

EMPOWERING ISLAMIC COMMUNITY IN UNDERSTANDING DEMOCRACY AND SHURA THROUGH THE WASATHIYAH DA'WA MOVEMENT IN INDONESIA

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Abstract: The comprehension of democracy and Shura by the Islamic community plays a crucial role in enhancing participation in democratization processes. However, a lack of thorough understanding may lead to disparities and disagreements. The Wasathiyah Islamic Preaching Movement offers a solution by facilitating a deep understanding of both concepts. This article employs a literature review methodology, analyzing seven articles across three databases—PubMed, Scopus, and SpringerLink—to explore the empowerment efforts within the Islamic community regarding democracy and the principles of Shura, as facilitated by the Wasathiyah Islamic Preaching Movement in Indonesia. The findings suggest that the empowerment of the Islamic community in understanding democracy and Shura, through the Wasathiyah Islamic Preaching Movement in Indonesia, is achieved through moderation (*tawasuth*), balance (*tawazun*), tolerance (*tasamuh*), and justice (*ta'addul*). This article aims to serve as a resource for society to mitigate the potential for disparities and disagreements in applying democratic principles and Shura.

Keywords: Democracy, Islamic community, Shura, Islamic movement, Indonesia.

Introduction

Democracy and Shura are two important concepts in the world of Islamic politics that have garnered significant attention within the

Islamic community in Indonesia.¹ A proper understanding and implementation of both of these concepts can be a crucial factor in building a democratic, just, and harmonious society in the country with the largest Muslim population in the world.² In the midst of the complexity of social, political, and religious dynamics, the Wasathiyah (moderate) preaching movement has emerged as one of the approaches that offers a middle path for developing a balanced understanding of democracy and Shura in the context of Islam in Indonesia.³

The understanding of Muslim society in Indonesia regarding the concepts of democracy and shura varies. A majority accepts democracy as a governance system that values diversity and involves popular participation.⁴ However, there are issues concerning the relationship between religion and politics, the protection of minority rights, and the implementation of Sharia law. Extremism and radicalism also emerge as significant concerns.

Some radical Islamic groups in Indonesia engage in activities that oppose the democratic principles of the state. They take actions such as ostracizing those who support democracy considered "kafir" and rejecting the democratic system of their group.⁵ Survey results from the Wahid Institute indicate a rising trend of intolerance and radicalism in Indonesia over time.⁶ These groups are also linked to the spread of radicalism and extremism, potentially undermining the tolerant and

¹ Jeremy Menchik, "Moderate Muslims And Democratic Breakdown In Indonesia", *Asian Studies Review* 43, 3 (2019), pp. 415–33, <https://doi.org/10.1080/10357823.2019.1627286>.

² Megan Brankley Abbas, "Balancing Hope And Fear: Muslim Modernists, Democracy, And The Tyranny Of The Majority", *Comparative Studies In Society And History* 65, 3 (2023), pp. 643–69.

³ Ikhwan Ikhwan Et Al., "The Dialectic Of Fiqh Understanding And The Female Imam-Khatib Tradition In Balingka, West Sumatra, Indonesia", *Indonesian Journal Of Islam And Muslim Societies* 12, 2 (2022), pp. 313–39.

⁴ Diego Fossati et al., "Ideological Representation In Clientelistic Democracies: The Indonesian Case", *Electoral Studies* 63 (2020).

⁵ Yulia Eka Putri Et Al., "Defending Spaces, Preventing Conflicts: The Politics Of Identity Representation In The Nahdliyin Mosques In Malang Raya", *Journal Of Indonesian Islam* 14, 1 (2020), p. 26.

⁶ Subhan Hi Ali Dodego et al., "The Influence Of Radical Islam On The Quality Of Islamic Education In Schools", *Sustainable Jurnal Kajian Mutu Pendidikan* 5, 2 (2022), pp. 320–32.

compassionate character of Islam in Indonesia.⁷ It should be emphasized that tolerance and compassion is core teaching of Islam extracted from the Quran and prophet traditions.⁸

According to Yenny, approximately 600,000 Indonesian citizens, or around 0.4% of the total adult population of approximately 150 million, have been involved in radical activities. Additionally, about 11.4 million people, or 7.1% of the adult population, fall into a group that may be influenced by radical movements, meaning they could become involved if given the opportunity. Overall, intolerance in Indonesia, according to Yenny, seems to be increasing from around 46% to the current 54%.⁹

In a study by Diego Fossati, 67% of 1,620 Indonesian citizens agreed that the Indonesian government should prioritize Islam over other religions and make Islam the sole official religion in Indonesia. This position contradicts the principles of democracy in Indonesia, which emphasize the importance of respecting diversity and ensuring religious freedom for all citizens.¹⁰ Some Indonesian religious leaders still insist the necessity of caliphate.¹¹

Therefore, further efforts are needed to educate the public about the values of democracy, enhance understanding of the concept of shura, and address the issue of extremism. This is crucial to ensure that democracy in Indonesia continues to function as an inclusive governance system, recognizing the rights of all individuals regardless of religious differences and capable of overcoming discrimination.

Empowering the Islamic Community to understand the concepts of democracy and Shura is a necessity, given their crucial role in the

⁷ Purwantini Purwantini and Bramantio Bramantio, "The Adventure of the Radical Islamic Group Members of the Free Aceh Movement In Seumpama Matahari Novel: Study of Genetic-Structuralism", *Journal of Indonesian Islam* 12, 1 (2018), p. 85.

⁸ Syariful Alam, et. al., "Islamism and The Challenge of Democratization In Indonesia," *De Jure: Jurnal Hukum dan Syar'iah* 15, 2 (2023), p. 209.

⁹ Ahmad Dalhar Muarif and Jamal Ma'mur Asmani, "Moderate Islamic Da'wah In The New Normal Era (KH. Afifuddin Muhajir And KH. Abdul Moqsith Ghazali Online Reading Study)", *Santri: Journal Of Pesantren And Fiqh Sosial* 2, 2 (2021), pp. 111–32.

¹⁰ Fossati et al., "Ideological Representation In Clientelistic Democracies.

