

Contemporary Indonesian Islamic Civilization in Supporting Peace in ASEAN

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ABSTRAK

Islam masuk ke negara-negara di Asia Tenggara, hampir semuanya didahului oleh interaksi antara masyarakat di Nusantara dengan para pedagang Arab, India, Benggala, Cina, Gujarat, Iran, Yaman, dan Arab Selatan. Kajian ini bertujuan untuk menganalisis Peradaban Islam Indonesia kontemporer dalam mendukung perdamaian di ASEAN. Penelitian ini dengan menggunakan penelitian kepustakaan menghasilkan data penelitian yang; 1). Ajaran yang dibawa Nabi Muhammad SAW kepada umat manusia yang juga sampai kepada kita adalah Islam yang artinya selamat, sejahtera, damai dan tenteram. 2). Peran Indonesia dalam membantu perdamaian di ASEAN antara lain memprakarsai lahirnya ASEAN, menyelenggarakan KTT ASEAN yang pertama, membentuk inisiator komunitas keamanan ASEAN, menjadi mediator konflik, mewakili ASEAN dalam perdamaian dunia. 3). Tantangan yang dihadapi Indonesia dalam mewujudkan perdamaian di ASEAN. Di antaranya adalah persepsi bahwa Islam adalah konflik agama dan kekerasan, terkait dengan Islamofobia. Yang mana rasa takut terhadap Islam semakin meningkat, dan juga terkait dengan kondisi sosial ekonomi masyarakat Islam. 4). Tokoh-tokoh Islam Indonesia yang berperan dalam perdamaian di ASEAN antara lain Menteri Luar Negeri Ali Alatas, Wakil Presiden Yusuf Kalla, Presiden KH. Abdurrahman Wahid, KH. Hasyim Muzadi, Prof. A. Syafi'i Ma'arif dan Prof. Din Syamsuddin .5). Strategi dakwah di ASEAN antara lain mengadakan Jakarta Informal Meeting (JIM) dan menjadi tuan rumah ASEAN Islamic Conference. Kajian ini berimplikasi pada peningkatan literatur sejarah peradaban Islam Indonesia di dunia sehingga dapat menambah khazanah keilmuan sejarah Indonesia.

Kata Kunci: Peradaban Islam; Perdamaian; ASEAN.

ABSTRACT

Islam came to countries in Southeast Asia, almost all of which were preceded by interactions between people in the archipelago and Arab traders, India, Bengal, China, Gujarat, Iran, Yemen and South Arabia. This study aims to analyze contemporary Indonesian Islamic Civilization in supporting peace in ASEAN. This study using library research produces research data that; 1). The teachings that the Prophet Muhammad SAW brought to mankind that have also reached us are Islam, which means safe, prosperous, peaceful and peaceful. 2). Indonesia's role in helping peace in ASEAN includes initiating the birth of ASEAN, organizing the first ASEAN Summit, forming the initiator of the ASEAN security community, being a conflict mediator, representing ASEAN in world peace. 3). Challenges faced by Indonesia in realizing peace in ASEAN. Among them is the perception that Islam is a religious conflict and violence, related to Islamophobia. Which is where the fear of Islam is increasing, and also related to the social and economic conditions of Islamic society. 4). Indonesian Islamic figures who play a role in peace in ASEAN, including Minister of Foreign Affairs Ali Alatas, Vice President Yusuf Kalla, President KH. Abdurrahman Wahid, KH. Hasyim Muzadi, Prof. A. Syafi'i Ma'arif and Prof. Din Shamsuddin .5). Da'wah strategies in ASEAN include holding the Jakarta Informal Meeting (JIM) and hosting the ASEAN Islamic Conference. This study has implications for increasing literature on the history of Indonesian Islamic civilization in the world so that it can add to the body of knowledge in Indonesian history.

