

CHAPTER I

INTRODUCTION

Although terrorism is not a new phenomenon, it has become one of the most essential issues in the context of international relations and every country in the world, especially after the 9/11 incident in New York. This phenomenon emerged as a complex event, which not only caused anxiety among the public but also had a significant direct impact on aspects of social security and humanity. Moreover, the escalation of accusations of terrorism is often associated with the Islamic religion. This then attracted the attention of Indonesia and Saudi Arabia, which felt compelled to address the issue of terrorism. This thesis discusses and analyzes how Indonesia and Saudi Arabia collaborate to tackle the problem of terrorism, which is often identified with Islam. In this first chapter, the prevent will elaborate more on the historical background and definition of terrorism.

A. Background

The recent development of the phenomenon of terrorism began to spread rapidly in the global arena following the September 9, 2001, attack on the World Trade Center (WTC) in New York, United States, which stunned the whole globe. This incident took the lives of about 2,977 people (Mulroy, 2023). As a result of these incidents, several parties claim that the actions carried out by radical Islamic groups, including Al-Qaeda, the Islamic State of Iraq and Syria (ISIS), and other groups known as Daesh, Boko Haram, Abu Sayyaf, and affiliates of organizations in various countries (Jalil, 2021). The controversy over other Islamic movements that expressed similar Islamic symbols extended rapidly, affected people worldwide, and altered the global conflict landscape. The emergence of the Islamic State of Iraq and Syria (ISIS), which quickly went global and assumed global dominance after its members posted a savage video depicting the murder of an American journalist named James Foley on YouTube, has brought up the issue of Islamic radicalism once again. Which has been taken hostage in the northern part of Syria, close to the Turkish border, since November, 22, 2012 (Rosadi, 2014).

In the case of Indonesia, it occurred in the Makassar Cathedral Church on March 28, 2021, and the attack on the National Police Headquarters by a woman with the initials ZA on March 31, 2021, was a series of acts of terrorism that made

the Indonesian people worry. Nevertheless, this case was not only found among Muslims but also in social groups outside Islamic groups. For instance, in the case of the Rohingya massacre by Buddhist military and nationalist groups in Myanmar, there was also a brutal shooting against Muslims carried out by Australians in the city of Christchurch, New Zealand. There was also a Sarin gas attack by the Aum Sin Rikyo group in Tokyo, Japan; a suicide attack by Tamil Elam guerrillas in Sri Lanka; the murder of abortion perpetrators in the United States; suicide bombings by *Harakah Al-Muqowamah Al-Islamiyah* (Hamas) activists in Palestine; and the same action by Israel (Mufid, 2013). Also, the most prominent historical bombing in Indonesia was the Bali bombing in 2002, which targeted a nightclub and the American consulate office. A year later, a tragedy occurred in Jakarta, targeting the JW Marriot Hotel. In 2018, precisely on May 13–14, acts of terrorism occurred again, targeting three places of worship, the Santa Maria Immaculate Church, GKI Diponegoro, and the Surabaya Central Pentecostal Church Sawahan Congregation (Muvid, 2022).

The latest hot event is the conflict between Palestine and Israel, which has attracted international attention. The Hamas group carried out an attack on Israeli territory on October 7, resulting in Israel carrying out a much more powerful attack and causing quite a few casualties (Awaludin, 2023). Saudi Arabia, also a country in the Middle East with a significant position in the civilization and development of Islam, including being the holy land for Muslims with Mecca and Medina, is not immune to the potential of becoming a target of terrorist acts. In 2003, for example, the Al-Qaeda in Arabian Peninsula (AQAP) group led by Yusuf al-Ayeri, a member of Al-Qaeda, attempted to overthrow the Saudi Arabian monarchy and expel the United States from the region. One of the terrorist acts carried out by the group was a suicide bombing attack in Riyadh in May 2003 (Damayanti et al., 2023).

On March 11, 2004, a devastating incident occurred in Madrid, Spain, which was in the Western world following the events of September 11, 2001. One of Europe's most deadly mass injury situations in recent decades occurred because of a concerted bomb attack on Madrid's commuter train system, which claimed 191 lives. Emergency services were notified right away after the incident, which happened between 07:39 and 07:42 (Ceballos et al., 2004). Alongside the tragic

London bombings that are known for the 7/7 strikes, there was another incident. Four individuals bombed London's King's Cross station on July 7, 2005, and dispersed their blasts in several directions, striking trains at Russell Square, Aldgate, Edgware Road, and a packed bus that was traveling to Hackney (Reditya, 2021). The latest happened in Saudi Arabia in 2016; three coordinated suicide attacks were carried out in three Saudi Arabian cities. One occurred near the Nabawi Mosque, the second holy place for Muslims after the Grand Mosque, when welcoming the last day of Ramadan. It is known that a suspicious man detonated the bomb-laden belt he was wearing, causing four security guards to die and five others to be injured (Minds, 2015).