¹¹ Farid Wajdi Ibrahim, Dicky Wirianto, and Shohibul Adib, "The Thought Of Figures Of Islamic Mass Organization About Caliphate: A Case Study In Banda Aceh And West Java," *Jurnal Ilmiah Islam Futura* 22, 2 (2022)

decision-making processes that affect their daily lives.¹² A proper understanding of these concepts can enable the community to effectively participate in the democratic process and grasp the values of consultation in decision-making in line with Islamic principles.¹³ A moderate understanding to primary Islamic sources, namely the Quran and Prophet tradition is a crucial.¹⁴ The employment of philosophy of Islamic law of *maqāsid al-sharīʿa* is also recommended in creating moderate world view in religiously plural Indonesia.¹⁵ For instance, as suggested by Fanani and Iswanto, a thought of Khaled Abou el-Fadl could be useful for creating platform in countering extremism.¹⁶

This literature review aims to explore the understanding and implementation of democracy and Shura within the framework of the Wasathiyah preaching movement in Indonesia. The Wasathiyah preaching movement, which emphasizes moderation, tolerance, and a balanced understanding of Islamic teachings, has become an influential force in shaping the thinking of the Islamic Community in Indonesia.¹⁷ From the description provided, Wasathiyah preaching can be understood as an invitation to Muslims to adopt a balanced approach to their faith and the teachings of Islam, emphasizing fairness, balance, tolerance, benefit, and proportionality. In this sense, Wasathiyah preaching borrows its meaning from the concept of Islamic moderation. The definition of Wasathiyah preaching reflects its principles, as explained by Ahmad Yani: the principle of justice (*taʿaddul/al-ʿadl*), the principle of moderation (*tawasut*), the principle of

¹² Wahyu Abdul Jafar, “Persepsi Masyarakat Kota Bengkulu Terhadap Paham Islam Moderat”, *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 3, 1 (2019), p. 151.

¹³ Jung Hoon Park, “Localised Impacts On Islamist Political Mobilisation In Indonesia: Evidence From Three Sub-Provincial Units”, *Journal Of Southeast Asian Studies* (2023), pp. 1–30.

¹⁴ Muhsin Mahfudz and Yuspiani, “Qur’anic Exegesis And Religious Moderation In South Sulawesi: The Law On Blasphemy To Gods Of Non-Muslims In Islamic Law Perspective”, *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, 3 (2023).

¹⁵ Mutawali, “Maqāsid Al-Sharīʿa As The Foundation Of Islamic Moderation: Theoretical Philosophical Insight Against Extreme Religious Ideology”, *Ulumuna: Journal Of Islamic Studies* 27, 1 (2023).

¹⁶ Muhyar Fanani and Bambang Iswanto, “Critique On Salafibism And It’s Significance For Indonesian Islamic Moderation: Study On Khaled Abou El-Fadhl’s Thought”, *Mazhabib Jurnal Pemikiran Hukum Islam* 22, 2 (2023).

¹⁷ Kyunghee Choi, “Indonesia: Democratic Procedure And Muslim Democracy”, In *New Democracy And Autocratization In Asia* (London: Routledge, 2022), pp. 124–41.

tolerance (*tasamuh*), and the principle of balance (*tawazun*). Therefore, this article will conduct an in-depth review of relevant literature, including books, articles, papers, and related studies, to investigate how the Wasathiyah preaching movement has contributed to enriching the Islamic Community's understanding of democracy and Shura, and how these concepts can be implemented in the multicultural context of Indonesia.

Furthermore, this article will also explore the impact of the understanding gained through the Wasathiyah preaching movement on the Islamic Community in Indonesia in terms of political participation, tolerance, and community development based on Islamic values.¹⁸ Thus, this article is expected to make a valuable contribution to further understanding the role of the Wasathiyah preaching movement in facilitating the empowerment of the Islamic Community to comprehend and apply the principles of democracy and Shura in the pluralistic context of Indonesia.

By detailing key concepts, theoretical frameworks, and methodologies to be used, this literature review aims to provide deep insights into how the Wasathiyah preaching movement can be a positive force in shaping the understanding and practice of democracy and Shura among the Islamic Community in Indonesia. Therefore, this article is expected to make a valuable contribution to the examination of the role of religion in building a democratic and inclusive society.

A literature review provides a framework for new findings and previous findings to identify indications of progress from a comprehensive research and interpretation of literature related to a specific topic.¹⁹ The literature review method used involves a systematic approach to analyze data. The articles used in this literature review are qualitative research articles that contain data or results relevant to the topic. The search for articles was conducted using various databases available on Publish or Perish, including Scopus, PubMed, and Springer Link, with keywords such as "Democracy in Islam," "Shura in Islam," and "Muslim Understanding of Democracy," using "AND" as a Boolean operator to narrow down the search results.

¹⁸ Greg Barton et al., "Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia", *Religions* 12, 8 (2021), p. 641.

¹⁹ Justus J. Randolph, "A Guide to Writing the Dissertation Literature Review", *Practical Assessment, Research and Evaluation* 14, 13 (2009).

Inclusion criteria for literature review data were: 1) Articles discussing the empowerment of the Islamic community in the context of understanding democracy and Shura; 2) Empirical research or original articles containing relevant research data; 3) Articles published between 2019 and 2023; 4) Full-text articles in English; 5) Articles focusing on Muslim communities or individuals in Indonesia as research subjects; 6) Articles with a focus on the Wasathiyah preaching movement in the context of empowerment. Exclusion criteria were: 1) Articles not relevant to the empowerment of the Islamic community, understanding democracy, Shura, or the Wasathiyah preaching movement; 2) Articles published before 2019 or after 2023; 3) Articles not available in English or Indonesian; 4) Articles containing only abstracts or small portions of full text; 5) Articles focusing on adult respondents or unrelated topics; 6) Literature review or reviews of other research.

To ensure the quality of the literature review, ethical considerations such as avoiding duplication publication, plagiarism, transparency, and ensuring accuracy, as suggested by Wager & Wiffen, were adhered to. The search for articles from various databases, including PubMed, Springer Link, and Scopus, yielded a total of 948 articles based on the established keywords and inclusion criteria. After screening, 942 articles met the inclusion criteria. After critical appraisal, five articles remained, with three being literature review articles and two being case studies. The data analysis in this literature review uses a simplified approach, which involves compiling findings from each article and simplifying them.

The steps in the simplified approach analysis include summarizing each literature review, conducting critical appraisals simultaneously to determine the strengths and weaknesses of the literature and to identify the relationships between each literature, identifying themes from the results of each literature in which the themes must reflect the research questions from the literature review, developing themes by combining similar themes, discussing the strengths of the findings by considering stronger or weaker evidence through critical appraisal at the initial stage, naming each theme with appropriate names by understanding the literature so that the theme names are closer to the research findings in the literature, comparing and reviewing each theme to check two things: each theme has been appropriately named, and collecting themes into a proper theme, closely monitoring the

similarities and differences between each theme, and then analyzing in-depth and considering how each theme can relate to each other, reviewing critical appraisal of each literature to assess whether the existing themes can answer each research question.