Keywords: Islamic Civilization; Peace; ASEAN

A. INTRODUCTION

The Association of Southeast Asian Nations, also known as ASEAN, is an association of nations in the Southeast Asian region. The background of the founding of this organization is based on geographical location, national interests, common fate, and culture. ASEAN was founded on August 8, 1967 in Bangkok, Thailand. The establishment of ASEAN was spearheaded by five countries, namely Singapore, Thailand, Malaysia, Indonesia and the Philippines. Then it developed and joined Brunei Darussalam, Vietnam, Laos, Myanmar and Cambodia, so that ASEAN members became 10 countries.³³

Islam entered Southeast Asia and spread through the activities of traders and Sufis. This is different from other Islamic regions in the world which were spread through the conquest of the Arabs and Turks. Islam entered Southeast Asia in a peaceful, open and freeway so that Islam was very easily accepted by the people of Southeast Asia (Zubaidah, 2006). Islam also came to Southeast Asia in a peaceful way, without violence and war. However, in terms of the theory of the arrival of Islam in Southeast Asia, it is still a polemic that has not found common ground, some say that Southeast Asian Islam originated from Gujarat, some from Mecca.³⁴

Southeast Asian Islam refers to Islam in the archipelago or maritime continent (nusantara) which not only includes the area that is now Indonesia, but also the Muslim areas of Malaysia, Southern Thailand (Patani), Singapore, Southern Philippines (Moro), and also Campa (Kampuchea), Southeast Asian Islam (Shoutes Asia Islam) is often used interchangeably with 'Malay-Indonesian Islam' (Malay-Indonesian Islam) (Azra, 2021).

B. RESEARCH METHODS

This type of research is categorized as literature study research, literature study is an activity that collects information relevant to the topic of the problem that is the object of research, the information in question can be obtained from books, scientific papers, theses, dissertations, encyclopedias and so on.

This paper aims to find out how contemporary Indonesian Islamic civilization supports peace in ASEAN, the author uses a survey method with a causal associative explanation level. Data

³³ Margaret K. Nydell, *Understanding Arabs: A Contemporary Guide to Arab Society*, 5 ed. (Boston: Intercultural Press, 2012), 2.

³⁴ Umami Lathifatun Ni'mah, *Pengembangan Islam Asia Tenggara Dalam Perekonomian Negara*, Vol. 4 No. 1, Journal of Community Development and Disaster Management, 2022, hlm. 37-48.

collection techniques in this study used literature study. In literature study research, data collection techniques use the study of reviewers of books, literature, notes and reports related to the title of writing this scientific work. This technique is used to obtain the basics and opinions in writing which is done by studying various literature related to the problem under study. This will also be used as a basis for comparison between theory and practice in the field. Secondary data through this method were obtained from browsing the internet, reading various literature, results of previous studies that were relevant to the title of the article, lecture notes and other relevant sources.

C. DISCUSSION

1. Peaceful Islam in ASEAN

The teachings that the Prophet Muhammad brought to mankind, which also reaches us, are Islam, which means safe, prosperous, peaceful and secure. This means that the teachings he conveyed were essentially peaceful. Thus anyone who says that he developed the teachings of the Prophet Muhammad, namely Islam, must prioritize the principle of peace, not the other way around. This principle of peace must be planned as early as possible in every step, from implementation to implementation, from individual attitudes to state policies, both between people and between nations.³⁵

The color of Southeast Asian Islam which is very different from the color of Middle Eastern Islam as the birthplace of Islam has actually become the concern of a number of Western scholars. Bruce Vaughn, for example, considers Southeast Asian Islam to have more moderate characteristics compared to Middle Eastern Islam. The attitude of moderation is felt to be the breath of life for Southeast Asian Muslims. According to him, it could be because Islam entered this region through trade routes, not through military routes as happened in South Asia and the Middle East. Particularly in the Indonesian region, Islam also experiences a process of creative da'wah and acculturation strategies which in turn gives the impression that Islam in the region is animist, Hindu and Buddhist in character.³⁶

The spread of Islam in Southeast Asia cannot be separated from the opinions of Muslims. However, economic control is monopolized by them. In addition, there are several Islamic

³⁵ Nurul Faiqah, Toni Pransiska, *Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia*

¹ *Yang Damai*, Al-Fikra: Jurnal Ilmiah Keislaman, Vol. 17, No. 1, Januari – Juni, 2018, hlm. 49.

