as purification of Islamic creed.¹¹ This doctrine of religious purification is not only known in Islamic societies, but also in other religions, such as among Christians.¹²

Based on the spirit of providing justice to all citizens, state policy must ensure that no ideology should deprive every citizen of the inherent citizenship rights. Moreover, unilateral coercive actions by one of the religious ideologies will be detrimental between fellow citizens. Thus, justice and truth must be the spirit and spirit together in the nation and state. Do not let on the basis of the religious interpretation of the majority of its population, a state will construct justice and truth in the style of the majority society, while justice and truth in the style of the minority community are ignored. Noorhaidi reported the results of his research that, at the beginning of the Indonesian Reformation Era, groups of Islamic Islamism shouted in

¹⁰ Admin wartaekonomi.co.id, "Cari Gus Yaquut Sampai Dapat, PA 212 Sampai Nekat Mau Geruduk Kantor Kemenag", <https://www.wartaekonomi.co.id>, diunggah pada Kamis, 03 Maret 2022, dibaca pada 04 Maret 2022.

¹¹ Menurut Ozcan Keles, beberapa abad terakhir, Islam tercoreng oleh tindakan-tindakan kekerasan berkedok ajaran Islam yang dilakukan oleh pentolan ekstrimisme berbasis idiologi terorisme, seperti nihilisme, fundamentalisme, Puritanisme Islam, Konserpatifisme, dan Takfirisme. Semua isme tersebut oleh Khaled Abou El Fadl dikategorikan sebagai kelompok Muslim Puritan, hanya saja Muslim Puritan ini ada yang sifatnya Ekstrimis Islam Puritan seperti Al Qaida dan ISIS, dan ada yang Puritan sebatas pada idiologi Puritanisme Islam belaka. Lebih lanjut lihat Ozcan Keles dkk, "Tackling the Twin Threats of Islamophobia and Puritanical Islamist Extremism: Case Study of the Hizmet Movement", dalam *Islamophobia and Radicalization: Breeding Intolerance and Violence*, eds. John L. Esposito dkk (Sydney: Palgrave Macmillan, 2019), 265.

¹² Pada abad ke-16 di Inggris masyhur seorang tokoh Puritan Kristen yang bernama Thomas Cranmer (W. 1556 M) bersama dengan 269 aktifis Puritan lainnya melakukan aktifitas radikal akibat dari keputusan Ratu Mary Tudor (1553-1558 M) yang dianggap tidak adil. Saat itu Ratu Mary Tudor mengembalikan kepausan Katolik Roma dengan mengorbankan nyawa penentang dari kalangan Puritan. Lebih jelas baca, Hasyim, "Teologi Muslim Puritan: Geneologi dan Ajaran Salafi", *Disertasi*, Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah, Jakarta, 2017.

the streets and called for the implementation of Islamic Sharia in Indonesia.¹³ Do not let justice and truth, which are more universally based on human dignity and dignity, be masked by the unilateral hegemony of the majority population. The tendency of Islamic Puritanism to interpret religious teachings based on literalistic texts often leads to a single truth claim, and ignores or rejects other, more humanist methods of *interpretation-ta'wil*, benefit, wisdom, and so on.

In fact, this method of textual-literalistic interpretation initially had a very good spirit, namely maintaining the originality of religious teachings.¹⁴ That is, puritanical Islamic teachings were initially moved solely to maintain the purity and independence of religious teachings on the one hand, and on the other hand to avoid the occurrence of various social elitist biases in understanding religious teachings. Unfortunately, over time this teaching turned into a single understanding or ideology of truth claims. In fact, this method of interpretation is not much different in spirit from other methods of interpretation or interpretation, which is to seek the real truth. Noorhaidi's research above is evidence that the Reformation Era became a political carriage for the strengthening of Islamic Puritanism in Indonesia which had the potential to lead to violence. Unilateral coercion from Islamic mass organizations such as Laskar Jihad, Laskar Pembela Islam, Laskar Mujahidin Indonesia, Hizbuttahrir Indonesia, Pemuda Pancasila, Kaaba Youth, Banser Anshor, Banten Warriors, Islamic Youth Movement, Hezbollah Front, to Islamic Youth Front.¹⁵