Critical appraisal was conducted using the JBI Critical Appraisal for Qualitative Research instrument to evaluate and analyze the reviewed articles, especially to examine the results, validity, and relevance of the articles to other research designs.²⁰ The simplified approach was systematically used to analyze data. The results of the article search on topics other than “Empowering the Islamic Community to Understand Democracy and Shura Through the Wasathiyah Preaching Movement in Indonesia” through e-resources, including PubMed (7 articles), Springer Link (932 articles), and Scopus (9 articles), were searched using keywords such as “Democracy in Islam,” “Shura in Islam,” and “Muslim Understanding of Democracy,” with “AND” as a Boolean operator to narrow down the document results. Critical appraisal using the JBI Critical Appraisal for Qualitative Research, and seven articles met the inclusion criteria.

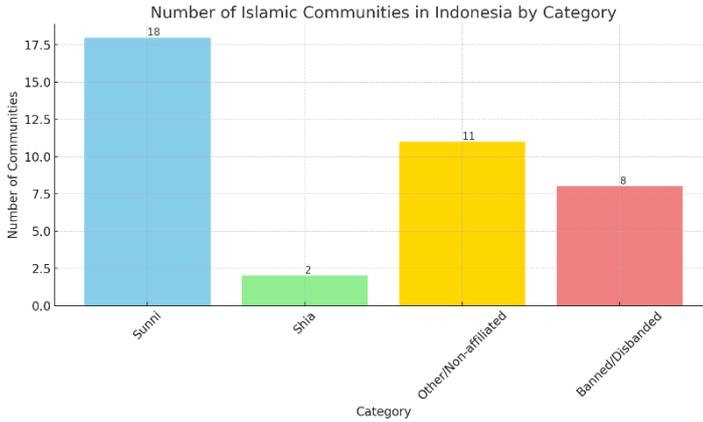
Indonesian Islamic Community and Democracy

Indonesia, as a country with a majority Muslim population, faces unique challenges in uniting Islamic values and democratic principles. Recent data shows that more than 87% of Indonesia's population identifies as Muslim, reflecting a wide diversity in practices and beliefs spread across more than 17,000 islands.²¹ Indeed, Indonesia has a variety of Islamic communities that mirror the diversity of religious practices and interpretations in the country with the largest Muslim population in the world. Here are some of the Islamic communities in Indonesia, divided into several main categories: ²² Sunni, Shia, Non-affiliated, Banned/Disbanded. This diversity, while being a strength, also poses challenges in forming political and social consensus.

²⁰ Claes Wohlin et al., *Experimentation In Software Engineering* (Berlin, Heidelberg: Springer Berlin Heidelberg, 2012).

²¹ Mastuki, “Menjadi Muslim, Menjadi Indonesia (Kilas Balik Indonesia Menjadi Bangsa Muslim Terbesar)”, <https://kemenag.go.id/Opini/Menjadi-Muslim-Menjadi-Indonesia-Kilas-Balik-Indonesia-Menjadi-Bangsa-Muslim-Terbesar-03w0yt> (2020).

²² Agus Ahmad Safei, “The Formula Of Islamic Community Development In Indonesia Through The Social Entrepreneurship Approach”, *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 5, 1 (2021), pp. 47–58.

Figure 1. Islamic communities in Indonesia

Regarding the Islamic communities in Indonesia within the Sunni category, they include: 1) Al-Irsyad Al-Islamiyyah; 2) Al Ittihadiyah; 3) Alkhairaat; 4) Al Washliyah; 5) Darud Da'wah wal Irsyad (DDI); 6) Dewan Dakwah Islamiyah Indonesia (DDII); 7) Hidayatullah; 8) Jamiat Kheir; 9) Lembaga Dakwah Islam Indonesia (LDII); 10) Majelis Tafsir Al Qur'an (MTA); 11) Mathla'ul Anwar; 12) Muhammadiyah (MU); 13) Nahdlatul Ulama (NU); 14) Nahdlatul Wathan (NW); 15) Persatuan Islam (Persis); 16) Persatuan Tarbiyah Islamiyah (PERTI); 17) Persatuan Umat Islam (PUI); 18) Rabithah Alawiyah; 19) Wahdah Islamiyah. Shia category: 1) Ahlulbait Indonesia (ABI); 2) Ikatan Jamaah Ahlulbait Indonesia (Ijabi).²³

As for the Islamic communities in Indonesia within the Non-affiliated category, they include: 1) BP4; 2) Dewan Masjid Indonesia (DMI); 3) Forum Umat Islam (FUI); 4) Ikatan Cendekiawan Muslim Indonesia (ICMI); 5) Ikatan Da'i Indonesia (Ikadi); 6) Lembaga Persahabatan Ormas Islam Indonesia (LPOI); 7) Majelis Intelektual dan Ulama Muda Indonesia (MIUMI); 8) Majelis Ulama Indonesia (MUI); 9) Persatuan Islam Tionghoa Indonesia (PITI); 10) Syarikat Islam (SI); 11) Syarikat Islam Indonesia (SII). Meanwhile, the Islamic communities in Indonesia categorized under Banned/Disbanded include: 1) Front Pembela Islam (FPI); 2) Gerakan Fajar Nusantara

²³ Ramli Abdul Wahid, "Aliran Minoritas Dalam Islam di Indonesia", *Journal of Contemporary Islam and Muslim Societies* 1, 2 (2018), p. 141, <https://doi.org/10.30821/Jcims.V1i2.1071>.

(Gafatar); 3) Hizbut Tahrir Indonesia (HTI); 4) Jamaah Ansharut Daulah (JAD); 5) Jamaah Ansharusy Syariah (JAS); 6) Jamaah Ansharut Tauhid (JAT); 7) Jemaah Islamiyah (JI); 8) Majelis Mujahidin Indonesia (MMI).²⁴ The significant diversity of Islamic communities in Indonesia, each with different member counts, histories, and objectives, ranges from the dominant Sunni to Shia, Other/Non-affiliated, and even communities that have been disbanded or banned, each community brings a unique voice and perspective into the religious mosaic of Indonesia. This diversity not only reflects the plurality of religious thought and practice in Indonesia but also raises important questions about how these communities interact with and respond to the country's socio-political structures, including democracy.