³⁶ Muhammad Farid Fathi, *Fī Jugrā'iyah Miṣr* (Iskandariah: Dar al-Ma'rifah al-Jami'iyah, 2000), 1–2.



influences that are influenced by various aspects of the life of Southeast Asian Muslim communities that can change the culture of people who will convert to Islam. However, people who will convert to Islam can become local content. The Islamization of Southeast Asia can bring comfort to the education sector. Education which was not only the prerogative of the nobility.³⁷

According to Uka Tjandra Sasmita, the process of the entry of Islam into Southeast Asia developed through six channels (Zubaidah, 2016), namely:

1. Trade Channels

At the initial level, the process of converting to Islam is through trade. The bustle of trade traffic in the 7th to 16th centuries made Muslim traders (Arabs, Persians and Indians) participate in trade from Western, Southeastern and Eastern Asian Continent countries. This channel of Islamization through trade was very profitable because the kings and nobles participated in trading activities, even became owners of ships and stocks.

2. Marriage Channel

In subsequent developments, there were also Muslim women who were married by nobles; of course after they converted to Islam first. This way of marriage is much more profitable if between Muslim traders and children of nobles or children of kings and children of dukes, because kings and dukes or nobles then accelerate the process of Islamization. This is what happened between Raden Rahmat or Sunan Ampel and Nyai Manila; Sunan Gunung Jati with daughter Kawunganten; Brawijaya with daughter Campa who is descended from Raden Patah (the first king of Demak), and others.

3. Mysticism Channel

Mixed with teachings that are widely known by the people of Indonesia. They are proficient in magical matters and have healing powers. Some of them also married daughters of local nobles. With tasawuf, the "form" of Islam that was taught to the natives had similarities with the thoughts of those who had previously embraced Hinduism, so that the new religion was easy to understand and accept.

³⁷ Nanda Amalia, Nur Aulia Alfitrah, Tiara Rahmadhani Lubis, Wiwid Nur Sulistiani, Mardinal Tarigan, *Peradaban Islam Pertumbuhan Awal Hingga Masa Kejayaan Abad*, Jurnal Pendidikan Dan Konseling Volume 5 Nomor 1 Tahun 2023, hlm. 2330.

4. Education Channels

Islamization is also carried out through education, both in Islamic boarding schools and Islamic boarding schools which are organized by ustadz, ustadz and ustadz. In Islamic boarding schools or pondoks, prospective Ulama, Ustadz and Kiai receive religious education. After leaving the pesantren, they return to their respective villages or preach to certain places that teach Islam, for example the pesantren founded by Raden Rahmat in Ampel Denta Surabaya, and Sunan Giri in Giri. Many of the outputs from this pesantren were invited to Maluku to teach Islam.

5. Arts Channel

The most well-known channel of Islamization through art is wayang performances. That said, Sunan Kalijaga is the most proficient character in wayang. He never asked for a performance fee, but he asked the audience to follow him in reciting the Faith. Most of the wayang stories are still taken from the Mahabarata and Ramayana stories, but the teachings of the names of Islamic heroes are inserted into these stories. Other arts are also used as a tool for Islamization, such as literature (saga, chronicle and so on), building art and sculpture.

6. Political Channels

In Maluku and South Sulawesi, most of the population converted to Islam after the king first embraced Islam. The king's political influence greatly helped the spread of Islam in this area. Apart from that, both in Sumatra and Java as well as in Eastern Indonesia, for the political interests of the Islamic kingdoms against non-Islamic kingdoms. The victory of the Islamic kingdom politically attracted many residents of non-Islamic kingdoms to embrace Islam.³⁸

To further clarify how the process of the arrival of Islam in Southeast Asia, there are 3 theories that are expected to help clarify the true acceptance of Islam:

- a. Emphasizing the role of merchants who have institutionalized themselves in several coastal areas of Indonesia and other Southeast Asian regions which then assimilate by marrying several local ruling families who have contributed a diplomatic role, and international experience in the trading companies of coastal rulers. The first group to embrace Islam were local rulers who sought to win the sympathy of the Muslim traffic and form alliances in competition with Hindu traders from Java. Several figures in the coastal region made the

³⁸ Ummi Lathifatun Ni'mah, *Pengembangan Islam Asia Tenggara Dalam Perekonomian Negara*, Vol. 4 No. 1, Journal of Community Development and Disaster Management, 2022, hlm. 37-48.