A common issue from the case studies above is that terrorism and the like do not occur naturally. However, when sacred texts are taken literally without considering the historical and sociological context, it often leads to claims that violence is justified (Setyowati, 2021). The social polemic that arises from the ideology of radicalism has become a trend that destroys the social order and unity of the people, supported by massive technological developments so that what is often identified with religion is no longer a national issue but a world issue that tends towards terrorism action. We can say that this act of terrorism is more than radicalism.

The reality that is happening in the world today shows that the relationship that is often identified with religion is quite a severe problem. The vulnerability of issues such as radicalism, extremism, human rights violations based on religious sentiments, resistance to changing times, and the polarization of society based on religion, especially terrorism, can give rise to various situations that can threaten the lives of religious communities in the world, especially in the Islamic world. Apart from that, the glory of Islamic civilization is essential in the world as it is today. Suppose there are no preventive efforts to prevent the problems of the world's Muslim community. In that case, it will significantly impact social, political, and economic stability in various countries and Muslim communities. It can provoke diplomatic relations between countries, and the emergence of conflict between

traditional and modern values can create tension in society.



Figure 1: Map of Muslim countries in the world, including Indonesia and Saudi Arabia

Source: (Saripedia, 2011)

The distribution of Muslims in the world, especially the Middle East, Africa, and Southeast Asia, has the largest Muslim population in the world. This can be seen in the image above. The role and contribution that Islamic civilization has played in various aspects of human history have significantly influenced the Islamic world, starting from science, culture, trade, art, and the spread of Islam and even greatly influencing the outside world. The rapid development of Islamic thought throughout history from classical to modern, with the open and accommodating attitude of Muslims towards the hegemony of foreign thought and civilization, love of knowledge, academic culture, and the role of Muslim scholars in government and social institutions have added to the blessings and prosperity of the Islamic world (Mugiyono, 2013).

So far, the actors, individuals, countries of the world as well as international organizations prevent terrorism through the imposition of sanctions against individuals and terrorist groups. Can be seen examples such as the United Nations (UN) through the Security Council as France is involved in the normative role of the UN in the fight against terrorism. Likewise with global counter-terrorism strategies for better coherence and effectiveness. Or contribute to the sanction's regime against some terrorist groups such as Daesh and Al-Qaeda or by weakening

the funding of terrorist groups (France, 2023). On the other hand, there is the European Union which underlines the need for an integrated approach in which each component (investigations, intelligence activities, political and diplomatic dimensions, intercultural and interreligious dialogue, the fight against financing systems, transport safety, strategies to counter recruitment and radicalization) plays an important and synergistic role (Italian, 2023).

Efforts made by world countries in combating terrorism have been agreed upon just as Indonesia and the United Kingdom signed the Memorandum of understanding in April 2021, and work together in the fields of exchange, information, law enforcement (BNPT, 2021). In addition, from 2009-2013, Indonesia conducted various cooperation with America, Australia, and ASEAN countries and other multilateral, regional, and bilateral cooperation. The Ministry of Foreign Affairs has also taken preventive measures with a soft power strategy and carried out various initiatives to encourage interfaith dialogue.

Of the many factors behind the occurrence of terrorism, the authors found that one of the crucial factors is religion. The author also tries to identify and link between Islam and terrorists. Where these two entities in the contemporary era are often associated and perceived the same, which ends with the emergence of an adverse postulated order, namely Islam as a terrorist religion or Islam as terrorism. Zulfi Mubarak once said that there are three essential aspects of the causes of terrorism in the Muslim world:

1. The prolonged Israeli conflict and political and military interference of the United States in Muslim countries dominate the political causes.
2. Cultural causes, namely resistance to Western cultural colonialism.
3. Social causes due to poverty and alienation.

The fact is that there are many regrettable implications after the bombing, among others, the emergence of old “instincts” that permeate the subconscious of Westerners in general, namely the existence of a kind of prejudice against the Eastern world (Islam). This instinct then gives rise to an attitude that is antithetical to Islam and tends to “face to face” openly, as Tony Spybey said that the origins of Islam are a rival to the West. This situation permeates the flat labeling (generalizing) about Islam and people (Muslims) on one label, namely terrorists.

The identification of the triggers for the emergence of terrorist acts is the runway for countering the movement and the development of its network by all parties. That is, in this framework, there is a need for preventive attitudes of the community and the government or educational institutions, especially those who breathe Islam (Ilyasin et al., 2016). In this case, collaborative and cooperative efforts are vital in an uncertain era and an increasingly advanced era. Multi-stakeholder partnerships are at the heart of world peace and harmony efforts.