The understanding and response of Islamic communities towards democracy in Indonesia vary greatly. Surveys by institutions such as the Pew Research Center and Saiful Mujani Research and Consulting indicate that the majority of Muslims in Indonesia support the idea of democracy, expressing support for basic democratic principles such as freedom of religion, freedom of expression, social justice, protection of minority rights, a fair legal system, the right to elect leaders through general elections, and the recognition of equal political and civil rights for all citizens. This support reflects political maturity and inclusiveness in the religious understanding among Muslims in Indonesia.²⁵ Likewise, there is also shift of Salafi movement in Indonesia that became moderate in its stance due to prolonged dialogue with fellow moderate Muslims in the country.²⁶

However, there is a divergence of opinion on how democracy should be implemented, with some groups advocating for a more secular approach while others want laws and policies that more closely reflect Islamic Sharia.²⁷ This debate includes crucial issues such as the role of religion in state politics, the application of Islamic Sharia in local laws, and the boundaries between individual freedom and

²⁴ Abon Ronaldi et al., "Indonesian Islam: History, Characteristics And Global Contribution", *Islamika Inside: Jurnal Keislaman Dan Humaniora* 9, 1 (2023), pp. 100–120.

²⁵ James Bell, *The World's Muslims: Religion, Politics And Society* (Washington, 2013).

²⁶ Roni Tabroni, Idham Idham, "From Radical Labels To Moderate Islam: The Transformation Of The Salafism Movement In Indonesia," *Indonesian Journal of Islam and Muslim Societies* 13, 2 (2023)

²⁷ Fatima Mernissi, *Islam And Democracy: Fear Of The Modern World* (Canada: Addison-Wesley Publishing, 1997).

communal norms.²⁸ For instance, the political dynamics observed during elections reflect this diversity of views, with political parties offering platforms that range from secular to religious.²⁹

To improve understanding of democracy and facilitate the integration of Islamic values, various initiatives have been undertaken. Community such as Nahdlatul Ulama and Muhammadiyah, which are two of the largest Islamic communities in Indonesia,³⁰ have been active in organizing seminars and workshops aimed at educating their members about the importance of political participation and democracy. Additionally, educational programs and interfaith dialogue efforts seek to build better understanding and reduce tensions.³¹

Figure 2. Efforts of Nahdlatul Ulama (NU) and Muhammadiyah in Advancing Democracy and Integrating Islamic Values in Indonesia



²⁸ Fadli Syahdiyono, “Sistem Demokrasi Indonesia Menurut Prespektif Islam”, *Jurnal Ekonomi Syariah* 1, 2 (2022), pp. 1–20.

²⁹ Hotmatua Paralihan, “Islam dan Demokrasi”, *Aqlania* 10, 1 (2019), p. 63.

³⁰ Faishol Luthfi and Wildana Latif M., “Sinergitas Nahdlatul Ulama Dan Muhammadiyah Dalam Pengembangan Ekonomi Islam Di Indonesia”, *Al-Urban: Jurnal Ekonomi Syariah Dan Filantropi Islam* 3, 2 (2020), pp. 137–48.

³¹ Alhilal Yusril Hawari et al., “Perbandingan Peran Nahdlatul Ulama (NU) Dan Muhammadiyah Dalam Politik Di Indonesia”, *Jurnal Pemerintaban Dan Kebijakan (JPK)* 5, 1 (2023), pp. 41–53.

1) Conducting Seminars and Workshops: NU and Muhammadiyah routinely organize seminars and workshops that discuss democracy, human rights, and political participation from an Islamic perspective;³² 2) Educational Programs: Both organizations have integrated materials about democracy, tolerance, and interfaith dialogue into their education programs. For example, Muhammadiyah, through its formal and non-formal education network, teaches democratic values and pluralism. NU, through its *pesantrens* (traditional Islamic schools) and educational institutions, introduces a curriculum that emphasizes diversity and social harmony;³³ 3) Interfaith Dialogue Initiatives: NU and Muhammadiyah are active in promoting interfaith dialogue and activities aimed at strengthening tolerance and peaceful coexistence among religious communities in Indonesia. They often host or participate in dialogue forums involving religious leaders from various faiths;³⁴ 4) Participation in the Legislative Process: Both organizations are also involved in the legislative process, providing input on laws and policies that support democratic principles and human rights. They have influenced the creation of more inclusive and fair policies, illustrating their role as significant socio-political actors;³⁵ 5) Public Campaigns and Advocacy: NU and Muhammadiyah are active in campaigns and advocacy to support democracy issues, such as the eradication of corruption, minority rights, and civil liberties. These activities demonstrate their commitment to strengthening democratic institutions and human rights in Indonesia;³⁶ 6) Response to Social Conflicts: In some cases of social and religious conflicts, NU and Muhammadiyah have played an active role in mediation and

³² Ibid.

³³ A. Indraerawati Indra et al., “Kontribusi Muhammadiyah Dan Nahdlatul Ulama Dalam Bidang Politik, Pendidikan Dan Sosial Budaya Dalam Pengembangan Dan Penerapan Hukum Islam Di Indonesia”, *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, 2 (2023), pp. 1–7.

³⁴ Miski, “Membangun Image Indonesia Dan Peran Masyarakat Sipil: Studi Terhadap NU Dan Muhammadiyah”, *In Right: Jurnal Agama dan Hak Asasi Manusia* 10, 1 (2022), p. 89.

³⁵ Dikdik Dahlan Lukman, “Respon Muhammadiyah Dan Nahdlatul Ulama Terhadap Pemberlakuan Asas Tunggal Pancasila”, *Jurnal Iman dan Spiritualitas* 3, 3 (2023), pp. 555–64.

³⁶ Kukuh Tejomurti Lailatul Mufidah, “Kontribusi Organisasi Muhammadiyah Dan NU Pada Pilpres 2019”, *Syntax Literate: Jurnal Ilmiah Indonesia* 7, 3 (2021), p. 6.

reconciliation efforts, showing the effectiveness of their approach in promoting peace and social stability.³⁷

The above activities and initiatives provide tangible evidence of NU and Muhammadiyah's efforts to support democracy and Islamic values. Through education, dialogue, and advocacy, both organizations have significantly contributed to social and political development in Indonesia. However, challenges remain in achieving fair representation in the political system. Although participation in general elections is high, the political power distribution does not always reflect the diversity of the Islamic community. This raises questions about the inclusiveness and fairness of Indonesia's political system, with some groups feeling underrepresented.

A primary argument that emerges is the need to strengthen democracy in a way that accommodates Islamic values.³⁸ This argument centers on the idea that democracy should not only recognize freedom and pluralism but also ensure that policies and laws reflect the ethical and moral values held by the majority of the population.³⁹ This requires constructive dialogue and creative solutions to bridge differences in views. Indonesia, with its long history of navigating between Islamic identity and democratic principles, continues to face challenges in deepening its democracy. Increased political participation, inter-group dialogue, and inclusive democratic education can help address some of these challenges. By recognizing and valuing the diversity of opinions and beliefs within the Islamic community, Indonesia can continue to advance its democracy while maintaining its rich religious identity.

