

IMPLEMENTING RELIGIOUS MODERATION IN THE QUR'AN PERSPECTIVE: A SOLUTION TO EDUCATE THE LIFE OF NATION AND STATE COMMUNITIES IN INDONESIA

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ABSTRACT

The face of Islam in Indonesia, which is predicted to be the largest Muslim in the world, is a very urgent spotlight in playing a moderating role in religion. The essence of Islamic teachings is moderation for its adherents. Moderation in this case is a form of religious understanding that is very much in line with the existence of Islam in Indonesia, which has a lot of natural wealth developed, as well as wealth in a variety of customs, ethnicities and religions. This research aims to provide an integrated solution of the Al-Qur'an regarding the life of the people in the nation and state through religious moderation, which is then expected to be the glue for the dynamics of various Islamic understandings, as well as to provide solutions in the midst of various problems in religion and global civilization. This research method is *Library Research*. The result is that one solution that can be given is how the mind side understanding of religious moderation will be very appropriate if it is juxtaposed with the practice of *tawajun* (balanced) or *tawassuth* (intermediate) attitudes with the correct understanding through practicing the messages that are streamed in the Qur'an. In conclusion, the word of God reflects on the aspect of moderation. At least the aspect of acknowledging the truth on the other side, upholding the thought of a tolerant attitude, respecting differences of opinion and not imposing a will by means of violence, this is what then becomes a solution to overcome this. What is described above refers to the information contained in Al-Hujarat: 13 (about respecting diversity and the willingness to interact). Hud: 118-119 (concerning religious expression wisely and politely), as well as the principle of convenience in accordance with the abilities of al-Baqarah: 185, and an-Nisa': 28.

Keyword: *Implementing, Religious Moderation, Al-Qur'an*

1) INTRODUCTION

Indonesia should be proud,¹ because it can still maintain political peace and stability. In contrast to other Muslim majority countries. The majority of Muslims in Indonesia claim to be advocates of the values of moderation. Besides also having deep-rooted social and cultural capital. This is marked by a society that is usually tolerant, respects brotherhood, and values diversity.² It is not an exaggeration to say that such essential values are the foundation and philosophy of people in the archipelago in undergoing religious moderation. This value exists in all religions because all religions basically teach the same human values.³ It should be understood that moderation must be understood as a shared commitment to maintaining a complete balance, where every member of society, regardless of ethnicity, ethnicity, culture, religion, and political choices must be willing to listen to each other.⁴

If indeed that shared commitment becomes something that is maintained collectively, then it is clear that religious moderation is closely related to maintaining togetherness by having an attitude of always being considerate. This happens because of an ancestral heritage that teaches its people to understand and share feelings for one another who is different from us. Religious moderation must be the main stream in developing Indonesia.⁵

Mainstreaming religious moderation is indeed a difficult struggle. Apart from having to make it a paradigm for every religious community, this effort must also be accompanied by making it integrated into Indonesia's mid-term and long-term development planning system, so that the programs being run have the support of all parties. In the context of a state, religious moderation is important to apply so that developing religious understanding does not conflict with national values.

¹Indonesia's pride is reflected in its Islamic portrait both at the regional and international levels. This provides a bright hope for the future of Islamic studies. This condition can at least be seen from the five features (ittijah) of Indonesian Islamic dialectics. Read more on Noor Ahmad in Ahmad Zacky Siraj (ed), *Islam dan Transformasi Indonesia*, Jakarta: IKALUIN Jakarta: Penjuru Ilmu, 2019, p. 177.

²Although the problem of differences often triggers problems in society, especially religious differences. In certain societies, differences and interactions with different societies lead to a search for authenticity. According to Robert D. Lee. Individual authenticity means that I as a human being must be myself, and not be someone else. I don't need to follow outward directions about ethical behavior and success, but rather be guided by my inner instincts. In Abd. Muid, N, *Islam VS Barat Merjaut Identitas yang Terkoyak*, Jakarta: Eurobia, 2013, p. 1.