This normative-tectual-literalistic attitude is the ideological foundation of all Islamic puritanism movements, so that it often expresses Islam that imposes one-sided, exclusive, and sometimes intolerant religious interpretations. They did not half-heartedly offer religious sectarian interpretations to be enforced into state law and policy, especially in

¹³ kelompok Islamisme itu adalah Laskar Jihad, Laskar Pembela Islam, Laskar Mujahidin Indonesia. Pada dataran Partai ada Pemuda Pancasila, Pemuda Ka'bah, Banser Anshor, Pendekar Banten, Gerakan Pemuda Islam, Front Hizbullah, Front Pemuda Islam, dan lain-lain. lihat Noorhaidi, "Laskar Jihad: Islam Militancy and The Quest for Identity in Post-New Order Indonesia", *Disertasi*, Universiteit Utrecht, 2005.

¹⁴ Edi Susanto, "The Puritanism of the Progressive Traditionalism: Dynamics of Religious Life in Madura in Perspective on Conflict Theory of Lewis Coser", *Al-Tahrir*, Vol. 18, No. 2 November 2018, 415-437.

¹⁵ Noorhaidi, "Laskar Jihad: Islam Militancy and The Quest for Identity in Post-New Order Indonesia", *Disertasi*, Universiteit Utrecht, 2005.

Indonesia after the reform era.¹⁶ In order to maintain this subjective sectarian based religious interpretation, they are willing to sell religious narratives such as the call for Jihad fi Sabi lillahi, Purifying Religious Teachings, the Movement to Defend Religion, and so on. As a result, religious practice is often considered irrelevant to people's lives today, even though religious teachings really want religious teachings to always be relevant and adaptive to the entire trajectory of human history, relevant at all times, and always relevant wherever human life is.

Puritanism Versus Nation State Reasoning

Islamic societies in all corners of the world today live in the era of *nation state* organizations. Each nation state has its own sovereignty, politically, legally, economically, food-sovereign, scientific and technological development, and sovereign in all other social fields. Each nation state has a single ideology that has been mutually agreed upon, for example Indonesia adheres to the ideology of Pancasila in carrying out the dynamics of statehood, nationality, and society. The impact of this single ideology, other ideologies must be mentally prepared if they conflict with the agreement of nationality, statehood, and Indonesia. Therefore, Islamic puritanism often does not accept other isms than puritanism, and consequently fights it out with a single ideology of a nation state. For Islamic puritanism, isms other than ideology are shirk, and everything that is not like the texts of the Qur'an and Sunnah is heresy. This shirk and heresy are a symbol of real heresy for them. Thus, Islamic puritanism in the country will not be able to accept Pancasila as the sole ideology of the state. As a result, one way that a small few of them could accept Pancasila, they returned Pancasila to the Jakarta Charter.¹⁷

If Pancasila as a single ideology of the nation state can be accepted by every adherent of puritanism, then automatically the ideology of

¹⁶ Endang Turmudi, "Puritanism Vis-A-Vis Traditionalism: Islam in Modern Indonesia", *Multikultural & Multireligious*, vol. 11, No. 2, April-Juni 2012, 25-42.

¹⁷ Noorhaidi managed to document one form of Islamic Puritanism through his research on Laskar Jihad. Laskar Jihad declined a group of Muslims who were more exclusive, and this group emerged after the fall of the New Order regime under president Suharto. This group has an identity that uses the Long Hijab (*Jalabiyya*), Black Robe (*robes*), and has a long beard (*long beard*). see Noorhaidi Hasan, *Faith and Politics: The Rise of The Laskar Jihad in The Era of Transition in Indonesia*, Cornell University Press; Southeast Asia Program Publications at Cornell University, Indonesia, No. 73 (Apr., 2002), 145-169.

