Redefining Islamic Moderation: Trends of Islamic Labelling in Food and Song

Muhammad Ikhsan Attaftazani
UIN Sunan Kalijaga Yogyakarta
Email: 17105010002@student.uin-suka.ac.id

Intan Purnama
UIN Sunan Kalijaga Yogyakarta
Email: 17105010058@student.uin-suka.ac.id

Abstrack : Muslims are threatened by themselves for blaming each other and claiming as the right ones that follow the path of Rasulullah. This condition is worsened by the spread of caption containing hate speech to oppress other Islamic organizations and the campaign of Islamic labeling in products. The recent labeling trend in food and song has attracted Indonesian netizens in social media as expressed in two popular hashtags *#LaguAnakHaram* and *#KleponTidakIslami.* Therefore, this paper aims to answer the following questions (1) What is the effect of Islamic labeling? (2) How to deal with Islamic labeling? (3) How to practice Islamic moderation values in contemporary Indonesia? Thus, to answer the questions, this paper analyzed Islamic labeling in some products within social media. This research adhered to the qualitative method and collects data by observing the Muslim's response to Islamic labeling. This research showed that Islamic labeling affects the spread of conjecture information about Islamic views. Besides, it will triger everyone among Islamic society or organization to blame each other. Meanwhile, to face this challenge, it is necessary to educate the Muslims especially in Indonesia about Islamic moderation by maintaining Indonesian culture. It is noteworthy that Islamic moderation has been practiced in Indonesia since the era of Walisongo—the preacher who taught Islam in Indonesia—and the teachings need to be adjusted within the disruption era. In addition, moderation *is also stated in the* Quran and Hadith as *tawâsuṭ concept.*

Keywords: Islamic Labelling; Islamic Moderation; Muslim Society

Introduction

Islam teaches Muslims to spread compassion to other people, even Rasulullah forbids Muslims to insult the God of other religions. However, according to Islamic teachings, Muslims differ in their response to Allah's commands. Several groups acted harshly, so that they presented unfriendly Islamic teachings, which further rise the radical Islam. Meanwhile, some others are so open with other religions, and they then develop such liberal Islam.[1] Both of them do not represent Islam that teaches the community to become moderate (*ummatan wasaṭan*) as mentioned in the Quran, Surah al-Baqarah (2): 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you."

According to the verse above, it can be seen that the early generations of Muslims received the title from Allah directly as moderate people (*wasaṭiyyah*).[2] As a result, Muslims' next generations need to protect the title and act by Islamic teachings to maintain general Islamic values. Maintaining Islamic moderation is certainly not easy because it faces challenges both inside and outside the community. Some challenges inside the Muslim community are, for example, insulting other religion and terrorism. While, the challenge outside can be a threat of stereotypes which causes Islamophobia.

Indonesia, the largest Muslim population in the world, cannot be separated from the world's attention. The attention regards on the attitude of its people who are known to be friendly. In addition, the spread of Islam in Indonesia was without any major conquest. It was with cultural acculturation brought by Walisongo (nine outstanding saints of Islam in Indonesia). They taught moderation by indirectly rejecting the traditions that existed in society before Islam. They brought about the method of cultural Islamization.

In contrast, there have been recently several Islamic groups in Indonesia that are considered intolerant. The Islamic intolerance is seen in several posts that they made in social media which stated that children's songs in Indonesia —*Balonku Ada Lima* and *Naik ke Puncak Gunung*— are *harām* because those songs teach children to hate Islam. Their justification is based on the lyric "the green balloon popping". It is arguable because green is considered as the symbol of Islam. Meanwhile, the song *Naik ke Puncak Gunung* is considered as teaching Christian's value to children about Christmas as there is a lyric about pine trees. The preacher argued that there are mostly banana and palm trees instead of pine trees in Indonesia.

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[1] Abdur Rozaki, "Komodifikasi Islam (Kesalehan Dan Pergulatan Identitas Di Ruang Publik)," *Jurnal Dakwah* 4, no. 2 (2013): 199.