Empowering Indonesian Islamic Community in Understanding Democracy and Shura: A Literature Review Finding

The findings from the literature review of six articles revealed distinctive characteristics of Empowering the Islamic Community to Understand Democracy and Shura Through the Wasathiyah Preaching

³⁷ Nasikhin et al., "Moderasi Beragama Nahdlatul Ulama Dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan", *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 11, 1 (2022), pp. 19–34.

³⁸ Bismar Arianto, "Memahami Front Pembela Islam: Gerakan Aksi Atau Negara Islam", *Jurnal Communitarian* 2, 1 (2019), pp. 147–66.

³⁹ Annisa Wahid et al., "Perjuangan HTI Dalam Sistem Kenegaraan Di Indonesia Dan Metamorfosisnya Di Media Online", *Temali: Jurnal Pembangunan Sosial* 7, 1 (2024), pp. 47–56.

Movement in Indonesia. Each of the findings resulted in four major themes: empowering the Islamic community to understand democracy and Shura in Indonesia through moderation (*tawasuth*), empowering the Islamic community to understand democracy and Shura in Indonesia through balance (*tawazun*), empowering the Islamic community to understand democracy and Shura in Indonesia through tolerance (*tasamuh*), and empowering the Islamic community to understand democracy and Shura in Indonesia through fairness (*ta'addul*).

The findings within the first thematic area are related to empowering the Islamic community to understand democracy and Shura in Indonesia through moderation (*tawasuth*). Empowering the Islamic community through the approach of moderation involves several crucial steps. Firstly, the education and awareness of the community should be enhanced by providing accurate information about the principles of democracy and Shura through various media. Secondly, active participation of the community in democratic processes, such as elections, should be encouraged, along with fostering dialogue among various community groups. Thirdly, training and mentoring should be provided to build the capacity of the community to understand and practice democracy and Shura. Fourth, it is important to emphasize the alignment between the principles of democracy and Islamic values. Fifth, educational institutions, including schools and Islamic boarding schools (*pesantren*), should integrate education on democracy and Shura into their curricula. Sixth, interfaith dialogues should be encouraged to find common ground among various religious understandings. Seventh, legal awareness should be increased, and the community should be educated about the rights and responsibilities of citizens in a democracy. Lastly, supporting local initiatives that promote the practice of Shura in various aspects of community and organizational life is also a crucial step in empowering the Islamic community in the diverse context of Indonesia. With a moderation approach (*tawasuth*), these efforts aim to create a balanced understanding, bridge differences, and strengthen cooperation among various community groups in Indonesia, supporting inclusive and sustainable development.

The findings in the second thematic area relate to empowering the Islamic community to understand democracy and Shura in Indonesia through balance (*tawazun*). Empowering the Islamic community to understand democracy and Shura in Indonesia through balance is an

essential effort to create harmony between modern democratic principles and Islamic Sharia values. In this context, the *tawazun* approach focuses on a balanced and proportional understanding, bridging the demands of democracy, public participation, and the social justice values embraced by the Islamic community. This can be achieved by providing comprehensive education on democracy and Shura in line with Islamic teachings, as well as promoting dialogue and mutual understanding among diverse community groups. Empowering the Islamic community in this context is not just about understanding the mechanisms of democracy, but also about how they can integrate Islamic values into their political participation, making *tawazun* the foundation for the harmony between the principles of democracy and Islamic Sharia in Indonesia.

The findings in the third thematic area pertain to empowering the Islamic community to understand democracy and Shura in Indonesia through tolerance (*tasamuh*). Empowering the Islamic community through tolerance is crucial for promoting a deeper understanding of the fundamental principles of democracy and Shura in Islam. Through the *tasamuh* approach, the community can be encouraged to engage in dialogue and discussions about how democratic concepts in line with Islamic values can be applied in the diverse context of Indonesia. Additionally, empowering the community can involve Islamic scholars and intellectuals in providing sharper insights into how Islam can support democratic and Shura systems. In this process, it is important to build awareness of the values of tolerance, consultation, and justice inherent in Islam, allowing the community to integrate these principles into a more inclusive democratic practice. This collective awareness can strengthen the political participation of the Islamic Community and build the foundation for sustainable democracy in Indonesia.

The findings in the fourth thematic area relate to empowering the Islamic community to understand democracy and Shura in Indonesia through fairness (*ta'addul*). Empowering the Islamic community to understand democracy and Shura in Indonesia through *ta'addul* is an essential process in creating harmony and social justice amidst a diverse society. Through the *ta'addul* approach, the community is encouraged to integrate the values of democracy, emphasizing freedom of expression and public participation, with the concept of Shura, emphasizing consultation and consensus in decision-making. Consequently, the Islamic Community in Indonesia can learn to

balance the principles of democracy with the principles of Shura, creating an inclusive, just, and Islamically peaceful governance system. This will help build a deeper understanding of democracy based on Islamic values and promote active participation in decision-making processes that impact society at large.

Table 1. Data Analysis Matrix for Articles Used in the Literature Review

Author, Title, Journal	Method Design	Result
Jeremy Menchik (2019) Moderate Muslims and Democratic Breakdown in Indonesia, Asian Studies Review, 43:3, 41 5-433, DOI: 10.1080/10357823.2019.1627286	Case Studies	This research highlights the role of moderate Islamic organizations in the fluctuation of democracy in Indonesia. Organizations like Nahdlatul Ulama (NU) and Muhammadiyah, which support democracy, also hold values that align with authoritarianism. They prioritize combating blasphemy against Islam, controlling majority Muslim areas, and restricting political expressions related to Islam. These organizations are also influenced by political patronage, and their leaders' support for democracy depends on material and ideological interests. This article suggests that democratic leaders should focus on issues such as social welfare, education, and anti-corruption efforts. Furthermore, it proposes that NU and Muhammadiyah strengthen policies that reduce dependence on patronage and support democratic reforms. Overall, this research delineates the complexities of the relationship between democratic values and non-democratic beliefs within Indonesian Islamic organizations and provides insights into the challenges faced by democracy in Indonesia.
Robert W. Hefner (2019) Whatever Happened to	Library research	In this article, the relationship between Islam and democracy in Indonesia during the transition from authoritarian rule to democracy is discussed. There is