puritanism will disappear independently or automatically. Accepting the ideology of Pancasila means accepting differences, inclusiveness, diversity, plurality, and so on. Vice versa, if adherents of puritanical ideology aspire to build their own modern nation state based on the religious doctrine of puritanism ideology, along with other social, political, natural, and humanitarian flexibility, then slowly the ideology of Islamic puritanism will also disappear on its own in the era of the nation state today. a clear example in this regard is the State of Saudi Arabia. The country was founded on the desire of the people of the Arabian Peninsula to take back central control of the government in the tradition of the Islamic Caliphate. As a reflection of history, since the time of Caliph Ali bin Abi Talib who moved the center of Islamic civilization from Medina-Makkah to Iraq, the Arabian Peninsula automatically ceased to be the center of Islamic civilization.

Jazira Arabia was exiled from Islamic civilization until 1926 with the collapse of the Ottoman Empire. The establishment of nation states throughout the Arabian Peninsula became an important point for the rebuilding of the new civilization of mankind in the Arabian Peninsula. Saudi Arabia which carries the ideology of Islamic Puritanism famous for its Wahhabism and Salafism over time or naturally abandons the ideology of Islamic Puritanism. Moreover, in the 21st century, Saudi Arabia can be said to no longer adhere to the ideology of Islamic Puritanism, but they are more pragmatic and practical statehood along with the dynamics in the organizational system of the nation state.¹⁸

Saudi Arabia is clear evidence that, no matter how strong the ideology of Islamic puritanism wants to be maintained in the era of the nation state today, it will over time be defeated by the strength or torrent of the ideology of the nation state. Moreover, Saudi Arabia gets the main income from the existence of the cities of Makkah and Medina as a legacy of the Prophet Muhammad SAW. That is, in these two cities will be visited by all mankind who have different life backgrounds, from tribes, groups, races,

¹⁸ In fact, the word Salafi is reserved for people who consistently emulate the Prophet Muhammad and all his Companions. However, over time, the word Salafi was used as a means to launch the mission of Islamic Puritanism, one of which was among the Wahhabis. Thus, the strong reason for the ease with which the ideology of Wahhabism is accepted by the Islamic community because of its success in grafting the word Salaf, they claim to be the successors and generations of the Salafus Shaleh. more clearly see Irawan, "Puritan Islam in the View of Khaled M. Abdou El Fadl", *Thesis* Postgraduate of Sunan Kalijaga State Islamic University, Yogyakarta, 2009.

ideology, and so on. Homogenizing people in a single ideology like the dream of Islamic Puritanism would have been impossible.

The best alternative is to accept the diversity of ideologies, when adherents of Islamic Puritanism have accepted or are open to other ideologies, then automatically they no longer adhere to the single ideology of Islamic Puritanism. In Arrazy Hashim's dissertation, the dynamics of the ups and downs of this Islamic Puritanism ideology are also shown. This means that, the louder the narrative about the purification of religious teachings, the more dynamic the debate over religious interpretation. No one can argue that the movement of seconds one after another, as well as minutes, hours, days, weeks, months, quarters, quarters, semesters, years, isutrum, windu, decades, decades, centuries, millenniums to the ages continues to advance without stopping. It is the reality and fact of the vicissitudes of time, age, and place that the ranks of Islamic Puritanism will face.¹⁹

Modern nation-state societies have a very neat state organizational order, from the distribution of power to the separation of powers. When adherents of the ideology of Islamic Puritanism Political Extremists do not accept the ideology of the nation state, then automatically all organizational systems and social life of contemporary society today they will reject. As a result of this rejection, the Islamic Puritanism movement will not recognize the organizational structure, governance, and legal products produced by the legitimate government of a nation state, which derives legitimacy directly from the world community. As a consequence, Islamic Puritanism does not recognize the existence of the President and all other state institutions, does not recognize all decisions of state officials and all the laws and regulations they pass.²⁰ However, if the members of Islamic puritanism recognize that in a nation state there is a president, prime minister, king, etc.,

¹⁹ Read Hashim, "Puritan Muslim Theology: Geneology and Salafi Teachings", *Dissertation* Graduate School of Syarif Hidayatullah State Islamic University, Jakarta, 2017.