Indonesia and Saudi Arabia are two countries that play significant roles in the world, especially in the Islamic world. Indonesia, a Muslim-majority country, has played an essential role in the Islamic world throughout history. It has gained a position as a new force in the international world, as evidenced by the formation of Islamic mass organizations in Indonesia, most of which existed before Indonesia gained independence (Rahayu et al., 2020). Meanwhile, Indonesia has also played a role in international Islamic diplomacy by participating in the Organization of Islamic Cooperation (OIC). It has a high emotional relationship with the Middle East region, which is synonymous with Islam (Jatmika, 2021).

On the other side, Saudi Arabia, as the birthplace of Islam and home to the two holy cities of Islam, Mecca, and Medina, has a unique role in the religion of Islam and its spread. Every year, millions of Muslims from all over the world perform the Hajj pilgrimage to Mecca. Saudi Arabia's leadership role in the Islamic world is formed by several principles of Saudi Arabia's foreign policy, including Saudi Arabia's commitment to Muslims globally, non-intervention, supporting Muslim de-radicalization efforts, and fighting extremism and terrorism. Saudi Arabia invests in developing Islamic infrastructure, including the construction of mosques and centers of Islamic knowledge from classical times to modern times (Sholawati, 2021). Saudi Arabia also has influence in international Islamic organizations and an essential role in spreading the teachings of Sunni Islam. It hosts one of the holy cities, Medina, as the birthplace of the world's state constitution, known as the *ميثاق مدينة Mithaq Madinah* (Medina Charter). Thus, Indonesia and Saudi Arabia have strong ties in the Islamic world.

Indonesia and Saudi Arabia are intertwined in close ties in the context of the Islamic world and global perceptions of Islam. Therefore, these two countries have

the potential to become a reference and foothold in efforts to deal with the issue of terrorism at the global level. In this context, multi-stakeholder cooperation becomes a relevant and practical approach. It is hoped that the cooperation between the two countries can create effective synergy in preventing cases of terrorism worldwide. This will contribute to reducing the threat of global terrorism and promoting greater international security and stability.

B. Research Questions

Based on the background described above, the formula for the main problem of this thesis research proposal is **“How do Indonesia and Saudi Arabia multi-stakeholder partnership endeavour to prevent terrorism in the 21st century?”**

C. Theoretical Framework

1. Multi-Stakeholder Partnership (MSP)

Sustainable Development Goals (SDGs) are a concept of sustainable development goals that are a continuation of the Millennium Development Goals (MDGs), which ended in 2015. The United Nations adopted SDGs for the first time, which applies to all developing and developed countries. In this case, the SDGs are a momentum that will be used as a reference in the development framework and negotiations between countries worldwide (Sari, 2017). These initiatives are the same as the MDGs, which are based on the values of equality and respect for human rights, which require strategies and efforts that involve cross-sectoral action by various stakeholders with the principle of “no one left behind.” These initiatives are a universal call to action to end poverty, protect the planet, and ensure that, by 2030, everyone enjoys peace and prosperity (UNDP, 2020). There are 17 goals integrated into the SDGs, where these goals are interconnected and influence the results of other fields. This research discusses one of the sustainable development goals point number 17, global solid partnerships, and cooperation.

Today, the world is increasingly connected and without any borders. To build innovation, increased access to technology and knowledge is needed. These are tasks for stakeholders in developed countries, especially coordinating policies to help developing countries achieve sustainable growth and development. There needs to be cooperation to prevent and overcome the various dynamics of life to create peace. Partnerships for sustainable development (MSP) are at the heart of the

2030 Agenda, and stakeholders are recognized as essential partners in implementing development goals and raising public awareness. In addition, stakeholder partnerships are aimed at enabling interactive processes such as participation in dialogue, decision-making, and implementing actions to strive for the best sustainable development. There are four processes in implementing MSP, including initiative, adaptive planning, collaborative effort, and reflective monitoring involving the public, private, and civil society sectors, oriented towards building constructive dialogue and collaboration based on volunteerism (Amin et al., 2022). This partnership is also essential for sharing and mobilizing knowledge, skills, technology, and economic resources to achieve goals, especially for developing countries. It further seeks to inspire and encourage effective participation. As attempted by Indonesia and Saudi Arabia. Later, this relationship will build experience and partnership resource strategies between the public, public-private, and civil society in their respective countries.