[2] Md Asham bin Ahmad, "Moderation in Islam : A Conceptual Analysis of Wasatiyyah," *TAFKHIM : IKIM Journal of Islam and The Contemporary World* 4 (2011): 32.

After a viral children's songs that are considered *harām*, consuming traditional food called "Klepon" was baned. Klepon is considered a "non-Syariah" food. The person who uploads the post on the internet invited netizens to leave non-Syariah food by buying dates that are considered *syar'i*. The labeling of *syar'i* in food is also incorrect because the food regulation in Islam only states *halāl* and *harām*. As long as the food does not contain prohibited ingredients and is obtained through a *halāl* method, the food is permissible. This kind of problem does not have a significant impact to influence Muslim community to skip the product. However, if Muslims do not put attention to this problem, people who uploaded such posts will be more pleased in determining the law to a product with *harām* status.

The problem of stating *harām* towards food or song can be said to be an excessive phenomenon of Islamization product that causes uproar on social media. Research by Greg Fealy was conducted on products marketed with Islamic appendix.[3] The results of this study showed that Indonesians feel different when they buy products labeled with Islamic symbols and it made them feel more Islamic.

Meanwhile, Noorhaidi Hasan's research discussed the transformation of Islam into the public sphere by commercializing religious symbols.[4] It is a matter of fact that recently many products have emerged and combined global culture with local traditions in the form of Islamic labeling.[5] The commercialization of religious symbols is an alternative way for business to market their products, to be more accepted in Indonesian society. However, the use of Islamic labels on products may have bad effects and degrade the dignity of Islam.[6]

There are many studies about Islamic commodification. However, there are less study that make research on Islamic labeling in a product. Thus, this study aimed to explore the value of moderate Islam in addressing the phenomenon of Islamic labeling in Indonesia. The phenomenon that made social media uproar with the hashtags *#LaguAnakHaram* and *#KleponTidakIslami* became a challenge of moderation. The emergence of Islamic teachings on this phenomenon is considered harsh. It is feared that it can lead to radicalism in Islam. Radicalism is a contrast to moderate Islamic values which are *thawassuṭ* in each of its teachings.

The article reviewed the concept of moderation in Islamic teachings that is widely discussed in the context of Indonesian Islam. The discussion was done especially on how moderation is in addressing the current phenomenon of Islamic labeling. The management of moderate Islam is an effort to handle radicalism in Indonesia, so that it is not widely spread.[7] In correlation to the phenomenon of Islamic labeling with the hashtags *#LaguAnakHaram* and *#KleponTidakIslami*, it shows that there is recently an extreme

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[3] Greg Fealy and Sally White, *Ustadz Seleb, Bisnis Moral & Fatwa Online : Ragam Ekspresi Islam Kontemporer Indonesia*, trans. Ahmad Muhajir (Jakarta: Komunitas Bambu, 2012), 16.

[4] Noorhaidi Hasan, "The Making Public Islam : Piety, Agency, and Commodification on the Landscape of the Indonesian Publik Sphere," *Contemporary Islam* 3, no. 3 (2009): 231.

[5] Manmeet Kaur and Bharathi Mutty, "The Commodification in Islam? : A Critical Discourse Analysis of Halal Cosmetic Brand," *KEMANUSIAAN : The Asian Journal of Humanities* 23 (2016): 65.

[6] Suraiya Oman, Abdullah Jalil, and Suhaimi Ab Rahman, "Missuse of Islamic Attributes in Food Products Labelling and Marketing in Malaysia," *International Journal of Islamic Bussines* 5, no. 1 (2020): 59.

understanding of a *halāl* product that can lead to the emergence of radicalism which further can become a threat to the Muslims as they blame each other and claim to be the right group that follows the Prophet's path.