²⁰ Indonesia, for example, has Pancasila as a fundamental norm in the legal and ideological plains of the state in the political plains of nationality and statehood. Not to mention that Pancasila is supported by the Constitution of the Republic of Indonesia as a constitution, in the constitution there is a plurality of nationalities through the slogan Bhineka Tunggal Ika, the integrity of the nation and state from Sabang to Maroke through the Unitary State of the Republic of Indonesia, and all of them are rational formulations of the noble values of the nation which are very abstract and fundamental. see the constitution of Indonesia, the 1945 Constitution of the Republic of Indonesia.

then automatically Puritanism will also disappear. Moreover, if their association participates in the political and democratic dynamics of modern society, it can be said that religious puritanism will disappear automatically because of its acceptance of the pragmatism of the political world. So, if anyone shouts in the era of the nation state that voices a kind of Islamic puritanism movement on the one hand, the other side is involved in the dynamics of contemporary politics and democracy today, then it can be said that the movement is not an Islamic Puritanism movement, but rather uses Islamic Puritanism as a political vehicle to gain power in today's era of nation states.²¹

On the political plain, if Islamic Puritanism in the era of the Nation State was burned by the flames of the nation-state political system, then it can be said that the doctrines, dogmas, and teachings of Islamic Puritanism today are only political commodities that cannot be realized in a real and consistent manner. For example, Islamic Puritanism only accepts the normative textual Qur'an and Hadith as law in all lines of life, both in the nation, state, and society. In fact, Indonesia, for example, as the most populous Muslim country in the world, in the Indonesian constitution there is no normative text of the Quran and Hadith as a legal norm, but uses laws and regulations. These laws and regulations consist of the NRI Constitution of 1945, TAP MPR, Laws, Government Regulations in Lieu of Law, Government Regulations, Regional Regulations. It is very visible that there are no words of the Qur'an and Hadith in the legal provisions of contemporary Indonesian society today. In the reality of the nation state, the religious doctrine of Islamic puritanism is automatically mental. This is one of the rigidities of the religious doctrine of Islamic Puritanism that undermines the image of the Qur'an as mercy for nature, or relevant throughout human civilization, throughout the life of nature, and throughout the ages.²²

Islamic puritanism in the era of the nation state, more specifically in

²¹ The ideology of Salafism, for example, can be used as an example in this regard. The Salafism movement is not entirely based on political extremism. Ali Mukhtaram noted that the Salafi movement to this day is divided into three groups, including Puritan Salafis, Haraki Salafis, and Jihadi Salafis. Puritan Salafis strongly oppose politics, Haraki Salafis make politics a vehicle of dawah, and Salafi Jihadis are extremist movements. read more about Ali Mukhtaram, *Ideology and Transitional Islamic Education Institutions in Indonesia (Contestation, Actors, and Networks)* (Yogyakarta: Zahir Publishing, 2019), 96-113.

²² see the hierarchy of laws and regulations in articles 6-8 of Law of the Republic of Indonesia Number 12 of 2011 concerning the Establishment of Laws and Regulations.

Indonesia, did not exist. The actions of Islamic Puritanism in Indonesia after the 1998 reform as narrated by Khaled Abou El-Fadl are based on fundamentalists, militants, extremists, radicals, fanatics, or jihadists. The extremist attitude of some Puritan Muslim groups is the trigger for the emergence of the phenomenon of Islam Phobia in several non-Muslim majority countries.²³ That is, the pro-ideology of puritanism is essentially just one form of disappointment with the failure to show the existence of self and group on the political and democratic stage. One of the strategies to make the Qur'an a mercy for contemporary Indonesian Islamic society based on the modern nation state is to place the Qur'an not as the norm of Islamic law, but to position the Qur'an as the source of all sources of law in the lives of Muslims. That is, in the Indonesian contest, universal values, humanity, humanity, harmony, safety and so on derived from the Qur'an will occupy a position above Pancasila as the ideology of the nation state. The Qur'an will not always be conveyed in Arabic, but the good values contained in the Qur'an can be conveyed in a language that is easier to understand and easier to accept based on the reasoning ability of every society, nation, and mankind in general. A clear example of this is the Pancasila items derived from religious teachings, including the Qur'an and the Sunnah of the prophet Muhammad (PBUH).²⁴