The global community must work together and commit to achieving the 17 international goals. The Indonesian government, as one of the international representatives, has adopted the MSP concept and is working together with countries around the world, such as Saudi Arabia to build a better world. According to the journal Sidik Jatmika (2022), in his journal focusing on the object of Sustainable Development Goals (SDGs) point 4. This approach is strengthened by findings from the National Development Planning Agency book, which explains the whole reinforcement of MSP as an essential means of implementation that requires practical guidance to realize the ambitions embedded in the SDGs (Tujuan et al., 2019).

The novelty of the research is that it focuses on the multi-stakeholder partnership between two nations, Indonesia, and Saudi Arabia, including several elements like government, the private sector, people, academia, organizations, and so on. These findings provide valuable insights that show bilateral cooperation between Indonesia and Saudi Arabia to prevent terrorism or reduce the stigma of views related to radicalism or religious sentiments that corner a particular religion. These two nations are also one of the benchmarks or centers for the alignment of global Muslims.

In the 2030 agenda, many targets focus on partnerships that encourage and promote effective public, private, and civil society partnerships based on partnership experience and resource strategies. The leading indicator of implementing MSP that must be carried out is the form of policy dialogue (CDN, 2019). Policy dialogue is carried out with stakeholders to formulate a policy. Indonesia and Saudi Arabia implement this MSP concept to prevent issues and conflicts in the name of Islam, especially terrorism. In practice, MSP can be integrated through the following Figure 2.



Figure 2: The Effective Stakeholder Engagement
Source: (Limited, 2021)

The figure above explains how effective the implementation of MSP is. There are three scopes: materiality, responsiveness, and completeness. The first aspect that needs to be built is material, where it is necessary to think about what strategy will be carried out. Next is completeness, where there must be process design and encouragement, the ability to strengthen capacity in partnerships, and finally, further analysis and planning. The last is responsibility. There needs to be action, a review, and a report of what has been done.

The book of Gray 2020 explained that the league is a great hope for transformation to encourage real sustainability that can mobilize resources, increase collaboration, and create new solutions for the world’s biggest challenges. Thus, implementing MSP requires high-level coordination so that stakeholders can contribute by having a clear understanding (Gray et al., 2020). Also, Indonesia collaborates with Saudi Arabia on the global stage to prevent issues and conflicts over religious sentiments. These efforts concern creating a tolerant relationship with

various world issues and religious challenges that still threaten the Islamic world. It is challenging to create harmony if there are still polemics and differences in views regarding religion or political elites who are still closed-minded and tend to believe in one idea, so it is challenging to accept other views (Al-Qurtuby, 2021). Indonesia and Saudi Arabia signed a memorandum of understanding (MoU) to improve relations between the two countries, which includes cooperation in foreign relations, health, culture, transportation, trade, religion, and education. This is done to achieve sustainable development goals (SDGs), which cannot be separated from the principles of integration, inclusion, and leaving no one behind. One thing that has been raised to prevent this issue is SDG point 17, partnerships to achieve goals and revive global partnerships for sustainable development (Keuangan RI, 2022). As is known, forming participatory and inclusive partnerships with the involvement of various stakeholders, organizations, non-governmental organizations (NGOs), and civil society will increase public awareness regarding issues in the name of Religion.

The importance of partnership has been recognized and accepted by governments, intergovernmental organizations, civil society, private sector entities, and all the significant stakeholders globally as a vital approach for implementing sustainable development (Pathak et al., 2022). Through ongoing interaction, multi-stakeholder partnerships mobilize various corporate and non-corporate stakeholders as a formally defined equation. With this collaborative partnership, the public sector, government, and even the community can participate, helping multi-party partnerships to adjust connection efforts, enabling companies to increase effectiveness and efficiency in decision-making, and providing new perspectives for researchers understanding multi-stakeholder partnerships in action (Webb et al., 2021).

2. Soft Diplomacy

Diplomacy has many essential roles in international relations and in managing international policies (Roy, 1991). There are two components to diplomacy, which are soft diplomacy and hard diplomacy. Hard diplomacy involves using pressure, threats, or harsh actions to achieve political goals or state interests, such as using economic, military, or political force. Soft diplomacy influences other

countries through interest and persuasion, relying on cultural sources, values, or policies (Nye Jr, 2019). Soft diplomacy has become more popular because it is more effective and efficient without costing lives. A country can use various instruments in its environment as a source of soft power. Soft power is getting stronger in efforts to solve world problems. This is proven by the implementation of various dialogues between religious communities and cooperation in the social and cultural fields as one manifestation of soft power, which can reduce the tensions that occur in various parts of the world today (Herningtyas, 2014). Soft diplomacy can entice a country to engage in positive activities and achieve the desired goals (Gayana, 2015) and is a type of diplomacy used by a nation as a practical form that gives cultural considerations a priority in diplomatic actions.