³This is when it has been thrown into the space for dialogue of civilization, tolerance and harmony. Actually the teachings that hold and accept this are more accurately referred to as *moderat*. So, teachings that are oriented towards peace and harmonious life in diversity, are more accurately called moderate, because the movement is oriented towards respecting and respecting the existence of others (the-other). The term moderate contains stressing that Islam is very displeased with violence. As seen in the last few decades, where violence in the name of religion has always colored the daily lives of the world community. It can be seen that the violence in the name of religion has spread tirelessly; terrorize certain groups, and present a chill of fear for the community. Setyadi Sulaiman, in Ahmad Zacky Siraj (ed), *Islam dan Transformasi Indonesia*, Jakarta: IKALUIN Jakarta: Penjuru Ilmu, 2019, p. 393.

⁴The current era of disruption is a form of a fairly dynamic social change. Change for the sake of change that continues to roll quickly that touches various dimensions of human life, including social, cultural and political structures. Umar Kayam, *Socio-Cultural Transformation*, in M. Syahrur Amin dan M. Najib, *Agama Demokrasi dan Transformasi Sosial*, Yogyakarta: LKPSM, 2003, p. 178.

⁵In the midst of this modern era, the Islamic ummah seems to be retreating, not only due to the impact of modernity itself, but the response to modernity which is not well responded to. Efforts are needed to liberalize an adaptive view of the progress of the times accompanied by a critical attitude towards the negative elements of the modernization process. What is expected next is a flexible, open and analogical attitude in facing a pluralistic world that continues to display drastic changes. M. Syafii Anwar, *Pemikiran dan Aksi Islam Indonesia: Sebuah Kajian Politik Tentang Cendekiawan Muslim Orde Baru*, Jakarta: Paramadina, 1995, p. 172-173.

Essentially religious understanding and practice should not conflict with the joints of life in the nation and state.

Responding to the current situation in this country, it could undermine the integrity and flexibility of the four national commitments (Pancasila, UUD 1945, NKRI and Bhineka Tungga Ika). This is due to the behavior of some groups in Islam who participate in supporting and practicing fanaticism and radicalism in rigid and rigid thinking which are used as ideological prototypes. This situation is also exacerbated by the proliferation of various sects, schools and different political orientations, all of which are caused by differences in understanding and attitude orientation that do not understand diversity in accepting the reality that occurs today.

This study aims to provide an integrated solution from the Qur'an regarding the life of the people in the nation and state through religious moderation, which is then expected to be the glue for the diverse dynamics of religious life in Indonesia, as well as to provide solutions in the midst of various problems in religion amid global civilization.

2) METHODS

This research method is Library Research. While this type of research uses a qualitative approach. From the aspect of the discussion, the research carried out belongs to the descriptive type which only describes, describes, writes and reports a state, an object or a factual event. Furthermore, the themes compiled are based on a destructive and inductive approach. With a deductive approach the author provides answers from the Qur'an to various problems of contemporary life in the country related to attitudes and moderation in religion by departing from the text of the Qur'an to the realm of reality or vice versa. Likewise, researchers depart from various problems and the reality that happened, then looking for a solution from the Qur'an. Then it is explored through structuralist philological analysis, sociological analysis and philosophical analysis.

3) RESULTS

Religious moderation in Islam, which is actually easy, and loves and encourages convenience. QS. al-Baqarah [2]: 185. QS. an-Nisâ '[4]: 28. Besides the present reality, it must also be well understood by its adherents. QS. al-Hujarât [49]: 13. And moderation in Islam is felt to be very open in addressing the differences both within the various communities and between the people of different religions. QS. Hûd [11]: 118-119.

That implements religious moderation through the instrument of internalizing the essential values of religious teachings, by strengthening the commitment of the state, and affirming tolerance, as well as rejecting all types of violence in the name of religion. This can all be started in the micro-scale line, namely the family cluster, then later on in the life of the community which ends in a macro scope in the life of the nation and state.

The implementation platform above will be diffensive if it is matched with the practice and maturation of the principle of moderation in the nation and state which is solid in the middle position (*wasathiyah*) of QS. al-Baqarah [2]: 143, QS. al-An'âm [6]: 150, and stick to the principle of acting fairly (*'adâlah*), QS. al-An'am [6]: 150, then a commitment to the principle of balance (*Tawâzun*) in the religion of QS. al-A'râf [7]: 85.