Author, Title, Journal	Method Design	Result
Civil Islam? Islam and Democratisation in Indonesia, 20 Years On, Asian Studies Review, 43:3, 37 5- 396, DOI: 10.1080/10357823.2019.1625865		a debate about the extent to which this democratization transition has been successful, with some viewing Indonesia as a successful example of democratization in a predominantly Muslim country, while others highlight violence against minorities as an issue. Additionally, this article examines recent changes in Indonesia, including a shift towards conservatism in some Islamist groups that promote citizenship based on religion. The author emphasizes the importance of civil Islamic values in advancing the principles of democracy and citizenship in Indonesia. However, challenges arising from Islamist populism are also discussed, and there is a need to strike a balance between public religiosity and democratic principles. Despite these challenges, civil Islamic values continue to influence Indonesian society, although further progress is needed to ensure the rights of religious and sexual minorities. In conclusion, the debate and struggle to determine the relationship between piety and democracy in Indonesia continue.
Diego Fossati, Edward Aspinall, Burhanuddin Muhtadi, Eve Warburton (2020) Ideological representation in clientelistic democracies: The Indonesian case, Electoral Studies, Vol. 63,	Case Studies	Research indicates that in Indonesian politics, congruence in democratic representation has been studied. This study aims to assess the extent to which parties in the clientelist political system reflect the ideological views of voters. The results show that, although parties in Indonesia are uniform in economic policies, they have significant differences on religious issues. The research also demonstrates a high level of congruence between voters and politicians on religious issues,

Author, Title, Journal	Method Design	Result
h. 102111, https://doi.org/10.1016/j.electstud.2019.102111 .		indicating that ideology plays a strong role. Additionally, the study explains the impact of clientelism on political representation, especially in systems where voters are bound to parties through clientelist networks. These findings suggest that the religious ideological divisions are perpetuated by clientelist networks. The paper also discusses the limitations of using the left-right ideological continuum and raises questions about evaluating political representation in a developing democracy with limited program choices. Overall, this research provides insights into congruence in democratic representation and the complexity of political representation in the Indonesian context.
Shaheen Amid Whyte (2019) <i>Advancing Shūrā: A Social Agent for Democratization, Islam and Christian-Muslim Relations</i> , 30:3, 345-362, DOI: 10.1080/09596410.2019.1641375	Library research	The results of this research provide an understanding of the relationship between Islam and democracy by engaging contemporary Muslim thinkers such as Khaled Abou El Fadl, Fethullah Gülen, and Rashid al-Ghannouchi. They emphasize the compatibility of Islam and democracy by promoting civil society, multiparty elections, constitutionalism, religious freedom, and the rights of non-Muslims. The article also delves into the historical concept of shūrā as a governance system in Islam and its potential in modern society, while acknowledging the challenges faced by Muslim-majority states. In this context, the article presents views that support harmony between Islam and democracy and also addresses criticisms of democracy from Islamist groups.

Author, Title, Journal	Method Design	Result
Barton, Greg, Ihsan Yilmaz, and Nicholas Morieson (2021) Authoritarianism , Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia. Religions 12: 641. https://doi.org/ 10.3390/rel1208 0641	Library research	The results of this research indicate the competition of Islamic ideas in Indonesian politics and society from 1945 to 2001. Three main currents, namely Modernism, Traditionalism, and Neo-Modernism, have influenced the political and social dynamics in Indonesia. The differences in perspectives between modernists and traditionalists within the Masyumi party led to its split and the establishment of the separate NU party. The split of Masyumi and its banning by President Sukarno contributed to authoritarianism under Suharto, which hindered the development of democracy for several decades. Muhammadiyah, NU, and the Neo-Modernist movement supported the non-sectarian principles of Pancasila and promoted an inclusive and progressive understanding of Islam. The impact of Neo-Modernism in driving democratic reform and the transition to democracy after Suharto's resignation cannot be overlooked. In conclusion, the competition of Islamic ideas and the roles of Muhammadiyah, NU, and Neo-Modernism have greatly influenced the political developments in Indonesia during the authoritarian regime.

Each article's discussion can be seen in Table 1. The summary of the results obtained is that "Empowering the Islamic Community to Understand Democracy and Shura Through the Wasathiyah Preaching Movement in Indonesia" is carried out through approaches such as moderation, balance, tolerance, and fairness. This result is also supported by Jeremy Menchik in 2019, who states that empowering the Islamic community can contribute to a deeper understanding of

democracy and Shura through the Wasathiyah Preaching Movement, taking into account the complex relationship between democratic values and non-democratic beliefs within Indonesian Islamic organizations.⁴⁰ Similarly, the research by Robert W. Hefner in 2019 indicates that the Wasathiyah Preaching Movement can play a role in promoting a deeper understanding of democracy and Shura in the context of Islam in Indonesia and in promoting inclusive and democratic citizenship.⁴¹

Empowering the Islamic Community on Understanding the Concepts of Democracy and Shura through the Wasatiyyah Da'wa Movement in Indonesia.

The above literature review strengthens the empowerment of the concepts of democracy and shura that need to be implemented through the Wasathiyah preaching movement. The Wasathiyah preaching movement is pioneered by the largest Islamic organization in Indonesia, namely Nahdlatul Ulama (NU), which advocates four principles of Wasathiyah Islam. NU's Wasathiyah Islam can be referred to as the Wasathiyah preaching, which has four principles as follows: *Tasamuh*, *Tawazun*, *Tawasut*, and *Ta'addul*.

The Principle of Tasamuh in Empowering the Islamic Community's Understanding of Democracy and Shura in Indonesia

Findings in the first thematic area revolve around empowering the Islamic community to understand democracy and shura in Indonesia through moderation.⁴² The Wasathiyah preaching movement is an effort to promote a moderate and balanced Islamic understanding, with a focus on values of tolerance, unity, as well as democracy and shura in the Indonesian Muslim society.⁴³ This movement plays a crucial role in helping the Islamic Community avoid extremism and radicalism, which can disrupt social and political stability. Additionally,

⁴⁰ Menchik, "Moderate Muslims And Democratic Breakdown In Indonesia.

⁴¹ Robert W. Hefner, "Whatever Happened To Civil Islam? Islam And Democratisation In Indonesia, 20 Years On", *Asian Studies Review* 43, 3 (2019), pp. 375–96.

⁴² Mudjahirin Thohir, "Islam and Local Wisdom: the Study of 'Islam Nusantara' in The Cultural Perspective", Ed. B. Warsito Et Al. *E3S Web Of Conferences* 359 (2022).

⁴³ Fossati, "Ideological Representation In Clientelistic Democracies.