Result and Discussion
Islamic Labeling and Its Influence among Indonesian Muslim Society

Islamic labeling is closely related to a discussion about the *halāl* or *harām* of a product to be consumed or used according to Islamic teachings. *Halāl* label in a product indicates that the product is allowed to consume, especially by Muslims. As for the labeling of *halāl* or *harām* on a product, especially in Indonesia, there is an institution called MUI (Indonesian Ulema Council) to do the labeling. MUI is a non-governmental organization that serves as a forum for Muslim *'ulama, zu'ama*, and intellectuals in fostering, guiding, and protecting Muslims in Indonesia. One of the tasks of this organization is deciding the regulation of *halāl* or *harām* of a product through joint discussion. The discussions are followed by religious experts and discuss the problem based on the meaning of the verses of the Quran and Sunnah so that it becomes clear and accepted.

The word *halāl* simply means allowed, while the word *harām* means prohibited. *Halāl* defines permissible to do, while *harām* means the other way around according to Allah's provisions. Islam is a religion that carries good ethics in it, especially about the establishment of this regulation. To simply put, something that is good and brings benefits is lawful. On the other hand, something that is bad or brings danger in it is *harām*.[8] The *halāl* territory is broader than *harām*. Meanwhile, something that is not clear about its "halalness" and prohibition is considered as something *shubhat*.

The concept of Islamic labeling, especially in labeling a product as *halāl*, influences the behavior and attitudes of the Indonesian Muslim community.[9] Various studies have shown that labeling has a significant effect on people's consumption attitudes in general. It includes the purchasing decisions on product safety,[10] and public satisfaction level in consuming products with a *halāl* label.[11] Religiosity level affects Muslim community to consume products with *halāl* label.[12] Besides, religiosity gives a perfect mediation effect because it underlies the effect of labeling on the consumption attitudes of the Muslim community.[13] Based on the statements above, it can be said that the attitude of the Muslim community towards labeling reflects the side of religiosity they have.

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[7] Eka Prasetiawati, "Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme Di Indonesia," *Fikri : Jurnal Kajian Agama, Sosial, dan Budaya* 2, no. 2 (2017): 565.

[8] Yusuf al-Qaradhawi, *Halal Dan Haram Dalam Islam*, trans. H. Mu'ammal Hamidy (Surabaya: PT Bina Ilmu, 1993).

[9] Ghina Kamilah and Aniek Wahyuati, "Pengaruh Labelisasi Halal Dan Brand Image Terhadap Keputusan Pembelian Melalui Minat Beli," *Jurnal Ilmu dan Riset Manajemen* 6, no. 2 (2012): 1–18.

[10] Darwis Harahap, Nando Farizal, and Masbulan Nasution, "Pengaruh Lebelisasi Halal Terhadap Keputusan Pembelian Produk MI Instan Pada Mahasiswa Jurusan Ekonomi Syari'ah Institut Agama Islam Negeri Padangsidimpuan," *At-Tijaroh : Jurnal Ilmu Manajemen dan Bisnis Islam* 4, no. 2 (2012): 185–204.

[11] Hayet Rakhi, "Analisis Pengaruh Labelisasi Halal Terhadap Keputusan Pembelian Produk Kosmetik : Studi Kasus Kota Pontianak," *Islamiconomic : Jurnal Ekonomi Islam* 10, no. 1 (2019): 21–38.

[12] Wahyu Adi Nugroho and Moch Khoirul Anwar, "Hubungan Religiusitas Dan Labelisasi Halal Terhadap Keputusan Pembelian Produk Non Makanan Dan Minuman," *Jurnal Ekonomika Bisnis Islam* 3, no. 2 (2020): 13–25.

Apart from that, the Islamic labeling phenomenon, marked by the hashtags *#LaguAnakHaram* and *#KleponTidakIslami*, which became viral on social media, has made a considerable influence, especially for Muslim communities in cyberspace. Many responses have emerged to these hashtags in the form of comments that lead to debates and consideration of the arguments claimed that they are the most correct ones.[14] In response to this, some Indonesian citizens make memes of Klepon using a turban or headscarf and say it is *syar'i* food.