- conversion to Islam to legitimize their resistance to Majapahit authority and to break away from the rule of several Empires in the central region of Java.
- b. Emphasizes the role of missionaries from Gujarat, Bengal and Arabia. The arrival of the Sufis was not only as teachers but also as traders and politicians who entered the palaces of the rulers, the villages of the merchants, and entered the villages in the interior. They are able to communicate their religious vision in a form that is in accordance with the beliefs that have developed in the Southeast Asian region. Thus it is possible that the entry of Islam into Southeast Asia does not seem to be separated from the local culture.
 - c. More emphasis on the meaning of Islam for the general public rather than for the government elite. Islam has contributed an ideological basis for individual benevolence, for the solidarity of the peasantry and merchant community, and for the integration of smaller parochial groups into larger society (Lapidus, 1999:720-721). Presumably the three theories can all apply, even in conditions that differ from one region to another. There is no single process or single source for the spread of Islam in Southeast Asia, but traders and wandering Sufis, the influence of students, and the spread of various schools seem to be very important factors in the spread of Islam.³⁹

2. Indonesia's Role in ASEAN Peace

In ASEAN, Indonesia also plays an important role in helping create peace in Southeast Asia. One of its implementations was that Indonesia joined the UN Peacekeeping Force at the end of the Vietnam War in 1973 to 1974. Indonesia also facilitated peace in the Philippines between the local government and the Moro liberation movement. In addition, Indonesia also actively participated in reconciling the 1988 Cambodia War.⁴⁰

Indonesia has several roles in ASEAN including:

- Initiator of the Birth of ASEAN

Indonesia played an important role in the founding of ASEAN. When establishing ASEAN, Indonesia was represented by Adam Malik. The formation of ASEAN began with a meeting

³⁹ <https://makalahnih.blogspot.com/2014/09/makalah-perkembangan-islam-di-asia.html> (diakses pada tanggal 20 Februari 2023)

⁴⁰ Danur Lambang Pristiandaru. (2022). *Peran Penting Indonesia dalam ASEAN*. Diambil kembali dari Kompas.com: <https://internasional.kompas.com/read/2022/02/11/170100170/peran-penting-indonesia-dalam-asean?page=all#page2>

between five foreign ministers from Indonesia, Malaysia, the Philippines, Singapore and Thailand in Bangkok on 5-8 August 1967. The foreign ministers were Adam Malik from Indonesia, Narciso R Ramos from the Philippines, Tun Abdul Razak from Malaysia, S Rajaratnam from Singapore, and Thanat Khoman from Thailand. ASEAN was officially established in Bangkok on August 8, 1967 based on the Bangkok Declaration.

- Organized the first ASEAN Summit in Bali.

On 23-24 February 1976, Indonesia hosted the first Summit which took place in Bali.

- Initiator of the formation of the ASEAN security community.

ASC was formed with the aim of accelerating political security cooperation in ASEAN to create peace in the region. ASC is open, takes a comprehensive security approach and is not intended to form a defense pact or military alliance. Indonesia also launched the idea to form an ASEAN security community or also called ASC (Asean Security Community) which was later signed in Senggigi, Lombok on 12 September 2003.

- Conflict mediator

Indonesia mediated in the conflict and civil war in Cambodia. At that time, Indonesia invited the four warring Cambodian factions to a meeting in Jakarta. They discussed peace and rapprochement. After that, the meeting continued to the Paris Conference for Cambodia which was attended by 19 countries.

- Representing ASEAN in world peace

Some of Indonesia's roles include supporting the nuclear-free zone movement in the region of member countries of the Association of South East Asian Nations (ASEAN) and supporting the holding of the ASEAN Free Trade Area (AFTA) in the region of ASEAN member countries.⁴¹

3. Challenges faced by Indonesian Islam

There are three global challenges faced by Muslims today. The challenge relates to efforts to advance Muslims in the world community.

- The first challenge is the perception that Islam is a religion of conflict and violence.