Wasathiyah encourages interfaith dialogue, fostering interreligious harmony, which is vital in a diverse society like Indonesia.⁴⁴ The movement also encourages active participation in democratic processes, democratic leadership training, and understanding of human rights. The practice of democracy based on principles of justice, balance, and wisdom is emphasized, while teaching constructive criticism of the government.⁴⁵ Wasathiyah consistently rejects violence and extremism in the name of religion and motivates the Islamic Community to engage in public issues that impact sustainable development.⁴⁶ Furthermore, this movement places a focus on the understanding of balance (*tawasuth*), thus creating a community that understands that Islam and democracy can coexist harmoniously. With this approach, the Wasathiyah preaching movement becomes a positive force in guiding the understanding and practice of democracy and shura with the characteristic of moderation among the Islamic Community in Indonesia.

The Principle of Tawazun in Empowering the Islamic Community's Understanding of Democracy and Shura in Indonesia

The approach of balance (*Tawazun*) is one of the main principles of this movement, and it can serve as a positive force in guiding the understanding and practice of democracy and shura among the Islamic Community in Indonesia.⁴⁷ The Wasathiyah movement encourages a moderate Islamic understanding that aligns with the fundamental principles of democracy, respecting pluralism and individual freedoms.⁴⁸ Additionally, Wasathiyah rejects extremism and radicalism, helping prevent individuals from falling into extreme ideologies that could threaten democratic stability. The *Tawazun* approach also promotes active participation in community and political life, allowing

⁴⁴ Marc Helbling and Richard Traunmüller, “What Is Islamophobia? Disentangling Citizens’ Feelings Toward Ethnicity, Religion And Religiosity Using A Survey Experiment”, *British Journal Of Political Science* 50, 3 (2020), pp. 811–28.

⁴⁵ Barton, “Authoritarianism, Democracy, Islamic Movements and Contestations.

⁴⁶ A Majid, “Salafi, Hadith, And Islamic Law: Identity Politics And Wahabi Movement In East Kalimantan”, *Abkam: Jurnal Ilmu Syariah* 23, 1 (2023), pp. 147–70.

⁴⁷ Ali Akbar Tajmazinani and Zahra Mahdavi Mazinani, “Foundations Of Social Policy And Welfare In Islam” (2021), p. 15–35.

⁴⁸ Suwarjin, “Achieving Religious Harmony Through Fiqh Wasathiyah”, *Manchester Journal Of Transnational Islamic Law And Practice* 19, 2 (2023), pp. 145–61.

the Islamic Community to participate more effectively in political processes, including elections and policymaking, which are key elements of a democratic system.⁴⁹ The Wasathiyah movement also emphasizes interfaith and intergroup dialogue as a means to build mutual understanding and reach consensus in a diverse society. With the *Tawazun* approach and a focus on moderate Islamic understanding, the Wasathiyah preaching movement can play a positive role in shaping the understanding and practice of democracy and shura among the Islamic Community in Indonesia, helping build a more democratic, tolerant, and politically engaged society in line with Islamic values and democratic principles.⁵⁰

As a concrete example, the Wasathiyah preaching movement can help promote a moderate understanding of Islam among the Islamic Community in Indonesia.⁵¹ They may organize workshops and seminars to discuss how Islamic principles such as justice, tolerance, and balance can be applied in the context of democracy. They can also collaborate with community leaders to avoid extremist and radical rhetoric that could threaten social stability.

Furthermore, Wasathiyah can play a role in educating the community about the importance of participating in elections, encouraging citizens to understand their rights and responsibilities in the democratic process.⁵² They can help bridge the gap between the understanding of Islamic values and democratic principles, enabling the community to feel more comfortable and engaged in the political process. Moreover, this movement can facilitate interfaith and intergroup dialogue to promote mutual understanding and harmony in a diverse society of various religions and cultures. This helps create an environment that supports cooperation and peace, which are essential foundations of a democratic system.

By involving the community in a balanced and moderate approach to Islam, the Wasathiyah preaching movement acts as a positive agent

⁴⁹ C Forrtster, "Tawazun Boosts Investments After Reshuffling Businesses", *IHS Jane's Defence Weekly* 58, 40 (2021), p. 18.

⁵⁰ Muhammad Chairul Huda et al., "Perspectives And Movement Of Nadlatul Ulama (NU) In Counter-Terrorism", *International Journal of Psychosocial Rehabilitation* 24, 2 (2020), pp. 1579–95.

⁵¹ Forrtster, "Tawazun Boosts Investments After Reshuffling Businesses.

⁵² Mutawali Mutawali, "Moderate Islam In Lombok: The Dialectic Between Islam And Local Culture", *Journal of Indonesian Islam* 10, 2 (2016), p. 309.

in shaping the understanding and practice of democracy and shura in Indonesia, creating a more democratic, tolerant, and politically engaged society in line with Islamic values and democratic principles.

The Principle of Tasamuh in Empowering the Islamic Community's Understanding of Democracy and Shura in Indonesia

The Wasathiyah preaching movement, through its approach of tolerance (*Tasamuh*), can be a positive force in guiding the understanding and practice of democracy and shura among the Islamic Community in Indonesia.⁵³ This movement encourages a deep understanding of concepts such as justice, tolerance, and diversity in Islam, contributing to a more inclusive understanding of democracy and the concept of social justice. Additionally, Wasathiyah promotes active participation of the community in decision-making through the shura approach, encouraging broader participation in the decision-making process. The movement also promotes human rights principles, educational approaches, and socialization to educate the community about the principles of democracy, shura, and tolerance.⁵⁴ A non-confrontational approach to addressing differences and tensions, along with the empowerment of women, is emphasized, as well as a commitment to fair and transparent leadership. With the values of tolerance, Wasathiyah helps create a strong foundation for a community engaged in the democratic process, promoting cooperation between ethnic and religious groups and building an inclusive and harmonious society.⁵⁵ Politically, the regime, especially during the presidency of Joko Widodo, supports moderatism at the expense of Islamist ideology.⁵⁶

Concrete examples of how the Wasathiyah preaching movement, through the *Tasamuh* approach, can be a positive force in guiding the

⁵³ Suwarjin, "Achieving Religious Harmony Through Fiqh Wasathiyah.

⁵⁴ Mukhammad Hadi Musolin Subagio and Rido Uwais Hasan Surur, "Al-Tāsāmuh Al-Islāmī Fī Al-Futūḥāt Al-Islāmiyyah; Fath Miṣr Namūdzaḥ", *Jurnal Ulmiab Islam Futura* 20, 2 (2020), p. 135.