4) DISCUSSION

1. The Meaning of Religious Moderation

The word moderation, in the Big Indonesian Dictionary (KBBI) provides two meanings, namely; a). reduction of violence, and b). avoidance of extremes. If it is said, "that person is moderate," it means

that the person is being fair, casual, and not extreme.⁶ Meanwhile in Arabic, moderation is known as *wasath* or *wasathiyah*.⁷ which has the equivalent meaning of the words *tawassuth* (middle), *i'tidâl* (fair), and *tawâzun* (berimbang)⁸. People who apply the wasathiyah principle can be called *wasith*. In Arabic too, the word *wasathiyah* is defined as "the best choice".⁹

Whatever words are used, they all imply the same meaning, namely fair, which in this context means choosing a middle ground position among various extreme choices. The word *wasith* has even been absorbed into Indonesian into the word 'referee' which has three meanings, namely: a) intermediary, intermediary (for example in trade, business); b) a divorce (separator, reconciler) between the disputants; and b) the leader at the competition.¹⁰

In this connection also that religious moderation must be understood as a balanced religious attitude between the practice of one's own (exclusive) religion and respect for the religious practices of other people with different beliefs (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from excessive extremes, fanatics and revolutionary attitudes in religion.

Religious moderation is the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance (*tawâzun*), for the sake of maintaining civilization and creating peace. In this way each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity

1. *Al-Quran View Religious Moderation*

a. Principle of Moderation

In an analogy, moderation is like movement from the edge which always tends to the center or axis (centripetal), while extremism is the reverse movement away from the center or axis, towards the outermost and extreme (centrifugal). Like a clock circle, there is a dynamic motion, not stopping at one extreme outside, but moving towards the middle. If then this is analogous to the context of religion, then a moderate attitude is thus the choice to have paradigms, attitudes, and behaviors in the middle among the existing extreme choices. Meanwhile, religious extremism¹¹ is a viewpoint, attitude, and behavior that exceeds the limits of moderation in religious understanding and practice.

⁶ Drafting team, *Kamus Besar Bahasa Indonesia* (KBBI), Jakarta: Balai Pustaka, 1998, p. 662.

⁷The term *wasat* and its derivatives are only mentioned five times in the Qur'an. Originally, this term meant something that had two ends that were the same size. Al asfahani, *al Mufradat fi Gharib al-Qur'an*, Mesir: al Maktabah at-Taufiqiyyah, tt., in term *wasata*, p. 537.

⁸*Tawazun* In this case, it is interpreted to mean balance in all things, including the use of the arguments' aqli (dali that comes from rational minds) and naqli arguments (derived from the Koran and hadith). As stated in QS. Al-Hadid [57]: 25. Hifdzil Alim et.al., *Jihad NU Melawan Korupsi*, Jakarta: Lakpesdam PBNU, 2016, hal. 118.

⁹Atabil Ali & A. Zuhdi Muhdhor, *Kamus Kontemporer Arab Indonesia*, Krapyak, Multi Karya Grafika, 1998, p. 2016-2017.

¹⁰The opposite of moderation is excessive, or *tatharruf* in Arabic, which means extreme, radical, and excessive in English. The word extreme can also mean "to go too far, go from end to end, turn round, take the opposite action / path". In KBBI, the word extreme is defined as "the most end, the highest, and the loudest". Draft Team, *Kamus Besar Bahasa Indonesia* (KBBI), Jakarta: Balai Pustaka, 1998. p. 255.

¹¹The so-called religious extremists globally are characterized by several key characteristics; refuses to compromise liberal values and secular institutions; refusing to submit to the logic of secular society regarding religion; and trying to create new forms of religiusitas that are more in line with the standards of the traditional values of the religions they believe in. Mark Juegersmeyer put this group on a spectrum of movements thus defining

Therefore, religious moderation can then be understood as a perspective, attitude, and behavior of always taking a position in the middle (*wasathiyah*), always acting fairly (*'adâlah*), and not being extreme and balanced (*Tawâzun*) in religion. Related to taking a position in the middle (*wasathiyah*) as stated in the QS. al- Baqarah [2]: 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ... ﴿١٤٣﴾

And likewise (also) We have made you (Muslims), a just and chosen people so that you become witnesses to (deeds) humans and so that the Prophet (Muhammad) becomes a witness for your (actions) ... Baqarah [2]: 143).