The term "soft diplomacy" describes the idea of non-traditional diplomacy, which emerged after the turn of the twenty-first century. Joseph S. Nye Jr. initially discussed the idea of soft diplomacy in the 1990 issue of *Foreign Policy*, pages 153–171 (Rastati, 2015). Nye first defined the concept of soft diplomacy as the ability of a country to achieve its desires through attractions, including culture, values, foreign policy, and the like, that are not related to elements of 'coercion.' All parties voluntarily provide positive contribution results for each party involved. Soft diplomacy is an essential element in foreign policy and international relations that cannot be ignored. In Nye's definition, a country should prioritize attraction and persuasion in carrying out its global role. In other words, soft diplomacy is the ability to get other parties to do what one wants without using force or pay but through appeal.

In soft power, other parties do what one wants because of their desires, thanks to our non-violent abilities (Sahilna, 2017). However, soft diplomacy should work better than expected and is used if the other party recognizes and has the exact expectations in its implementation (Yani et al., 2018). Soft diplomacy is essential to promote on the global stage because it can increase the international community's trust. Bearing in mind that as time goes by, the world's superpowers no longer use hard power like America but prioritize persuasion with soft power, this is a sign and momentum for a shift in the international community's tendency to optimize

diplomatic efforts to prevent the resolution of international conflicts (Al-Asyhar, 2019).

Looking back, studying Islamic international relations represents a new discourse in international relations. Diplomacy, for example, was practiced long ago during the Prophet Muhammad SAW's *da'wah* from Mecca until he established the government in Medina with the *shohabah*. Cited in the journal of Universitas Darussalam Gontor (Mubarok et al., 2020), in some verses of the Al-Qur'an, we can find the way of the Prophet and Rasul in the past. Diplomacy is also an aspect of negotiation that has long existed before Islam. The main thing in Islamic diplomacy is to create peaceful solutions and promote harmonization between countries. Even if we study and examine the Al-Qur'an and Sunnah or hadith, there are the basics of diplomacy that are essentially so that it can be beneficial to all parties, *rahmatan lil 'alamin*, both for ourselves, for the enemy, and the universe (Warsito et al., 2015).

International Relations in Islam is the response to the development of International Relations (IR), dominated by Western philosophy and perspectives. Islam, as a religion that has unique and comprehensive life guidelines for its adherents, will automatically respond to modern developments in science. Through diplomacy, opposing interests of a country, group, or individual can easily be identified, and vice versa, similar interests can be reconciled so that cooperation can be established, for example, between Indonesia and Saudi Arabia through a soft diplomacy approach.

Soft diplomacy has an uncontrollable and unpredictable character. It does not require sticks (coercion) or carrots (lure) to move someone or the public. However, this is not easy because the nature of soft diplomacy itself is intangible and involves the wider community (Soesilowati, 2015). Soft diplomacy is also an effort to achieve a country's national policy goals and increase attractiveness with elements that will encourage a country's closeness and interest in other countries. European Union (EU) Strategic Partnership researcher (Burnay et al., 2014), in one of their published papers entitled 'Soft Diplomacy and People-to-People Dialogue between the EU and the People Republic of China (PRC),' provides an overview of the definition of soft diplomacy as follows:

"One particular soft part of the new public diplomacy is the use of instruments that invest in mutual exchanges and learning processes rather than actions that tend to influence the attraction of others by unilateral means (such as the setting up of cultural institutes in the third countries)."

In the definition above, there is a soft part of the new public diplomacy concept, using instruments that emphasize exchange mechanisms through various stages of education from previous movements aimed at attracting the attention of other parties in a unilateral sense (supporting unilateral actions). In its implementation, soft diplomacy focuses on one specific aspect: the new public diplomacy. Furthermore, the instrument actors use to strengthen soft power in two ways, not one way (Yani et al., 2018). This represents a change in the modern diplomatic approach, which is more inclusive and dialogue-oriented, so soft diplomacy is not stagnant, and there is still an exchange of information, dialogue, and active engagement with civil society, community groups, and non-governmental actors in other countries over a more extended period. This is because one-way communication is less effective in solving problems or promoting understanding.

Today, soft power has become the most frequently used strategy in building bilateral relations between countries. In its implementation, Indonesia and Saudi Arabia cooperate with the two countries by involving several elements in each of their countries through the government, private sector, and society and even initiating the two countries such as holding interfaith dialogues and so on to international organizations and international non-governmental organizations.