Strengthening Religious Inclusivity in the Middle of a Pandemic

Every religious community will inevitably face various socio-religious challenges based on the conditions and situations of the times and times that surround them. Likewise, in recent years, religious people have been required to be wise and wise in dealing with the latest situations and conditions during the Pandemic. This pandemic cannot be read only through one point of view, or limited to the problem of the spread of the Covid-19 disease/virus. But it would be wiser and wiser if read through

²³ Benny Baskara, "Islamic Puritanism Movements in Indonesia as Transnational Movements", *Dynamics:Academic Journal of Islamic Studies*, Vol. 2, No. 1, January-April 2017, 1-22.

²⁴ According to O. Keles, phenomena Islamophobia is a unity with the movement of Muslim extremist groups. Puritanical Islamist extremism in the Religio-Political Islam regime in the modern era is what triggers the emergence of Islamophobia. Read Ozcan Keles et al, "Tackling the Twin Threats of Islamophobia and Puritanical Islamist Extremism: Case Study of the Hizmet Movement", in *Islamophobia and Radicalization:Breeding Intolerance and Violence*, eds. John L. Esposito et al (Sydney: Palgrave Macmillan, 2019), 266.

various perspectives and social problems of society that are being faced and have been passed by mankind, from the journey of colonization, postcolonization, *nation state*, positivism, modernization, globalization, postmodernization, capitalization, to the millennial era. The pandemic faced by human society in recent years has been greatly influenced by the super-fast mobility of the world community on the one hand, and on the other hand the global expression of mankind with various historical dynamics and developments from time to time to the current renewable era.²⁵

Religion as the most important part of mankind has always taken a strategic position in various developments of society, especially in Indonesia. It is as if religion has always been the decoration of every development of society, and the development of society often participates in triggering changes in popular religious traditions and attitudes that are becoming renewable trends. When religious people are faced with colonization events, religion also becomes the vanguard against colonialism and colonization. So that often sticking out in the narrative of Indonesian social life is to crush the colonizers, stand on their own feet, the Dutch come we mace, the British come we crowbar, America comes we strika, and so on.

When religion is confronted with a constitution-based state system, debates about the constitutionalization of religious teachings are inevitable. One party wants the constitutionalization of religion or the formalization of religion, and the other party wants religious teachings to be essential or hold the principle of salt philosophy. This means that religion does not have to be presented in a formalistic form, but every point of the constitution is imbued with the spirits of religious teachings. Various debates on religious social

²⁵ In fact, every development of the times and all its dynamics, Islamic society is most progressive in responding to the development of the times. Islamic Purification circles can be categorized as groups that bring back to the Qur'an and Sunnah which are a form of responsive attitude to respond to the times. So this group is better known as reformists and Tajdid. Reformists and tajdids written by Arfan, such as Ibn Taymia (1263/1328) in Syria and Egypt, Muhammad bin Abdul Wahhab in the twelfth/eighteenth century in the Arabian Peninsula, Shah Waliyullah (1702-1762) in India at the same time, Muhammad Abduh (1849-1905) and his student M. Rashid Rida (1865-1935) in Egypt, Nemik Kemal, Zia Gokalp in Turkey, Sayyid Ahmad Khan, Sayyid Amir Ali, Muhammad Iqbal in India, and in Indonesia there are Ahmad Dahlan, Haji Agus Salim and Imam Zarkasyi are a handful of scholars who can be said to be pioneers of Islamic Puritanism. Of course, there will be more progressive Islamic groups that do not use the parameters of Superstition, Khurafat, Bid'ah, and Shirk in expressing religious teachings according to the times that surround them. See M. Arfan Mu'ammarr, *Puritan Islam in Pesantren (Existence of Purification and Dimmatization Movement)*, (Surabaya : PT. First Media Refka, 2016), 11-60.