As for the hashtag *#LaguAnakHaram*, several comments questioned the speaker's knowledge of saying that children's song is *harām*.[15] In other words, the existence of this phenomenon, especially in Islamic labeling, affects the emergence of pros and cons of the Muslim community towards the understanding of these religious figures who said *harām*. Moreover, the reason for the song's prohibition is because the lyrics teach children to hate Islam. If the reason for the prohibition of the song is based on Muslim regulation, then the song is not considered as something *harām*.[16]

These cases are inseparable from the freedom of society to convey their aspirations in public. The impact of such cases is not felt directly by the community. However, if it is left unsolved, the effect will make moderation values fade away due to the fanaticism towards a group. Thus, to regenerate Islamic moderation, it is necessary to instill moderation values in the community.

Dealing with Islamic Labeling

The phenomenon of Islamic labeling, especially the viral hashtags *#LaguAnakHaram* and *#KleponTidakIslami*, has caused various responses from the public, especially in cyberspace. Many responses have arisen in the form of pros and cons from the Muslim community in addressing this phenomenon. There are also the statements of several religious figures that underlie the emergence of the hashtags. In addition, the existence of these hashtags triggers the perception among public about the Islamic teachings that are biased and do not reflect moderate Islam. Some responses have even resulted in debates between netizens by arguing and even insulting others. In conclusion, the hashtags can trigger the emergence of a gap between Muslim communities in Indonesia if they are not addressed properly.

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[13] Ananda Desmayonda and Arlin Ferlina MT, "Pengaruh Label Halal Terhadap Keputusan Pembelian Dengan Religiusitas Sebagai Variabel Intervening Di Mujigae Resto Bandung," *Dinamika Ekonomi : Jurnal Ekonomi dan Bisnis* 12, no. 1 (2019): 180–196.

[14] Muhammad Abdus Syakur, "Viral Postingan 'Klepon Haram', Diduga Pengalihan Isu, Felix Siauw: Ada Yang Bikin Fitnah - Hidayatullah.Com," accessed September 19, 2020, https://hidayatullah.com/berita/nasional/read/2020/07/22/189063/viral-postingan-klepon-haram-diduga-pengalihan-isu-felix-siauw-ada-yang-bikin-fitnah.html.

[15] Yunan Helmy, "Viral, Ustad Sebut Lagu Balonku Dan Naik-Naik Ke Puncak Gunung Ajarkan Anak Benci Islam," accessed September 19, 2020, https://jatimtimes.com/baca/216491/20200612/125500/viral-ustaz-sebut-lagu-balonku-dan-naik-naik-ke-puncak-gunung-ajarkan-anak-benci-islam.

[16] Some fiqh scholars forbid songs or chants without a clear purpose because, in the hadith, it only mentions the ability when there is a celebration. Muhammad Al-Ghazali, *Studi Kritis Atas Hadis Nabi Saw : Antara Pemahaman Tekstual Dan Kontekstual*, trans. Muhammad al-Baqir (Bandung: Mizan, 1991), 78.

Islam has provided instructions and guidelines for its adherents in determining the right attitude in every condition. There is no exception in addressing a phenomenon or issue concerning moderation. One of the guidelines is that Islam teaches us to be critical, as stated in the Quran, Surah al-Hujurat (49): 6;

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

This verse encourages us to find out the validity of an issue, especially before sharing it with others. The verification should be done because the information provided is not all correct and must be followed. People must be able to sort news that contains truth and is free from hoaxes by doing *tabayyun*. They also have to analyze the fact of the information received. However, the attitude of *tabayyun* is often left out and people prefer unclear information.

The pros and cons of the issue of Islamic labeling emphasize that differences are something that inevitably happen. However, Islam has taught its *ummah* attitude to deal with different opinions. In a hadith, the Prophet taught his *ummah* on how to have a better opinion as a Muslim.

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"A Muslim is a person who can protect others from his mouth and hands."