In the literature review, previous research conducted by Fajar Imam Zarkasyi and Irmawan Effendi (2023) indicated the concept of public diplomacy carried out by Saudi Arabia in Indonesia to emphasize efforts to build direct public dialogue. On the other hand, James B. Hoesterey (2020) argued in his article how Islamic government organizations and Indonesian civil society are trying to change the image of the country with the largest Muslim majority population in the world through bilateral diplomacy paired with the claim that Indonesia is a model of moderate Islam in terms of diplomatic approach and religious studies. Aside from

that, this article addresses the topic of Indonesian mosques in America during the Trump administration.

However, the most salient finding of this study is that public perceptions are significantly influenced by the efforts developed by Saudi Arabia and Indonesia through multi-stakeholder partnerships and soft diplomacy approaches, although there may be intellectual warfare, a difficult task in the digital age. From this, both can pursue a soft diplomacy approach through religious moderation and try to influence how the world perceives Islam. So that there are no misconceptions related to terrorism, which is often associated with religious sentiments.

3. Religious Moderation

Moderation is known in Arabic as التوسط, التوازن, أو الوسطية (*at-tawassuth*, *at-tawazun*, or *al-wasathiyah*), which signifies the medium road between two opposing poles that maintains a straight and fair attitude amid life together. Many religious scholars interpret *wasathiyah*, one of whom is Muhammad Al-Hibr Yusuf, according to Dani Sartika's thesis (Sartika, 2020) defines *wasathiyah* as:

“An authentic approach and beautiful nature, as well as a thorough understanding of the meaning of fair, reasonable, and consistent. It is a matter of correct (truth), between two cases of vanity and in the Middle between two extremes, and justice between two injustices.”

Religious moderation leads to politeness in behaving, having a harmonious attitude towards society in interactions, and prioritizing peace and non-violence in preaching. Imam Al-Asafahani interprets the word always with a middle point, balanced, excess or extremism إفراط (*ifrat*), and negligence or carelessness تفريط (*tafrit*), which contains the meaning of justice, *istiqomah* (consistency), goodness, security, and strength (Huda, 2021). Strengthening religious moderation will form a great capacity to spread mercy to the universe (*rahmatan lil 'aalamin*), which the Al-Qur'an and Sunnah guide. Central attitudes (*tawassuth*) in several countries are perceived as a pattern of diversity that has intense closeness and intimacy with local values, be it in terms of culture, traditions, or customs. One of the primary things about moderates is the ability to accept and live side by side with groups or religious groups outside them (Sartika, 2020).

Religious moderation is humanist and protects all people from various backgrounds, emphasizing tolerance, justice, harmony, and wisdom in living their religion and daily lives. Do not exaggerate in terms of religion or material things so that can strengthen Islam, which is *rahmatan lil'aalamin*. In the Al-Qur'an Surah Al-Baqoroh, it is stated:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

شَهِيدًا ۗ

It means:

"And so (also) We have made you (Muslims) a just and chosen people so that you can be witnesses to human (deeds) and so that the Messenger (Muhammad) is a witness to your (deeds)"... (Al-Baqoroh [2]: 143)

Ummatan Wasathan (أمة وسطا) is a tolerant people, which can represent that Islam is a blessing for all nature, which is full of love and peace. Muslims think, act, and behave moderately, fairly, balanced, and proportionally, and do not tend to the left or right, which can give birth to undesirable extremism or liberalism (Fajr, 2021). Middle Muslims in religious matters are between those who are *ghuluw* (exaggerating) and those who are dismissive because they will be witnesses to the actions of people who deviate from the truth both in this world and in the hereafter and will testify in the afterlife that the apostles have conveyed a message to their people, just as our Prophet Muhammad *Shollallahu 'Alaihi Wa Sallam* will be a witness to his people that he has conveyed his message.

Muslims are given the most perfect religion, the most noble morals, and the most important deeds. Allah *Subhaanahu wa Ta'aala* gave them knowledge, *hilm* (polite), justice, and *ihsan* (goodness) not given to others. Therefore, they are just people, and the choice is for them to be witnesses for humans because justice, they punish, humans are not punished, and therefore, their agreement is also valid (accepted). Fairness, being on the middle path, and consistently maintaining balance in facing two situations (*wasath*), as in the expression *خير الأمور أوسطها* "*khoiru-l-umuuri awsaathuha*," which means the best thing is in the Middle. There

are good qualities that act as a mediator between two bad qualities, such as a generous attitude that mediates between stinginess and wastefulness (Musaffa, 2018). This approach is strengthened by findings by M. Quraish Shihab's interpretation of religious moderation in Surah Al-Baqarah verse 143 (Munandar et al., 2023), which revealed that religious moderation is difficult to define because the term moderation emerges only after the rise of radicalism and extremism and closet definition in Al-Qur'an "*wasathiyah*" (الوسطية). The point of attitude is neutral, flexible, and exemplary, which he also connects to the Kaaba's center placement. When a person is in the Middle, they are neither left nor right-sided. Something that can motivate people to behave justly.