understanding are inevitable, from secularism to liberalism, which is full of pro-contra conditions among religious people. Not yet resolved the issue of the Nation State, there are again global world organizations, such as the United Nations to the Association of State Organizations in the name of religion, such as the OIC (*Organization of Islamic Cooperation-Mundzamatun Altaawun Alislam-Organization of Islamic Cooperation*). This reality is a tangible manifestation that the current of modernization and globalization is very rapid. The pace of modernization and globalization has resulted in a nation-state no longer being able to solve its own national and statehood problems, but needs assistance from other nation-states to provide the best services and protection for its citizens. The phenomenon of the Covid-19 pandemic in recent years is clear evidence of this argument.²⁶

This current of modernization and globalization has also greatly affected religious people and can be said to be an important part of triggering the spread of Covid-19 in all corners of the world. Today's era of globalization, modernization, and millennialization has resulted in religious people no longer learning religion through the porch system, but learning religion through modernization of education, from the inauguration of educational institutions with various learning methods to formal worship like other modern societies. Likewise, with the current era of administrative positivism, Hajj can no longer be done on the basis of one's own initiative, bringing provisions independently, and so on, but must follow the procedures and administrative requirements of today's world society.

Likewise, with the postmodernization era, Muslims flocked to establish educational institutions that fused with nature. In recent years, educators have been vocal in criticizing the modern education system, calling for re-exploring local identities or noble values of nationality, Islam, and Indonesia. In recent years, more specifically in the country, religion has become the most marketable social community, from economic labeling in the name of religion, to political labeling in the name of religion. Political

²⁶ The Covid-19 pandemic began in the city of Wuhan on December 27, 2019, and at the end of October 2020 there were 46.1 million people worldwide confirmed with cases of the virus. In the first 10 months, 98 million cases of Covid-19 were reported and 2.1 million died. See, Nicholas Fraser et al, "Preprinting the COVID-19 Pandemic" bioRxiv preprint doi: <https://doi.org/10.1101/2020.05.22.111294>; this version posted February 5, 2021. The copyright holder for this preprint (which was not certified by peer review) is the author/funder, who has granted bioRxiv a license to display the preprint in perpetuity. It is made available under a CC-BY 4.0 International license.

interests and greed of the economic capitalization system have succeeded in polarizing Indonesian society, especially after reforms that echoed the democratic political system. Almost every social activity of the community is wrapped or wrapped in various religious packaging, without paying attention to the feelings of other religious people.²⁷

The impact of religious behavior on the various social currents above often results in high religious enthusiasm, but along with the loss of spirits from the fundamental teachings of religion. One side of the Islamic community looks very legitimate, such as diligently praying in congregation, almsgiving, competing to build mosques, and so on. But the other side is very exclusive, fanatic fanatics who cross the line. Often meet but do not greet each other, especially knowing each other. Five times a day side by side praying worshippers in mosques built on high religious fervor, but it is quite unfortunate because between worshippers praying do not greet and know each other. Group parameters are measured from group identities, ideology, the truest, most Indonesian, most moral claims, and others. The contestation of religious symbols and identities becomes a decoration in every public space. From the movement of Islamism (Jihadist, Tahriri, Tarbawi, Popular Islam), Mart 212, Niqabiyyah, Islam Kaffah, Islam Hijra, to moderate Islam or religious moderation, such as the Islamic log Rahmatan lil Alamin, Islam Progress, and so on.²⁸

The most interesting religious behavior in recent years in this millennial era is the weak literacy of young people, the younger generation spends their time or productivity period with various social media frenzy. In other words, it is no longer busy with the tradition of reading, learning,

²⁷ In the context of the global Islamic Southeast Asian community, Noorhaidi sees that the contribution of contemporary Islamic movements is not only limited to protecting against insecurity, social disintegration, hard competition for economic capitalization, and competition for urban communities, but also a positive response and contribution to the sustainability of the process of modernization and globalization. for more details, see Noorhaidi Hasan, "In Search of Identity: The Contemporary Islamic Communities in Southeast Asia", *Studia Islamika*, Vol.7, No.3, 2000, 71-110.