A good Muslim must guard his mouth when expressing an opinion. It is also confirmed by another hadith narrated by Imam Bukhari, Rasulullah saw. said, "Scolding Muslims including wicked deeds, kill him acts of *kufr*." In other words, choosing good words and manners in speaking as the attitude of expressing opinion should be based on Islamic teachings. The action is also applied in keeping the hand or finger from making disrespectful comments to others.

The difference in opinion that arises on the phenomenon of Islamic labeling with the hashtags *#LaguAnakHaram* and *#KleponTidakIslami*, indicates a dispute over the ideology. Disputes over ideology are something that often occurre recently, including disputes in religious understanding. An attitude according to religious teachings is an effort to deal with this problem. Imam Ibnul Qoyyim in the book I'lamul Muwaqqi'in said, "Then Allah ordered the believers to return what they disputed to Allah and His Messenger if they were believers ...".[17] Therefore, as good Muslims, they must return any disputed matters to the Quran and Sunnah. The action is confirmed in Surah An-Nisa (4): 59.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

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¹⁷ Abu Ismail Muslim Al-Atsari, "Sikap Seorang Muslim Terhadap Perselisihan," *al-Manhaj* (2011), accessed September 20, 2020, https://almanhaj.or.id/3340-sikap-seorang-muslim-terhadap-perselisihan.html/,.

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best (way) and best result"

The notion of returning to the Quran and Sunnah should not be understood textually because there are verses of the Quran that mean *qaṭ'i* (clear) and *ẓanni* (unclear).[18] Meanwhile, the verses of the Quran contain more verses that are *ẓanni* than *qaṭ'i*. Thus, the purpose of returning to the Quran and Sunnah is to review the opinions of experts in commentators (*mufassir*) of jurists (*fuqaha*) regarding the problems. The action is done because the scholars also use the Quran and Hadith as the rule to determine the law.

Practicing Islamic Moderation in Indonesia

As a country with the largest Muslim population, Indonesia has a task on religious matters that has to be resolved. The religious problem lies in the harmony between religions. The harmony of the religious community is still tenuous in some interreligious cases. For instance, the violence is triggered by some individuals who do not represent religious value. This problem is not only a problem for Muslims, but also all religious communities in Indonesia. Indeed, no religion teaches to hurt others. However, wrong interpretations of some religious teachings can make someone act outside the corridors of religion. Therefore, it is necessary to have a comprehensive understanding of religion and not take an argument rashly that can cause unrest among the public.

Different interpretations of a verse are a reality because the Quran has a pluralistic meaning. Therefore, a rule is necessary in interpreting a verse so that people will not get caught up in misinterpretation. Besides, the *mufassir* must have high scientific capability and memorize thousands of Hadiths.[19] When interpreting the verses concerning jihad or the law, one can see the context of the verse's revelation and its application in the present. Seeing the context and the application is necessary because Islamic teachings can be applied at any time and in every place, *sahīh fī kulli zamān wa makān.*

Islamic teachings have taught the values of goodness to the followers. The practice of Islamic teaching is done by each individual and obliged for *mukallaf*—someone who are burdened worship by God. By instilling Islamic values such as moderation (*wasatiyya*), it will create such peaceful society. The moderation (*tawassuṭ*) cannot be separated from other attitudes such as tolerance (*tasāmuh*), perpendicular (*i'tidal*), and balanced (*tawazun*).[20] These attitudes are characteristic of the teachings of Islam brought by the Prophet Muhammad to all of his followers, especially *Walisongo* in this archipelago. Rasulullah (SAW) also becomes a role model for moderation. It can be seen from his behavior when interacting with his friends and enemies.

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[18] Ahmad Azhar Basyir, *Refleksi Atas Persoalan Keislaman Seputar Filsafat, Hukum, Politik, Ekonomi* (Bandung: Mizan, 1996), 143.

[19] Even interpreting the verses of the Quran should not be filled with lust or personal interest. Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, trans. M. Masridha, vol. 1 (Pustaka Azzam, 2007), 77.