⁵⁵ Muhammad Asif and Fakhir Abdul Azis, "Al-Shaykh Maimoen Zubair Wa Afkārūh 'An Al-Islām Wa Al-Waṭāniyyah Wa Al-Tasāmuh Fī Indūnisiyā", *Journal Of Indonesian Islam* 15, 1 (2021), p. 223.

⁵⁶ Rizky Alif Alvian and Irfan Ardhani, "The Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations, *Al-Jami'ah Journal of Islamic Studies* 61, 1 (2023)

understanding and practice of democracy and shura among the Islamic Community in Indonesia include the following: For instance, in the context of elections, this movement can play a role in educating voters about the importance of fair and free elections. They encourage voters to choose candidates based on competence and vision, rather than on religious or ethnic criteria. The Wasathiyah movement can also facilitate dialogue between various community groups to reach a consensus on the selection of candidates who will represent them in parliament or in other leadership positions. This reflects the principles of shura and democracy that involve active participation and consultation among all parties.⁵⁷

Furthermore, in situations of conflict or differences of opinion within the community, this movement can act as a mediator promoting peaceful dialogue and consultation. They can help identify issues, seek shared solutions, and facilitate meetings between conflicting parties. With the *Tasamub* approach, they teach values of tolerance, respect for human rights, and peaceful agreements as a means to resolve conflicts, in line with the principles of democracy that value peaceful conflict resolution.

In education, the Wasathiyah movement can establish educational institutions that teach the values of democracy, tolerance, and shura, allowing the Islamic Community in Indonesia to understand how these principles integrate with the teachings of Islam. They can also promote inclusive education that embraces all segments of society, including women, to participate in education and decision-making.⁵⁸

All of these examples reflect how the Wasathiyah preaching movement, through the *Tasamub* approach, can be a positive force in shaping strong practices of democracy, shura, and tolerance among the Islamic Community in Indonesia, in accordance with Islamic values and modern democratic principles.

The Principle of Ta'addul in Empowering the Islamic Community's Understanding of Democracy and Shura in Indonesia

The Wasathiyah preaching movement, through the *Ta'addul* approach, holds significant potential to serve as a positive force in guiding the understanding and practice of democracy and shura among

⁵⁷ Surur, "Al-Tāsāmuh Al-Islāmī Fī Al-Futūḥāt Al-Islāmiyyah.

⁵⁸ Suwarjin, "Achieving Religious Harmony Through Fiqh Wasathiyah.

the Islamic Community in Indonesia.⁵⁹ Wasathiyah, which prioritizes moderation, establishes a foundation for promoting a centrist and balanced approach in social, political, and economic life. Through its preaching efforts, the movement aims to disseminate a message of moderate and inclusive Islam while avoiding extremism and intolerance.⁶⁰ The *Ta'addul* approach, emphasizing tolerance, dialogue, and compromise, plays a role in promoting the understanding that differences of opinion are natural, and conflict resolution should involve consultation.⁶¹ The movement encourages democratic participation, the promotion of tolerance, the development of moderate leaders, the use of shura in decision-making, and the enhancement of political and legal literacy.⁶² In Indonesia's diverse context, the Wasathiyah preaching movement has the potential to build an inclusive, moderate, and democratic society, allowing the Islamic Community in Indonesia to play a positive role in the development of democracy and social life in their country.

The Wasathiyah preaching movement in Indonesia has made tangible contributions in shaping the understanding and practice of democracy and shura among the Islamic Community.⁶³ For example, this movement has supported fair elections by educating the community about the importance of choosing candidates based on qualifications, rather than merely considering their religious or ethnic background, thereby promoting a balanced understanding of democracy. Additionally, they have organized interfaith and inter-ethnic dialogues to promote tolerance and harmony, helping reduce social tensions and create a more inclusive environment.

The movement has also played a role in developing moderate leaders through educational programs and training, ensuring that emerging leaders are more likely to govern fairly and consider diverse

⁵⁹ Dan Slater, "What Indonesian Democracy Can Teach The World", *Journal Of Democracy* 34, 1 (2023), pp. 95–109.

⁶⁰ I Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim In A Modern Pesantren In Indonesia", *Indonesian Journal of Islam and Muslim Societies* 11, 2 (2021), pp. 185–212.

⁶¹ Walid Musthafa Sembiring et al., "The Politicization Of Religion And Polarization Of Hate In The 2018 North Sumatra Regional Head Election Indonesia", *Pharos Journal Of Theology* 104, 3 (2023).

⁶² Barton, "Authoritarianism, Democracy, Islamic Movements and Contestations..

⁶³ Suwarjin, "Achieving Religious Harmony Through Fiqh Wasathiyah.

perspectives in decision-making.⁶⁴ Furthermore, the shura approach to decision-making has been adopted by several Muslim organizations or communities under the influence of this movement, ensuring that various viewpoints and opinions are given fair consideration in the decision-making process.

Additionally, the movement has provided political and legal education programs for the Islamic Community, enhancing their understanding of democratic principles, citizen rights, and the applicable legal system.⁶⁵ Through these efforts, the Wasathiyah preaching movement has helped create a more tolerant society that actively participates in the democratic process, thereby strengthening democracy and shura in Indonesia.

Conclusion

This article demonstrates that the Empowerment of the Islamic Community in Understanding Democracy and Shura through the Wasathiyah Da'wah Movement in Indonesia is carried out through the principles of *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *ta'addul* (justice). *Tawasuth* refers to a moderate or middle-ground approach in various aspects of life. In the context of democracy, *tawasuth* can be interpreted as an effort to achieve a balance between individual freedom and the public interest. *Tawazun* refers to balance and justice. In the context of democracy, *tawazun* means striving to achieve a balance between individual rights and societal needs. In the context of democracy, *tasamuh* emphasizes tolerance towards differences of opinion and beliefs. Meanwhile, *ta'addul* means prioritizing the process of consultation and deliberation before making decisions. With these principles in the understanding of democracy and Shura, the Wasathiyah Da'wah Movement in Indonesia seeks to promote a more inclusive, just, and tolerant system of governance in line with Islamic values. []

⁶⁴ As'ad et al., "Being Al-Wasathiyah Agents: The Role Of Azharite Organization In The Moderation Of Indonesian Religious Constellation", *Journal Of Islamic Thought And Civilization* 11, 2 (2021).

⁶⁵ Ahmad Mustaniruddin, "A Paradigm Shift In The Interpretation Of Religious Moderation In Indonesia: A Review Of Some Indonesian Mufassir", *Al-Wasathiyah: Journal of Religious Moderation* 2, 1 (2023), pp. 71–94.

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