"Viewpoints, attitudes, and religious practices in religious life by embodying the essence of religious teachings which protect human dignity and build public benefit based on the principles of fairness, balance, and adherence to the constitution as national agreement" is how the Indonesian Ministry of Religion (Barizi et al., 2023) defines religious moderation. This formulation led to the development of four primary indicators, including the following four hands used to identify and gauge a person's moderate religious beliefs, attitudes, and conduct.

- 1) Devotion to one's country,
- 2) Acceptance of others,
- 3) Distancing from violence, and
- 4) Cultural acculturation.

Referring back to the definition of the moderate world as stated in the English Dictionary, as presented in the journal of Sunan Ampel State Islamic Institute Surabaya, which found that the term has the following meanings: 1) average in quantity, intensity, quality; not extreme; 2) of or having (political) opinions that are not extreme; 3) maintain or be guarded within existing limits without being excessive (Hilmy, 2013). These meanings indicate that moderates are harmonious and balanced in diversity, soft, and not easily led into excessive extremism.

The novelty of this research lies in the objects and efforts to implement religious moderation. This research presents findings that several schemes in religious moderation can be applied and re-emphasize religious moderation amid

intolerant issues or those in the name of religion. These findings provide valuable insight in designing efforts on problems with religious sentiments that can have a negative impact not only in the Islamic world but also in the international world.

Religious moderation can be interpreted as an action or attitude to become a mediator (*wasith*) by guiding and directing interactive communication between several parties in verbal and written form to find solutions and peace and reduce the potential for violence or extremes (Mukhair, 2021). Religious moderation efforts aim to understand how to tolerate each other. Even in this technological era, religious moderation requires extraordinary efforts to formulate keywords taken from the values of religious moderation. For example, the word *jihad* is used in Islam because if someone understands it with the wrong interpretation, it will have an impact on unwanted things. So, that understanding of diverse moderation must also be improved in this digital era for a moderate spiritual understanding.

Moderation is friendly and tolerant preaching that opposes various forms of radical preaching thought and seeks to advance Islam with purity and the concept of balance, as well as freeing it from symptoms of extremism espoused by superficial political parties. Moderatism is a movement that defends Islam from wrong interpretations and encourages Muslims to continuously follow the teachings of the Al-Qur'an and its Sunnah. Hardline Islam was the primary motivation for the term moderate Islam to be coined by its founders. As a result, religious moderation aspires to be a counterbalance to what some see as forms of extremism. The word moderate comes from the Latin moderate, which means to reduce or control. Moderate is defined by the American Heritage Dictionary of the English Language as "not excessive or extreme." The first conclusion that can be drawn from this etymological meaning is that moderate refers to an objective purpose rather than an extreme meaning. Hence, an accurate definition of moderate Islam is Islamic values that are based on a straight and middle mindset (*I'tidal* and *wasath*).

Muslim scholars have discussed the issue of *wasathiyah*, emphasizing its importance in ensuring a just and prosperous life (Saifuddin, 2020). In the end, religious moderation is an effort to prevent all forms of criticism and crime based on religion and restore understanding under its essence, in simple terms to maintain human honor, dignity, and civilization. Since it was revealed, religion has

essentially been intended to build culture itself and not be used to destroy civilization (Chomsah, 2022). Since Islam is a rational and philosophical religion that has long been read through the Al-Qur'an to interpret it in depth regarding divinity, humanity, and life in this universe, Islam applies Islamic logic and universal moral ideas. Islam represents the character of Islam, which is part of the Islamic moderation process (Sholikhah et al., 2022).

D. Research Argument (Hypotheses)

Indonesia and Saudi Arabia conduct multi-stakeholder partnership endeavour to prevent terrorism in the 21st century through some ways:

1. Indonesia and Saudi Arabia cooperate in preventing terrorism in the world through Multi-Stakeholder Partnership (MSP) with religious moderation.
2. Religious moderation including some activities like providing seminars, inter-religious dialogue, funding assistance for humanitarian programs, comparative religious education programs, inter-religious awareness campaigns, inter-religious leadership training, inter-religious collaborative projects, surveys, and research, as well as partnerships with religious institutions and civil society.

E. The Purposes of Research

1. Theoretically
 - a. This research is expected to increase scientific treasures and knowledge insights and provide a positive impression on the development of science related to religious issues, including Islam. Apart from that, it can become literature for further research.
 - b. Explain the partnership between Indonesia and Saudi Arabia through cooperation in preventing terrorism in the 21st century in the modern world.
 - c. Trying to explain how the Sustainable Development Goals (SDGs) can become a basis for the global community always to respect diversity between religions and human rights.
 - d. The author hopes to contribute in the form of useful scientific work for students and the community, also spread the broadest possible benefits.
 - e. To answer the main issues raised and, simultaneously, be able to convince and strengthen the hypothesis argument.

