Principle-Based Leadership All's Perspective Religious Moderation Muhammad As-Shalabi

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Abstract. In the campaign to suppress radicalism, the Indonesian Ministry of Religion conceptualized the principle of religious moderation, which became the reference for all institutions in Indonesia. This has an impact that all leaders of institutions in Indonesia must implement religious moderation. On the other hand, Prof. Dr. Ali Muhammad As-Shalabi is a leading historian who actively campaigns for religious moderation. This paper explores how the Indonesian Ministry of Religion initiated leadership based on the principle of religious moderation from the perspective of Ali Muhamad As-Shalabi. The method used is a qualitative approach with the type of literature review research. Primary data sources are holy moderation books from the Ministry of Religion and Ali Muhamad As-Shalabi's books and videos. Data analysis using Miles, Huberman, and Saldana with condensation of presentation and verification. The results show two principles of religious moderation, namely tail or fair and tawazun or balanced. According to Ali Muhammad Shallabi, justice in the Koran is mentioned in QS. Al-Hadid: 25 (the order of the Apostle, to be fair), Al-Maidah: 8, and QS An-Nisa: 135 (command to be an impartial witness), QS. An-Nisa: 58 (command to establish the law reasonably) While the principle of balance according to Ali Shalabi is the balance of spiritual (hereafter) and material (world) in QS. Al-Hair: 18–19 (prohibition of being busy with the affairs of the body but also the spirit), QS. Al-Jumuah: 9–10 and An-Nur: 37 (leaving buying and selling during Friday prayers), QS. Al-Baqarah: 201 (the seekers of the world and the hereafter).

Keywords: Religious Moderation Leadership · M. Quraish Shihab · Ali Muhammad As-Shalabi

1 Introduction

Since the Ministry of Religion promoted religious moderation in 2019, many institutions under the auspices of the Ministry of Religion, as well as formal educational institutions that teach religious education, have promoted religious moderation in various education programs at multiple levels, from Early Childhood Education (PAUD) to higher education. Educational institutions are required to be the leading force in the implementation and strengthening of religious moderation, among others, by strengthening curricula and teaching and learning materials with the perspective of religious moderation. The Ministry of Religion must ensure that all curricula in educational institutions under its

auspices, both public and private, contain the values of religious moderation [1]. All learning materials as far as possible, especially subjects with social, political, and spiritual dimensions, must have insight into religious moderation. Religious moderation is a middle way of religion according to the earlier understanding of moderation. With religious moderation, a person is not extreme and does not go overboard when living his spiritual teachings. People who practice it are called moderates [2].

Moderation of Islam is very urgent because Indonesia is a country that has the largest Muslim population in the world. Moderation is a core tenet of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, religion, customs, ethnicity, and the nation itself.

Therefore the understanding of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not moderated Indonesia. Still, the way of understanding religion must be moderate because Indonesia has many cultures, cultures and customs. This Islamic moderation can answer various problems in religion and global civilization. It is no less important that moderate Muslims can answer loudly, accompanied by peaceful actions against radical, extremist, and puritan-based groups who do everything with violence. The findings of several facts in the field also show that many students in Indonesia are categorized as an emergency in religious radicalism [3]. In 2018, the State Intelligence Agency BIN found that 39 students in Indonesia were exposed to radicalism [4]. Not much different, the findings from the Ministry of Defense in 2019 showed that 23.4% of students in Indonesia were exposed to radicalism [5]. Even in the realm of schools, in 2020, 60 percent of senior high schools in Sleman will be exposed to radicalism. This makes the ministry of religion move quickly by implementing the values of religious moderation in educational institutions [6].

The values of religious moderation formulated by the ministry of religion consist of two main points, namely principles, and indicators. The focus of religious moderation consists of the fair (al-adult) and balanced (tawazun) [1]. At the same time, the hands of religious moderation consist of national commitment, tolerance, non-violence, and accommodation to local culture. By incorporating the principles and indicators of religious moderation, it is hoped that students will become more moderate and suppress the number of radicalism and terrorism in the name of religion [7].

In the campaign to suppress radicalism, the Indonesian Ministry of Religion conceptualized the principle of religious moderation, which became the reference for all institutions in Indonesia. This means that all leaders of institutions in Indonesia must implement religious moderation. On the other hand, Prof. Dr. Ali Muhammad As-Shalabi is a leading historian in the world who is active in campaigning for religious moderation. This paper explores how leadership based on the principle of religious moderation was initiated by the Indonesian Ministry of Religion from the perspective of Ali Muhamad As-Shalabi [8].