⁴¹ Fahri Zulfikar. (2021). *Simak! Ini 7 Peran Indonesia dalam ASEAN yang Harus Diketahui*. Diambil kembali dari Detik.com: <https://www.detik.com/edu/detikpedia/d-5577699/simak-ini-7-peran-indonesiadalam-asean-yang-harus-diketahui>.



- Tantangan kedua adalah berkaitan dengan Islamofobia. Yang dimana ketakutan terhadap Islam semakin meningkat.
- The third challenge is related to the social and economic conditions of the Islamic community.⁴²

Assessing these three global challenges is a shared responsibility, especially the Indonesian government as a country with the world's largest Muslim population. As a country with the world's largest Muslim population, Indonesia has a responsibility to proclaim and explain the true teachings of Islam. Namely Islamic teachings that are rahmatan lil alamin, Islam that is washatiyah and of course Islam that is ahlussunnah wal jamaah and in this case the pesantren and the santri must be able to take a significant role.

4. Indonesian Islamic Figures in ASEAN Peace

Many Indonesian Muslim figures are internationally recognized in mediating and preventing conflict, violence and tension involving groups and communities across countries. Some of the names that will be discussed in the peace effort include Foreign Minister Ali Alatas, Vice President Yusuf Kalla, President KH. Abdurrahman Wahid, KH. Hasyim Muzadi, Prof. A. Syafi'i Ma'arif and Prof. Din Shamsuddin.

- 1) Ali Alatas, Indonesian foreign minister during four cabinet periods between 1987-1999, during the Soeharto and B.J. Habibie. Ali Alatas was nominated by a number of Asian countries in 1996 as UN Secretary General. There were at least two peace agreements in Cambodia (between 1988 and 1991) and the Philippines (between 1993 and 1996) mediated by Ali Alatas.
 - a. In the Jakarta Informal Meeting Ali Alatas (2001: 295) stated that "any settlement, to be just and durable should be attained through political means and not by force of arms". After going through several meetings, a peace agreement was made in Paris at The Paris International Conference on Cambodia, October 23, 1991. This peace effort also involved the United Nations and ASEAN as international organizations that participated in facilitating the reconciliation process.

⁴² Andi Hartik. (2020). *Ini 3 Tantangan Global yang Harus Dihadapi Umat Islam Dunia Menurut Ma'ruf Amin*. Diambil kembali dari kompas.com: <https://regional.kompas.com/read/2020/11/10/16190841/ini-3-tantangan-global-yang-harus-dihadapi-umat-islam-dunia-menurut-maruf?page=all#page2>

- b. Bridging the conflict between the MNLF (Morro National Liberation Front) and the Philippine Government, Ali Alatas played an important role in the peace agreement between the Muslim militias and the Philippine government. Until now, the MNLF is still complying with the agreement that was made with the government.
- 2) Muhammad Yusuf Kalla, became one of the important icons in the peace process both domestically and abroad. The peace agreement between Poso Muslims and Christians in Malino I (2001) and Maluku Muslim-Christians in Malino II (2002) cannot be separated from Yusuf Kalla's main role in mediating and reconciling the Muslim and Christian communities. The peace agreement was very influential in reducing the escalation of clashes between two communities of different religions.
 - a. With experience in domestic mediation, Yusuf Kalla, who served as Vice President accompanying President Susilo Bambang Yudhoyono as a result of the 2004 elections, tried to approach figures from the Free Aceh Movement (GAM) to stop attempts at separatism by returning to the bosom of Mother Earth, NKRI. Finally, with several negotiation meetings supported and facilitated by the European Union, GAM and the Republic of Indonesia made a peace agreement in 2005. This agreement provided an opportunity for GAM leaders and members to be active in politics and other activities for the sake of peace and prosperity for the people of Aceh.
 - b. Aceh's experience in the transition to democracy and peace is an important lesson for the international world, especially countries that are still experiencing separatist conflicts such as in the Southern Philippines where the Government of the Philippines and MILF figures visited Aceh to learn directly about maintaining peace through democratic participation. 21 Teungku Jamaica , former GAM spokesperson, stated that Indonesia continues to be watched by the international community in maintaining the transition to democracy and peace in Aceh. According to Jamaica, the government and civil society from the Southern Philippines, Sri Lanka, Southern Thailand, and Middle Eastern and Western countries came to Aceh to learn peace through the government and civil society, both GAM and other Acehnese people. Aceh became an important lesson for international peace.
- 3) Abdurrahman Wahid and Ahmad Syafi'i Ma'arif, are active figures in interfaith and state meetings to create global peace. Both of them were former leaders of the Islamic organizations



NU and Muhammadiyah, which have maintained a tradition of tolerance and peace since their inception, especially through educational institutions.