2. Practically

- a. For educational institutions, government institutions, community institutions, and countries in the Islamic world, it can serve as input and evaluation material for implementing religious moderation in the world, specifically the Islamic world.
- b. Apply theories that the author obtained during college.
- c. As one of the requirements to obtain a bachelor's degree from the Department of International Relations, Faculty of Social and Political Sciences, Universitas Muhammadiyah Yogyakarta.

F. Scope of Research

Like any study, the author limits the scope of the research to identify best practices and experiences learned from collaborative efforts between Indonesia and Saudi Arabia, as well as recommendations to improve and strengthen the multi-stakeholder partnership between the two countries in preventing terrorism. The author will then conduct an in-depth analysis of these two scopes with more profound recommendations with a multi-stakeholder partnership approach through the role of cooperation in preventing cross-border terrorism in the 21st century.

G. Research Method

The methods used in this research are qualitative and secondary data. Secondary data refers to data collected by others or pre-existing for purposes other than the research being conducted. Secondary data take many forms, including statistical data, research reports, official documents, databases, scientific journals, and other sources of information (Jatmika, 2016).

In this research, the data collection method uses literature studies to collect information, analyze documents, and conduct literature reviews of previous research on cooperation between Indonesia and Saudi Arabia to prevent terrorism, also by sources such as government agencies, non-governmental organizations, research institutions, companies, or scientific publications. In the thesis writing guidebook (Ulhaq et al., 2020), it is explained that the literature review aims to analyze and synthesize the existing knowledge existing knowledge related to the topic to be researched to find empty spaces for research that will be conducted. In this case, the author uses a narrative overview as an objective form of review

writing. Data visualisations were created using the concept of multi-stakeholder partnership structures.

Document analysis was conducted to identify the different arguments of the articles and combine the different elements to conclude different elements to reach a general conclusion about the whole article in general. Literature studies were taken from relevant sources such as books, e-books, journals, articles, and official websites such as Google Scholar, PubMed, and CrossRef to accumulate research information and connect one part with another. The data collection step is in the form of keywords used to search for articles to be reviewed with a time limit of 2010-2023 although some data was obtained in the 2000s. Described in the following tracking table.

Search date	Data base	Search year	Keyword	Number of articles found
30-09-2023	Google scholar	2019-2021	Religious moderation	10
01-10-2023	Crossref	2018-2023	Smart diplomacy	1000
01-10-2023	Google scholars	2015-2023	Soft diplomacy	10
04-10-2023	Crossref	2005-2023	Islamic world	1000
16-10-2023	Google scholar	2009 and 2018	Islamic moderate concept	2
17-10-2023	Google scholar	2011-2020	Islamic soft diplomacy	5
19-10-2023	Google scholar	2022-2023	MSP Indonesia and Saudi Arabia in overcoming religious based conflict	3
01-11-2023	Google Scholar	2011-2023	Sot diplomacy of Indonesia and Saudi Arabia	5
13-11-2023	Google scholar	2002-2023	Partnership of Indonesia and Saudi Middle East to overcome terrorism	20

13-11-2023	Google scholar	2005-2023	Indonesia and Saudi Arabia to overcome terrorism with human security approach	20
16-11-2023	Google scholar	2019-2022	Terrorism with human rights approach	5
17-11-2023	Google scholar	2014-2019	Terrorism	5
22-11-2023	Google scholar	2020-2021	Cooperation of Indonesia and Saudi Arabia from 2000 until now	5
27-11-2023	PubMed	2018-2023	Terrorism	198

Table 1: Track article searches

Sources: private documents

H. Thesis Outline

To get an organized and systematic preparation of the paper, the author divides the writing of this paper into five chapters with the following outline:

Chapter I will discuss the background, research questions, theoretical framework, research arguments (hypotheses), theoretical and practical research objectives, research scope, research methods, and thesis outline.

Chapter II contains the dynamics of the beginning of terrorism, starting from the definition of terrorism and the worldwide phenomenon, as well as the challenges and perceptions in redefining terrorism in the international context.

Chapter III will elaborate on and discuss the multi-stakeholder partnership between Indonesia and Saudi Arabia, such as Indonesia-Saudi Arabia cooperation in the 21st century, the religious moderation approach in preventing terrorism, and the religious moderation component in Indonesia-Saudi Arabia's multi-stakeholder partnership.

Chapter IV Furthermore, it will end with writing the conclusion of this thesis that summarizes and covers all the essential points, as well as recommendations for further research.