[20] Nadri Taja, "Indigenization of Islamic Nusantara Education: (Case Study on the Nahdlatul 'Ulama Regional Representative Council of West Java)," *Jurnal Pendidikan Islam* 5, no. 1 (2016): 122.

One of the moderate attitudes shown by the Prophet Muhammad is when there was a corpse of a Jew who passed in front of him while sitting with his best friend. Rasulullah saw. stood up to respect the corpse even though the corpse was not a Muslim. Because of the Prophet's attitude, the companions told the Prophet that the corpse was a Jew. However, Rasulullah replied that he/she is also human being who has the right to be respected. In a story, the Jew is *ahl ẓimma* or can be called someone who is not hostile to Islam.

Through this story, it is necessary to affirm that Islam does not teach violence in religion. Following the Hadith above, a non-Muslim who is not hostile to Islam has still obliged his rights as a human being. In addition, in a war, Islam forbids its followers to destroy the land, kill women, children, and damage places of worship.[21] The teaching is by the Islamic name that comes from the word *salām* (salvation) or bringing peace to everyone. Thus, when Muslims leave Islamic values, they are not showing the proper teachings of Islam. However, they show themselves in expressing their Islam. They were influenced by the environment and their thoughts.

People's Islamic expression is getting easier nowadays because there is an internet that can be used as a place to express opinions. This convenience sometimes is not followed by the ethical use of social media when people tried to interact with many internet users. Social media is often used as a place to argue and often talk about race, religion, and racism. This condition has become common in Indonesian society. Indonesian netizens are known for their cynical (*nyinyir*) comments on social media. So, it is necessary to redefine moderate values in Indonesian society.

Islamic moderation in Indonesia is said to be quite good with the existence of Pancasila. The Pancasila accommodates religious diversity. Pancasila itself contains the essence of Quran teachings like divinity, humanity, unity, deliberation, and justice. However, sometimes, this harmony is disgraced by certain groups. They cause conflicts between religions which become a challenge to the application of religious moderation in Indonesia. Those conflicts arise in the society and are spread as the national issues such as the issue of the caliphate[22] and the Islamic labeling of food and songs. However, the beginning of the decrease in the value of Islamic moderation can start from the people's ignorance of this kind of issue. Thus, it is necessary to redefine Islamic moderation so that prosperity and harmony can be achieved.

The public needs to get a knowledge of the Islamic moderation to determine the public's attitude. This kind of knowledge is necessary because many people consider moderation as an attitude that is only aimed to people who have the same ideology with them. Moreover, the public thinks that the application of moderation is used for groups who oppose the idea even though they have the same religion. Meanwhile, the moderate attitude should not be aimed at a few groups because of some interests. As a comparison, liberals as other groups of people have good relations with other religions although they

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[21] Khalid Abou El-Fadl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2015), 275.

[22] One group that is considered influential in spreading the caliphate is the Indonesian Muslim Students Action Union (KAMMI) which is on campus. A. R Arifianto, *Islamic Campus Preacing Organization in Indonesia : Promoters of Moderation or Radicalism ?* (Asian Security, 2018), 2.

look down on the people from groups that are considered radical. The moderate view does not make enemies toward other people who have different views from others, even though they are radicals. The right way is to embrace and gently invite them to accept moderate views.

The concept of moderation is defined by an Indonesian scholar, Muhammad Alwi in the book *Hidayatul 'Awam*. It is said as a balanced view between the point of view of a sharia expert and an expert on Sufism who is not trapped in an extreme point of view.[23] Moderation is a topic that often appears in Islamic teachings. This is because moderate scope includes all dimensions in Islam; *aqidah, tasawwuf,* and *shari'ah.*[24] In the discussion of sharia, there is jurisprudence (*fiqh*) that explains sharia with the jurists (*fuqaha*) who issue fatwas in Islamic law. The *fuqaha*, when giving the fatwa, do not consider their opinion to be the most correct and do not force others to follow their view. When they disagree, they discuss it well. They do not criticize or reveal the bad points of other scholars who disagree with them. This moderate attitude is the characteristic of the first three generation of Muslim (*salaf*)—*sahabah, tabi'in,* and *tabi'it tabi'in*—which are now starting to diminish.