That the word wasath itself is commonly used by Arabs to denote the meaning of khiyar (choice or chosen). That said, he was a person who wasath means a person who was chosen among his people. Islam in this case is said to be a wasath religion, because Islam is the religion chosen among other religions.¹² That way, if Muslims are said to be the ummah wasath, then this is a hope they can appear to be the chosen people who are always just.¹³

Also in the letter, the term wasath is associated with shuhada', which is singular as martyr, which means one who witnesses or becomes a witness. In this way, if the term wasath is understood in the context of moderation, then according to Qurais Shihab, the Muslims are both witnesses and witnesses at the same time, in order to be role models for other people. Then at the same time they also used the prophet Muhammad as an exemplary role model as a witness to justification and all his actions.¹⁴

Then related to acting fairly (is), cannot be separated from the discussion about moderation. In the Al-Qur'an it is stated that the term fair is discussed with all its derivations found 26 times. This shows that there are many meanings and terms' adl that are contained in it. Among other things, istiqamah (straight / not bent).¹⁵ *Al-musawah* (same), namely a just person is a person who repays others according to what they receive, good or bad,¹⁶ at-Taswiyah (equate), as stated in QS. Al-An'am [6]: 150.

قُلْ هَلَمْ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَاِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

it as a radical religious movement. see Mark Juegersmeyer, *Terror in The Name of God*, Current History: A journal of Contemporary World Affairs, 100, November, 2001, 357-61.

¹²Abû Ja'far Muḥammad bin Jarîr at-Thabârî, *Jâmi' al-Bayân fî Tafsi'r Ayât al-Qur'ân*, Beirut: Dâr al-Fikr, 1988, vol 3 p. 142.

¹³Ibn `Âsyûr, Muḥammad al-Tâhir, *al-Tahrîr wa al-Tanwîr*, Tûnis: Dâr Sahnûn, tt.. Vol 2, p. 18.

¹⁴The presence of Muḥammad as a spreader of religion "*rahmatalli' alamin*", QS. Al Anbiya' [21]: 107. It is worth noting the appreciation of the following two concepts of grace: 1) *Rahmatan likulli ' qilin*, which means that religion must always do good and be full of compassion for everyone; 2) *Rahmatan likulli ghairi 'âqilin*, namely grace to anything. The validity of these two models of the relationship of grace (to whom and to whatever) can be accounted for by presenting evidence of the attitude of grace that has been exemplified by the Prophet Muḥammad..

¹⁵Al Jurzani, *Atta'rifât* (al-Mkatabah as-Syamilah), Vol 1, pl. 47.

¹⁶Abû al-Qâsim Abû al-Husain bin Muḥammad al-Râgib Ashfahânî, *Al-Mufradât fî Garîb Al-Qur'ân*, Mesir: Mustafâal-Bâb al-Halabî, 1961. p. 329

Say: "Bring here your witnesses who can testify that Allah has forbidden (the food that you are) forbidden" if they testify, then do not also become witnesses with them; and do not follow the lusts of those who deny Our verses, and those who do not believe in the afterlife, while they are associating partners with their Lord. (Surah Al-An'am [6]: 150).