As a majority Muslim population, Indonesian Muslims are also active in mediation and peace between Muslims in Southern Thailand and the Thai government, as well as between Muslims in the Southern Philippines and the Philippine government, including Hasyim Muzadi and several NU figures. Through a traditional Muslim approach and Malay traditions, Hasyim Muzadi and several NU figures have actively communicated with pesantren and madrasa leaders in the two regions, which are still in turmoil. Their approach is more effective than the official government, which is considered to have discriminated against the Muslim minority politically, economically and religiously.⁴³

5. Peace Da'wah Strategy in Southeast Asia

Being one of the founders and members of ASEAN, Indonesia plays a role in bringing about peace in the Southeast Asian region. One way that has been successful is:

a. Holding the Jakarta Informal Meeting or JIM

JIM was held in Bogor on 5-28 July 1988 and Jakarta on 19-21 February 1989, the Jakarta Informal Meeting aimed at bringing about peace or resolving armed conflict between two neighboring countries on the Indochina Peninsula, Cambodia and Vietnam.

Through this meeting, Indonesia succeeded in facilitating the two countries to negotiate and resolve the bloody conflict that had occurred for years. Cambodia and Vietnam are two countries that have been in conflict long enough to claim many victims. Quoting a scientific journal entitled *Indonesia's Role in the Cambodian Conflict Resolution Process (1984-1991 Period)* written by Maradona Runtukahu, the conflict between Cambodia and Vietnam was triggered by upheaval and the magnitude of domestic political tension.

The peak of the Cambodia-Vietnam conflict occurred at the end of 1978 when there was a clash between the Khmer Rouge regime and Vietnam. During the clashes, there was a massacre of citizens of Vietnamese descent in Cambodia which led to Vietnam eventually invaded Cambodia with the aim of stopping the genocide.

⁴³ Bahrus Soleh. (2017). *Resolusi Konflik Di Asia Tenggara: Pengalaman Muslim Indonesia*. Epistemé, Vol. 12, No. 1, 38-46.

The Khmer Rouge regime was finally overthrown thanks to the Vietnamese invasion in January 1979. Then, Vietnam established a new regime in Cambodia led by Heng Samrin. However, this action certainly received rejection from various Cambodian parties and caused a war that continued and continued to claim victims without any sign of resolution.

This is what finally prompted Indonesia and other ASEAN countries to seek mediation in order to find a peaceful, fair and comprehensive solution. Initiated by Indonesian Foreign Minister Ali Alatas, the Jakarta Informal Meeting was held to resolve the Cambodia-Vietnam conflict.

About seven months later, on 19-21 February 1989, the second Jakarta Informal Meeting was held in Jakarta. This time it was attended by 6 ASEAN Foreign Ministers (Ministers of Foreign Affairs), Vietnam's Minister of Foreign Affairs, and warring groups in Cambodia. The results of the Jakarta Informal Meeting are:

- a. Armistice throughout Cambodia.
- b. Immediately after the ceasefire was followed by the withdrawal of Vietnamese troops and weapons from Cambodia no later than September 30, 1989.
- c. A government will be formed that includes the four warring factions in Cambodia.
- d. International monitoring of the withdrawal of the team and related aspects.

In the end, the Cambodia-Vietnam conflict was successfully resolved through the Paris Agreement on October 23, 1991.⁴⁴

- b. Host the ASEAN Islamic conference

Regarding discussing religious moderation and preventing extremism, Indonesia hosted the ASEAN Islamic Conference. The second conference was held in Denpasar, Bali, 21-23 December 2022. Around 140 participants attended the conference, from Indonesia, Malaysia, Brunei Darussalam, Singapore, Thailand, the Philippines, Laos, Myanmar, Vietnam, Timor Leste, and Saudi Arabia. Present a number of speakers, consisting of scholars, academics, and leaders of Islamic Community Organizations from Indonesia, Malaysia, Brunei Darussalam, and the Kingdom of Saudi Arabia.