2   Theoretical Studies

Biography of Ali Muhammad As-Shallabi

2.1   Background and Education

Prof. Dr. Ali Muhammad Ash-Shalabi, Lc. (علي الصلابي) was born in 1963 in Benghazi, Libya. He is a descendant of Turkey who became a cleric, scholar and an activist in the Islamic movement who was actively and directly involved in several political crises in Libya, such as during the transition of power after the fall of Muammar Gaddafi from the reins of Libyan power [9].

Ash-Shalabi earned a bachelor's degree (Lc.) from the Faculty of Da'wah and Ushuluddin, Islamic University of Medina, Saudi Arabia in 1992/1993 with cum laude predicate. Then he continued his postgraduate studies in the Masters program in Tafsir and Ulumul Qur'an at the Ushuluddin Faculty, Omdurman Islamic University, Sudan in 1996 by successfully issuing a thesis entitled Al-Wasathiyyah fi Al-Qur'an Al-Karim. Meanwhile, he obtained a Doctorate degree in Islamic studies from the same university with a dissertation entitled Fiqh At-Tamkin fi Al-Qur'an Al-Karim in 1999 [10].

Gambar 1 Prof. Dr. Ali Muhammad Ash-Shalabi, Lc..

Political Action

Like his father, Ash-Shalabi joined the Muslim Brotherhood at a young age and later became actively involved in voicing his disagreements with the then authoritarian ruler of Libya, Muammar Gaddafi. As a result, he had to be jailed for 8 years in a high-security prison in Tripoli, the Abu Salim prison. After completing his prison term, he then decided to move to study in Saudi Arabia and Sudan, and studied with Yusuf Al-Qaradawi who is the spiritual head of the Islamic association of the Muslim Brotherhood in Doha, Qatar. Although he has moved, the spotlight on Ash-Shalabi has not completely disappeared as he continues to advocate religious moderation and push for a more democratic system of state governance in Libya [9].

Ash-Shalabi returned to Libya during Gaddafi's decline in power in the 2011s and later became one of the most Important figures in the upheaval and crisis of Muammar Gaddafi's fall to power in Libya. During the revolution, he acted as a negotiator with Saiful Islam, son of Muammar Gaddafi, to free his colleague Abdul Hakim Belhaj. After the collapse of Gaddafi's power, Ash-Shalabi rose to the spotlight in the political world after his colleague Belhaj who was the emir of the Libyan Islamic Fighting Group

(LIFG) and one of the top military leaders of the National Liberation Army (The Liberation Army) managed to become one of the parties that able to mobilize the masses to overthrow Gaddafi. Ash-Shalabi is considered to have a crucial role in encouraging the rise of his colleagues and in promoting the Islamic movement in Libya without coming to the fore; therefore, he is dubbed the "silence cleric" by the western media. After the fall of Gaddafi, Ash-Shalabi became active in opposition to Mahmoud Jibril, prime minister, and leader of the National Transitional Council. Ash-Shalabi accused Jibril and his followers of being secular and wanting authoritarianism worse than Gaddafi's time [10].

Furthermore, he later founded the National Gathering for Freedom, Justice, and Development (NGFJD), which will participate in the upcoming general elections in Libya. Those who oppose Ash-Shalabi consider the party formed by Ash-Shalabi to be funded by Qatar and is motivated by conservative interests and pan-Islamism. Then Ash-Shalabi only answered the accusation by saying that with this party, he would bring a more moderate Islam to Libya [11]. He added that his middle Islamic movement would emulsify Islamic moderation movements during the Arab Spring, such as those in Turkey by Erdogan, those in Tunisia by Ghannouchi, and those in Egypt by Morsi with his Ikhwan movement [12].