The application of moderation in present days has to be up to date. It can be done by giving direct examples to the community, especially the younger generation. There are three stages in implementing moderation based on the teachings conveyed by the Quran in Surah an-Nahl (16): 125. The first stage is *hikma, an*other term of wisdom. In conveying views to others, it is necessary to express thoughts in positive words so the positive words can attract their attention. In addition, the preacher must pay attention to the ability of the person whom they are talking. The next step is the *maui'ẓa al-hasana* stage; giving good, polite, and loving advice. These steps are the teaching stages by the prophet in preaching Islam to non-Muslims to attract their attention, and furthermore, to convert them into Islam.

If these two stages do not work, then people can continue to the last stage named *mujadalah* or discussion.[25] At this stage, groups that refuse moderation are asked to express their opinions accompanied by the arguments of both *aqli* and *naqli*. In this way, there will be an exchange of ideas so the groups can open up insights about the moderation of Islamic taught by the Prophet. As for the debate, one should not criticize or degrade others and maintain manners when a person is expressing opinions.

Through these three stages, the application of Islamic moderation in the present is needed. The Islamic moderation is done because there are many ideologies developed in the community. The ideology which teaches values not under Islamic teachings like

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[23] Muhammad Tarobin, "Moderasi Islam Dalam Kitab 'Hidāyatul 'Awām Pada Menyatakan Perintah Agama Islam'karya Muḥammad 'Alwī Ibn 'Abdullāh Khaṭīb Endah Al-Kamfāri," *Jurnal Penelitian Keagamaan dan Kemasyarakatan* 29, no. 3 (2016): 385.

[24] Tri Wahyudi Ramdhan, "Dimensi Moderasi Islam," *Jurnal Al-Insyiroh* 2, no. 1 (2018): 34.

[25] The command for mujādalah in the Quran is followed by the word ahsan which means best, in contrast to maui'ẓah only followed by the word hasanah, which is good. So that the mujādalah has three forms, namely the good, the best, and the bad. Meanwhile, mau'iẓah only has two forms, namely the good and the bad. M. Quraish Shihab, *Tafsir Al-Misbah : Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 14 (Jakarta: Lentera Hati, 2007), 386.

terrorism cannot be erased by simply killing the terrorists. As Malala Yousafzai said, "with a gun, you can kill terrorists, by education you can kill terrorism." Thus, education taught in the Quran through these three stages can be a weapon against groups that are not moderate.

Conclusion

Islamic moderation (*wasatiyya*) has faced many challenges with the existence of Islamic labeling which become a trend in recent years. The result of Islamic moderation cannot immediately be seen in such case. This condition indicates a decrease in the value of moderation in Islamic society. As the religious expression of a Muslim should follow the teachings of Islam, it is necessary to manage moderation to introduce Islam that is friendly to all creatures. The moderation teaching will bring peace and reveals the face of Islam that is neither harsh nor frightening.

Muslims who obey the commands of Allah and His Messenger need to apply several steps in dealing with Islamic labeling. *First,* trying to check whether the news received is real or not. *Second*, paying attention to attitudes when expressing opinions against something that is being disagreed with polite words. *Third*, asking all the problems to the experts, *fas'alū ahl al-dhikr,* and *the last*, expressing opinions only if having knowledge on it.

Meanwhile, the application of moderation values can be seen from the teachings of the Quran in surah al-Nahl (16): 125. From this verse, the stages in teaching moderation can be described in the form of *hikma, mau'iẓa hasanah*, and *mujādalah*. Through these stages, moderate Islam (*wasatiyya*) can be taught properly without any force. Everyone can represent the true value of Islam as a religion that brings peace to all of nature, *rahmatan li'l 'ālamūn*.

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