⁴⁴ Olivia Sabat. (2021). Sejarah Jakarta Informal Meeting, Berhasil Akhiri Konflik Kamboja-Vietnam. Diambil kembali dari detikedu: <https://www.detik.com/edu/detikpedia/d-5757087/sejarah-jakarta-informal-meeting-berhasil-akhiri-konflik-kamboja-vietnam>



According to him, this conference was held in cooperation with the Ministry of Religion and the Ministry of Islamic Affairs, Da'wah and Counseling of the Kingdom of Saudi Arabia. This year, the conference has the theme "Khairu Ummah". This conference will discuss the implementation of religious moderation in Muslim societies, as well as efforts to prevent extremism and intolerance.

The Director General of Islamic Community Guidance assessed that this conference was very strategic. This is because the population of Muslims in Southeast Asia is the largest in the world. The effect is very significant, said Kamaruddin, if Southeast Asia can become a prime example of implementing religious moderation. "Religious moderation is the middle way to create peace among the people. Therefore, religious moderation is very important in social life".

Lasting three days, there are a number of materials that will be presented at the conference, namely:

1. Towards the Best People in Strengthening Cooperation and Synergy;
2. Beware of Extremities in Religion and Culture;
3. The Challenges of Islamic Organizations in Empowering the Ummah in the Digital Age;
4. Maintaining Social Harmony in a Plural Society;
5. Towards a Superior Society Through the Vision of Islamic Education.⁴⁵

From all the description above, it can be concluded that the Cambodian conflict has gone through a metamorphosis or formation process that has reached a level of maturity. Cambodia's long historical conflict was finally resolved through a comprehensive mediation effort through a series of actions taken by mediators based on applicable international laws. A series of formal and non-formal talks involving many parties were eventually able to give birth to the Paris agreement which was signed at the Paris International Conference on Cambodia in 1991. The Paris Agreement has emerged as a legal framework for resolving the Cambodian conflict as well as a sign of the end of the protracted conflict in Cambodia.

Thus, as described above, it can be concluded that the Cambodian conflict which raged due to political instability and conflict between factions within the country until it developed due to intervention from Vietnam, is a conflict that disrupts regional stability, especially Southeast Asia, because it is motivated by various interests. For this reason, for the sake of realizing world peace,

⁴⁵ M. Arif Efendi. (2022). Indonesia Tuan Rumah Konferensi Islam ASEAN, Bahas Moderasi Beragama dan Pencegahan Ekstremisme. Diambil kembali dari kemenag.go.id: <https://www.kemenag.go.id/read/indonesia-tuan-rumah-konferensi-islam-asean-bahas-moderasi-beragama-dan-pencegahan-ekstremisme>

countries that feel they have a responsibility to maintain world peace, are participating in making efforts for peace in Cambodia. Starting from the role of ASEAN, the United Nations, and several other countries. However, among all, Indonesia has a very significant role in realizing peace from a conflict in Cambodia.

As an effort for peace in the next contemporary period, Indonesian Islam is willing to host the "ASEAN Islamic Conference" which discusses religious moderation and prevention of extremism. The conference was attended by around 140 participants including representatives from several countries in ASEAN. Among them are from Indonesia, Malaysia, Brunei Darussalam, Singapore, Thailand, the Philippines, Laos, Myanmar, Vietnam, Timor Leste. Religious moderation is the middle way to create peace among the people. Therefore, religious moderation is very important in social life.

D. CONCLUSION

From all the description above, it can be concluded that the Cambodian conflict has gone through a metamorphosis or formation process that has reached a level of maturity. Cambodia's long historical conflict was finally resolved through a comprehensive mediation effort through a series of actions taken by mediators based on applicable international laws. A series of formal and non-formal talks involving many parties were eventually able to give birth to the Paris agreement which was signed at the Paris International Conference on Cambodia in 1991. The Paris Agreement has emerged as a legal framework for resolving the Cambodian conflict as well as a sign of the end of the protracted conflict in Cambodia.

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