Works and thoughts
Apart from being active in the Islamic movement in Libya, Ash-Shalabi is also productive in producing works of historical research and Islamic thought [9]. Among others are:

A. *History Book*
1. Sirah Nabawiyah, 2014
2. Biography of Abu Bakr Ash-Shiddiq, 2013
3. Biography of Ummar bin Khathab, 2008
4. Biography of Utsman bin Affan, 2013
5. Biography of Ali bin Abi Thalib, 2012
6. Biography of Muawiyah bin Abu Sufyan, 2014
7. Biography of Hasan bin Ali bin Abi Thalib, 2014
8. Biography of Umar bin Abdul Aziz, 2014
9. History of the Umawid and Abbasid States, 2016
10. The Rise and Fall of the Muwahidun State, 2021
11. History of the Sanusid Movement in Africa
12. Ad-Daulah Fathimiyah
13. The Rise and Fall of the Seljuq State, 2014
14. Muhammad Al Fatih the Conqueror, 2017
15. Biography of Abdullah bin Zubair
16. Biography of Saifuddin Quthuz and Perang 'Ain Jalut
17. Biography of Sulthan Fuqaha, Syaikh Izzudin bin Abdus Salam
18. The Rise and Fall of the Mongols, 2015
19. The Rise and Fall of the Zenkiyah State, 2016
20. Biography of Syaikh Umar Mukhtar
21. Biographies of Imam Al Ghazali and Sheikh Abdul Qadir Jailani
22. The Complete History of the Prophet, 2012

23. Sultan Abdul Hamid II's Book – The Last Khalifa, 2002
24. The Rise and Fall of the Ottoman Caliphate, 2011
25. Saladin Al-Ayyubu: Islamic Hero of the Liberator of Jerusalem, 2013
B. *Book of Islamic Thought*
1. Al Washatiyyah fi al Qur'an al Karim, 2001
2. Tamkin Jurisprudence: The Triumph and Triumph of Islam, 2006
3. The Overall Strategy for Advocating for the Peace of the Prophet
4. Parliament in the Modern Islamic State
5. Kharijites and Shias in the Scales of Ahlu Sunnah Wal Jamaah, 2007
6. Tarikhut Tarbiyatul Islamiyyah, 1972
C. *Book of Aqidah*
1. Aqidah Muslimin in Shifat Rabbul Alamin
2. Faith in God, 2014
3. Faith in Angels, 2014
4. Faith in the Quran, 2014
5. Faith in the Apostles, 2014
6. Faith in the Day of Judgment, 2014
7. Faith in Qadar, 2014

Leadership Theory

Leadership in the language is taken from English, namely administration. Outstanding leadership comes from a perfect leader. Where did the leader come from? There are many theories for the formation of leaders; among them, according to Zainudin and Mutaqim, are:

1. Heredity is the theory that leaders emerge based on lineage or descent. This concept is used in the royal government system and some pesantren. The advantage is that leaders can be prepared well in advance and mainly taught early. But the weakness is if the leader is not strong in leading, he will become a puppet leader or be too governed by other parties or people close to him.
2. Environmental, the opposite of heredity theory that leaders are formed from the environment. The advantage is that this leader will be respected for his ability figure. While the weakness is often the success of the organization or government of an environmental leader only lasts at one time. When his leadership period is over, it is not necessarily the next leader can continue
3. Humanistic, in this theory, the organization's needs are the main so that leaders are formed because there must be someone who is placed here. Plus, the power vacuum will be filled, and the program will run. However, the weakness is that not all the appointed leaders can carry out the mandate
4. Fitrah, the theory begins with the assumption that all humans are creatures who can indeed lead. This means that every human being has the talent to show at least to teach himself. According to Zainudin and Mutaqim, this theory was created to replace prophethood to protect religion and regulate the world.

Slightly similar to that, Rosmiati and Kurniadi explained that the formation of a leader occurred because of four things, namely:

1. In Genetic theory, leaders are born, not made. He was born to be a leader. In other words, he had a talent for leadership from birth—examples of prophets born with leadership talent to direct their people.
2. In Social theory, leaders are formed, not born. This means that a leader is returned because of his experience. A harsh environment will make him an authoritarian leader. The democratic environment makes him a more moderate leader.
3. Ecological theory, a combination of the two. This means excellent talent will not develop if the environment does not support it, and vice versa. The environment that supports him does not necessarily make him a great leader if he is not talented.
4. Situation theory, anyone can be a leader only in certain situations, but in other cases, not necessarily. For example, when an IT graduate operator will usually get a mandate to lead in situations when there are problems in the CAT exam only. However, in a case where the BPK is examined, the finance department will play a more critical role.