²⁸ In Noorhaidi's view, the growth of the Islamism movement in Indonesia cannot be separated from the reactionary activism of the political-based ideology of global Islamism. The ideology of Islamism often uses social movements collectively. On a theoretical plain, social movements have three fundamental concepts, including (1) the structure of political opportunity (*Political Opportunity Structure*), (2) mobilization structure (*mobilizing structures*), and (3) action framing (*Framing*). For more details, see Norrhaidi Hasan, "BOOK REVIEW: Political Islam, Social Movement Theory, and the Search for New Cross-disciplinary Models of Islamic Studies", *Al-Jāmi'ah*, Vol. 44, No. 1, 2006 M/1427 H, 241-250.

exploring one's potential, honing talents and interests, and informing, but is busy with Instagram, Twitteran, Facebookan, Youtuban, TikToker, and so on. On the one hand, the youth are very open to the current of globalization and its various attributes, but the other side is very closed to differences in ideology, culture, flow, and so on. Young people or religious generations are led by certain groups to spend their youth with involvement in political contestation alone, almost all young people are very fond of arguing coachmen about the world of politics, but very minimal debate of science and creativity. Millennial generasi is very spoiled with the speed of information dissemination, it's just that this era of information acceleration is sometimes often misused by a few people to take advantage of the emotional instability of the younger generation. Of course, by not saying that the attitude of the younger generation is completely negative or incorrect, but young people should respond to the era of modernization, postmodernization, globalization, and millennialization by prioritizing long-term orientations, such as improving the quality of literacy, honing innovation, creativity, preparing professional integrity, and so on.²⁹

Realizing Religious Inclusiveness in the Endemic Era

After religious people in the country tried their best to adapt to various eras of social changes in society, from the era of colonization, postcolonization, industrialization, modernization, postmodernization, capitalization, globalization, administrative positivism, to today's millennial era. Religious people in Indonesia in recent years are required to be able to adapt to the pandemic period. This event almost slapped all individual religious people without exception. Before the Pandemic, some criticized veil fans, but in the Pandemic era, critics had to or must wear veils/masks/veils and mouths. Before the pandemic, some criticized those who did not pray in congregation in mosques, but immediately everyone was forbidden to pray in mosques. Some people accuse old-fashioned or uneducated people who do not attend formal schools, but immediately everyone is forbidden to enter formal schools. Some people avoid sunlight at 09.00-11.00, immediately crowded hunting for sunlight at that time. Some people criticize those who spend their time indoors or do not like to join in community social activities, but immediately everyone is obliged to stay

²⁹ See Masnun and Murdan: *Philosophy of Islamic Family Law* (Mataram: Sanabil, 2020), 1-5

indoors or forbidden to leave the house, and so on.³⁰

This epidemic reminds mankind that no man and other material objects ethically precedes God. Various state-of-the-art laboratories created through the rationality of renewable humanity fail to consistently say A to Covid-19. All of humanity on earth is almost no one who has never heard the word Corona / Covid-19, but no one consistently says A to the Covid-19 principle. This shows that, no matter how sophisticated modern technology is made by mankind, it is still unable to penetrate the visible realm. Corona, which is part of the material realm, cannot be identified scientifically (consistently) by modern health science. Even religious people as a spiritual movement cannot deal with the Pandemic situation, they are also eroded by various hedonism or greed of the times. The age has driven religious elitists and all their followers away from nature, deprived of matter, 24 hours lulled by a banknote and the greed of power. No longer is the religious elite able to grow one tree, no more feeding the birds, and other star-beasts. The religious elite and all their followers are only busy talking about power, economics, gathering as many worshippers as possible in the name of religion, and so on. Perhaps only a handful of religious elites and all their followers have ever held land in one day, water is only used as a sacred instrument, but it cannot be shared with other realms, such as plants. Fire becomes a means of business, or to be exchanged for a piece of paper, as well as wind. Earth, water, fire, and air/wind have become industrial capital communities that will be exchanged for a piece of paper. Religious elitists and all their followers give alms only with paper money, but quite a few give alms with rice or other natural products that come out of their own sweat.