Furthermore, Terry (2019) put forward a theory about the types of leadership as follows:

a. Autocratic Theory. It is also called authoritarian, where the directives carried out are coercive, and absolutely all lines will not be allowed to act freely without their demands. Punishment is more feared than the reward obtained when successfully carrying out the task.
b. Psychological Theory. In this case, the leader motivates and continues to stimulate the performance of subordinates to move forward. Usually, the leader accompanies so that he knows what his associates want, but on the other hand, he knows what his aides are afraid of so he can take advantage when his performance drops.
c. Sociological Theory. In this theory, leadership is considered an effort to smoothen relations within the organization and an attempt to resolve any organizational conflicts between followers.
d. Supportive Theory. This theory says that followers must improve their performance as enormously as possible and work with high passion. At the same time, the leader will guide the best through specific policies and give rewards that make subordinates' performance motivated.
e. Laissez Faire theory. This theory states that a leader cannot manage and delegate it to subordinates.
f. Personal Behavior Theory. This theory will emerge based on the personal qualities (morals) or behavior patterns (keistikomahan) of the leaders. Because of this unique nature, people respect him and regard him as a leader.
g. Theory of the Nature of Great Men. A potential leader can be seen and predicted by looking at the proven traits, character, and behavior of great people has been successful in carrying out their leadership. Some groups call it the reincarnation of the great figure.
h. Situation Theory. Situation theory holds that a leader arises because of a critical situation. For example, in the middle of a crucial war or conflict position, someone appears who can help defuse it. Furthermore, he will be considered a hero and respected for his leadership.

Populistic Humanistic Theory. Leadership, according to this theory, realizes human freedom and fulfills the needs of every human being, which is achieved through the interaction of the leader with the people [13].

Religious Moderation

The principle comes from the English language, code, which means code. In terms of religious moderation, many experts have formulated the principle of religio [1] us restraint, one of which is Koko Adya Winata et al. in his journal, [1] write that the principles of Islamic moderation are justice, tolerance, balance, diversity, and exemplary. However, in particular, the Ministry of Religion of the Republic of Indonesia has formulated two main principles of religious moderation, namely:

The principle comes from the English language, namely guide, which means code. In terms of religious moderation, many experts have formulated the principle of religious restraint, one of which is Koko Adya Winata et al. in his journal, write that the principles of Islamic moderation are justice, tolerance, balance, diversity, and exemplary. However, in particular, the Ministry of Religion of the Republic of Indonesia has formulated two main principles of religious moderation, namely [14]c, but rather on the side of the truth. In other words, being fair means putting everything in its place while doing it well and as quickly as possible.

In the book Moderation Islam (Tafsir Thematic Al-Quran), the Ministry of Religion of the Republic of Indonesia also elaborates that there are four meanings of fair. First, namely appropriate, which means the same (in terms of decision making); secondly, suitable in the sense of being balanced. Proportionality) is not the opposite of "tyranny." It should be noted that equilibrium does not require equal content and conditions for all unit parts to be balanced. One piece can be small or large, while small and large are determined by their expected function. Third, fairness is "attention to individual rights and assigning those rights to their respective owners." This understanding is defined as "putting something in its place" or "giving the other party its rights through the closest way." Fourth, justice is attributed to God. Adil means "maintaining reasonableness for the continuation of existence, not preventing the continuation of existence and obtaining grace when there are many possibilities for it." Divine Justice is His grace and goodness [15].

Balanced

In Arabic, balanced means tawazun. Tawāzun is a balanced understanding and practice of religion that covers all aspects of life, both worldly and ukhrowi, firmly stating the principle that can distinguish between inhirāf (deviation) and ikhtilāf (difference). Tawāzun also means giving something of his right without any addition or subtraction. Tawāzun, because an individual's attitude can balance his life, then it is essential in the life of an individual as a Muslim, as a human being, and as a member of society. Through the attitude of tawāzun, a Muslim can achieve true inner happiness in peace of mind and outer peace in the state of stability and tranquility in life activities [16].

In the book Moderation Islam (Tafsir Thematic Al-Quran), the Ministry of Religion of the Republic of Indonesia also elaborates that balance is tawazun, derived from the word tawazana yatawazanu tawazun, which means balanced. It also means giving something of its right without any additions and subtractions, and balance is not achieved

without discipline. Balance, as sunnah Kauniyyah implies the balance of the food chain, solar system, rain, and others. Allah has made nature and its contents a balance [15].