Religion, which was at the forefront of maintaining the stability and continuity of nature, has been transformed at the hands of a few religious elites and their followers into industrial communities ready to be commercialized and capitalized. The emergence of Covid-19 should be an

³⁰ Akhmad Syahri was quite successful in tracing the concept and parameters of Islamic Moderation among Ahlu Alsunnaah wa Aljamaah. According to him, Islamic moderation in the style of Ahlu Alsunnaah wa Aljamaah includes: amar ma'ruf nahi munkar, alawiyah / prioritizing priorities, islah / reformative, i'tidal / proportional behavior straight and firm, musawah / egalitarian and non-discrimination, muwathanah / respect for nationality, statehood, and citizenship, shura / consensus deliberation, tahaddur / civilized, tasammuh / tolerance, tathawur wa ibtikar / dynamic, tawassut / moderate-mediator, tawazzun / balanced, and qudawah / noble morals. see Shahri, *Islamic Moderation (Concept and Application in Higher Education Learning)* (Mataram: UIN Mataram Press, 2021), 63-64.

afterthought for all religious elites and their followers. Religion should be returned to its original commandment, namely as a pioneer of peace of soul, purity of heart, peace of life in society, sustainability of the universe, salvation for the universe. This epidemic teaches all religious people not to precede God, not to claim to be the most beloved of God, the safest, the truest, and the most adversary. This attitude at best will only be able to be countered by moderation in religion. Thus, during the move from the Pandemic atmosphere to the pandemic goodbye period, religious moderation is increasingly popular and grounded. Whatever worldly activity should be led to purify the heart and peace of mind. Covid-19 can be used as a tangible manifestation of religious moderation. All religious people are taught again by this demic to idolize, remember, and pronounce as many powerful names as possible. The tradition of *khalwat* as a place to burn wrath has been abandoned by religious people, so they are constantly trapped in the frenzy of power and money. The pandemic in recent years has forced everyone to stay indoors, so that, when allowed to leave the house again, all religious people are free from wrath, and others.

The religious elitists and all their participants hardly deny the existence of this Epidemic. The biggest social wisdom of this pandemic event for religious people in Indonesia is to re-realize that various materials that are deified by Indonesian people today such as contestation to build skyscrapers, expensive cars, luxury houses, clothing branding, competing to collect paper money, and so on are not edible or cannot meet basic human needs. Humans apparently only depend on the surrounding nature, such as rice, fruits, and other grains. Thus, the media or means of religious moderation that are most likely to harmonize between religious communities are through the basic needs of mankind, such as rice, fruits, grains and other nature. The important reason for these basic needs can be a medium for unifying or harmonizing religious people, because to realize harmonious relations of religious people requires imaginary lines or similarities between one religion and another, between one ideology and another, between one stream of belief and another stream of belief, between one school and another, between one community organization and another community organization, and so on. The highest imaginary line is primary needs, such as food, clothing, and shelter. If religious people cannot be met in one ideology, then they can be met in other matters such as stomach affairs or other primary human needs (food, clothing, and shelter welfare).

Conclusion

From the lengthy description above, it can be drawn the general understanding to be conveyed in this paper, the general understanding about the importance of post-pandemic religious moderation in the life of society, religion, nation, and state. This paper wants to emphasize that the most powerful tool of religious moderation in the Post Pandemic is to find similarities in various aspects of human life, and religious moderation is not to look for differences between each other. Every religious community should see or look for common sides, not differences that will continue to divide the social order of society. Similarities will always exist between fellow human beings, but also with differences will always follow those similarities. This means that where there are similarities there will automatically be differences, differences will be a place for contestation of wisdom of each religious community responding to other religious people. If religious people are wise with these differences, then the person concerned will be labeled as a person with a big soul, who always upholds plurality among fellow human beings. The similarities will be found in various social layers, if they are not found in mosques, maybe they will be found in other public spaces, such as commerce, politics, culinary, sports, or maybe friction and so on.

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