Balance is a term to describe the perspective, attitude, and commitment to always side with justice, humanity, and equality. The tendency to be balanced does not mean having any opinion. Those with a balanced attitude are firm but not harsh because they always side with justice, only that their alignment does not rob other people of their rights to the detriment. Balance can be considered a form of perspective to do something in moderation, neither too much nor less, neither conservative nor liberal. In another book, the Indonesian Ministry of Religion explains that a balanced attitude means always being in the middle between the two poles. In terms of worship, for example, a moderate believes that religion is doing service to God in the form of carrying out His teachings that are oriented towards efforts to glorify humans.

M. Nur Kholis Setiawan mentions that the tawazun brush is closely related to Ummatan wasathan mentioned in QS.Al-Baqarah/2:143 [16].

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3   Methods

The type of research used by researchers is literature research (Library Research), which is qualitative. By using this type, this research will focus on reviewing the literature relevant to the research theme scientifically. This method collects data, compiles or clarifies, analyzes, and interprets [17].

The approach used in this study is a hermeneutic approach, which is an approach that focuses on the interpretation of a particular object, such as text or art symbols. The hermeneutic approach in this study is more about the performance of texts or materials related to religious moderation [7].

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For data collection, the method used by the researcher referring to Suharsimi Arikunto is to use the documentation method, namely the method of collecting data

in research to obtain data in the form of notes, transcripts, books, newspapers, magazines, documents, regulations, agendas, and so on [18]. The data is divided into two states, namely:

a. Ali Muhammad Ash-Shallabi's book.
b. secondary data, data sources that do not directly provide data to data collectors, including:
1. Religious moderation book from the Indonesian Ministry of Religion
2. Books and journals on religious moderation

4   Result and Discussion

According to Ali Muhammad Shallabi, the essential thing in leadership is the nature of the leader. One is by the principle of religious moderation initiated by the Ministry of Religion, namely fairness. In his book, Ali Muhammad Shallabi asserts that justice in the Qur'an is mentioned in QS. Al-Hadid: 25, Al-Maidah: 8 and QS An-Nisa: 135, QS. An-Nisa: 58.

So about a fair attitude, according to Shalabi, the leader must have four conditions according to the guidance of the Qur'an as follows:

a. QS. Al-Hadid: 25 (the Messenger's command to be fair),
b. Al-Maidah: 8 (command to be a just witness),
c. QS An-Nisa: 135 (command to be a fair witness),
d. QS. An-Nisa: 58 (command to establish law fairly).

The four verses consist of direct orders to humans, as well as indirect orders, namely to the apostles who should be imitated by humans.

The four verses consist of direct orders to humans, as well as indirect orders, namely to the apostles who should be imitated by humans. In addition to being fair, in line with the principle of religious moderation initiated by the Ministry of Religion of the Republic of Indonesia, according to Ali Shalabi, the leader must also be tawazun; furthermore, in his book, Ali Shalabi also reveals verses about the balance of spiritual (hereafter) and material (world) in *QS. Al-Hasyr:18–19, QS. Al-Jumuah: 9–10, An-Nur:37, dan QS. Al-Baqarah:201* [20].

So in relation to the attitude of tawazun, according to shalabi, the leader must have 3 conditions according to the guidance of the Qur'an as follows:

a. QS. Al-Hasyr: 18–19 (prohibition of being busy with the affairs of the body but also the spirit),
b. QS. Al-Jumuah: 9–10 dan An-Nur: 37 (Abandoning buying and selling during Friday prayers),
c. QS. Al-Baqarah: 201 (The Seekers of the World as well as the Hereafter)

5   Conclusion and Suggestions

Conclusion
The four basic characteristics of a just leader according to the guidance of the Qur'an according to Shalabi are as follows:

1. QS. Al-Hadid: 25 (the Apostle's command to do justice),
2. Al-Maidah: 8 (The commandment to be a just witness),
3. QS An-Nisa: 135 (The commandment to be a just witness),
4. QS. An-Nisa: 58 (The order establishes the law justly).

While the three conditions according to the guidance of the Quran are as follows:

1. QS. Al-Hasyr: 18–19 (prohibition of being busy with the affairs of the body but also the spirit),
2. QS. Al-Jumuah: 9–10 dan An-Nur: 37 (Abandoning buying and selling during Friday prayers),
3. QS. Al-Baqarah: 201 (The Seekers of the World as well as the Hereafter)

Suggestion
We hope that other researchers will develop this research by comparing it with other Islamic figures such as Gus Baha, Quraish Shihab and others.

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