In that verse, the term 'ya'dilun' here is defined as 'associating' because when someone associates Allah SWT, who in fact has identified Allah with His creatures. Furthermore, the term 'adl' also means balance / harmony, as contained in Al-Infithar [83]: 7. In the verse initially provides information about the power and wisdom of Allah in creating humans in the best possible form so that the word 'adala' here means "to make human form according to the form of his creation."¹⁷ However, Ibn 'Assyria means fair by means of 'giving something to the rightful'.¹⁸

Furthermore, talking about *Tawzûn* (balanced) in religion is revealed in the Qur'an with the term al-wazn. In the Al-Qur'an the whole word invented is repeated 28 times. Its basic meaning is something that is used to determine the size of something.¹⁹ From this, it can be seen that the word originally meant objects, like the word al-mîzan which weighs the scales, and which is commonly known and understood by many people as a tool used to weigh goods or objects. This can be seen from the QS. Al-A'raf [7]: 85

The word al-mizan in this verse means a scale or a weighing device. This verse gives information about the bad habits of the Madadyans. They love to reduce the size of the check dam. It has become their habit, so that they consider it something that is normal and legitimate for the sake of making a large profit. However, there is a metaphorical meaning or not the real meaning. For example, in QS. ar-Rahman [55]: 7. Where the word al mîzan in the verse is certainly not meant as a tool or object to guide, as indicated by the previous verse, but means cosmic justice, or in other terms, the balance of the universe.²⁰

b. Characteristics of Islamic Moderation

Islam is a moderate religion in the sense that it does not teach extreme attitudes in its various aspects. This understanding is based on the QS statement. Al-Baqarah [2]: 143. From this verse it can be understood that 'ummatan wasatan' is a society that is in the middle in a moderate sense. The middle position makes the community members not side to the left and to the right. This is what then leads to a fair position that allows people to see anyone, anywhere. Allah made the Muslim ummah in an intermediate position in order to become saki for the actions of other people.²¹

All agree that Islam is a religion that is easy and loves and encourages convenience. One of the arguments related to the principle of ease in religion is found in QS. al-Baqarah [2]: 185. This is also stated in QS. An Nisa [4]: 28.

¹⁷Al-Biqâ'i, *Nazmud Dhurûr fi Tanâsuhil Ayat as-Surûr*, Al Maktabah As Syâmilah, vol. 9. p. 358.

¹⁸Ibn 'Assyûr, Muhammad al-Tâhir, *al-Tahrîr wa al-Tanwîr*, Tûnis: Dâr Sahnûn, tt.. vol 8, p. 112

¹⁹Abû al-Qâsim Abû al-Husain bin Muḥammad al-Râgib Ashfahânî, *Al-Mufradât fî Garîb Al-Qur'ân*, Mesir: Mustafâal-Bâb al-Halabî, 1961. p. 522.

²⁰Fakhr al-Dîn Al-Râzî, *al-Tafsîr al-Kabîr*, ditahqiq oleh Syaikh Khalîl Muhyiddîn, Beirut: Dâr al-Fikr, 1994. Vol 15 p. 57.

²¹Abdullah Yusuf Ali interpret *wasath* as justly balanced which is then commented on that the essence of Islamic teachings is to eliminate all forms of extremity in various ways. The word *wasath* apparently also refers to geography, namely the geographical location of the Arab land which, according to Yusuf Ali, is in the middle of the earth. in Muchlis M. Hanafi (ed), *Moderasi Islam (Tafsir Al-Qur'an Tematik)*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2013, vol 4, p. 45.

... يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ ... ﴿١٨٥﴾

... Allah wants convenience for you, and does not want trouble for you ... QS. al-Baqarah [2]: 185.

This is also stated in QS. An-Nisa '[4]: 28

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

Allah wants to give relief to you, and humans are made weak. QS. An Nisa '[4]: 28. QS. An Nisa '[4]: 28.

In general, the scholars divide the convenience in Islamic teachings into two categories, first, the original convenience; the ease which is indeed a characteristic of Islamic teachings which is indeed moderate and in accordance with human instincts, second, the ease caused by an illat which makes it even easier. However, what should be noted is that this convenience should follow the principles in the religion set by the ulama. For example, there really is an age that allows him to take relief, and there is a syar'i argument that allows it and is sufficient for his needs, but does not exceed the limits set by the argument.²²

Then one of the moderations in Islam appears to be providing convenience to its adherents and does not seem to make it difficult to implement it. As long as it does not cause mudrat and does not contradict the principles of shari'ah. In QS. al-Hajj [22]: 78 stated.

... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ... ﴿٧٨﴾

... He never makes things narrow for you in religion ... QS. al-Hajj [22]: 78

Ibn Kathir explained that Allah did not make it difficult to burden them with something they could not afford, meaning that he did not oblige them with something that tormented them, but Allah gave them convenience and a way out.²³ With the various principles of convenience that are taught, the adherents should always be moderate in expressing their diverse attitudes.

Besides the character of convenience in Islam related to reality, it must also be well understood by its adherents. This goal is to avoid extreme attitudes. Reality²⁴ it means that humans are creatures of various types. This is an inevitable fact and is a stipulation from Allah SWT. Related to this sign, it can be found, among others, in the QS. Al-Hujarat [49]: 13.

²²see Izzuddin bin Abdus Salam, *Qawâidul Ahkam fi Mashâlihil Anâm*, vol 2, p. 7.

²³For example, prayer, which is the most important pillar of Islam after the creed, can be done perfectly plural, diqasar, done while walking, while driving, facing the Qibla, not facing the Qibla, standing, sitting, lying down, and done with lightness and other conveniences. in carrying out various obligations and determined by religion. Ibnu Katsir, *Tafsir al-Qur'an al'Azhîm*, Kairo: Maktabah Taufiqiyah, W.y, Vol III, p. 236. See to Musthafa al-Marâghi, *Tafsir al Marîghi*, Without Year: Musthafa al-Bâbis Sa'labi, 1974, Vol XVIII, p. 148-149.

²⁴In modern times, Islam is actually under a very, very tough test, especially the epistemological test. Ideal doctrine that comes from God's revelation must be able to touch the social and cultural realities of humans. Deden Ridwan (ed), *Tradisi Penelitian Agama Islam: Tinjauan Antar Disiplin Ilmu*, Bandung: Nuansa Cendikia, 2001, p. 7.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O people, verily We created you from a man and a woman and made you nations and tribes so that you would know each other. Indeed, the most noble among you with Allah is the most devout among you. Indeed, Allah is All-knowing, Most-Knowing. QS. Al Hujarat [49]: 13.

The above verse hints that diversity is sunnatullah, which is a necessity that cannot be denied for any reason. Since the beginning of human creation, Allah SWT has reported that he will create humans in a variety of different ethnic groups. This does not mean that Allah cannot create everything equal or singular. But on the contrary, Allah has power over everything, must be able to do this. If humans are created variously, it must contain a high wisdom.²⁵ Regarding the various human conditions, the measure of glory is piety, as stated in the above verse.

Different ethnic groups and different historical experiences of each nation have had an inordinate amount of influence in terms of expressing religious attitudes.

The reality of differences is not only related to various ethnic groups, but also to differences in language and skin color. This is indicated in the QS. Ar-Rûm [30]: 22. In this verse an inevitable reality appears, which explains that the meaning of the word "*ikhtilâf alsinatikum*" is the diversity of languages as a means of communication between humans. Meanwhile, what is meant by "*alwânikum*" is the color of human skin that is different from one another; white, yellow, red and black.²⁶ This verse and thereafter until the 26th verse tells of the signs of the greatness of Allah. In this verse, Allah affirms that by His power, Allah has made humans into a variety of languages and ethnicities.

From this it can also be seen that the ethnic diversity found in humans is similar to that found in other God's creatures. This means that from the perspective of diversity, physically humans are no different from other creatures of Allah. However, this difference can be seen when human diversity is addressed so that it leads to *khasyatullah* (fear of Allah, QS. Fatir [35]: 28.) Even more than that, the reality that is also explained in the Al-Qur'an is the existence of a religion with various sharia.²⁷ Allah SWT sent down only one religion, namely Islam / tauhid. There is no difference between the apostles who were sent, all of whom carry the same mission, namely the establishment of tauhid. As the verse contained in QS. Al-Anbiya [21]: 25.

Then another characteristic of moderate Islam is that it is very open in responding to differences both within the diverse community and between people of different religions. This principle is based on the reality that differences in views in human life are inevitable. These signs are found in the QS. Hûd [11]: 118-119.

²⁵In fact, this diversity is called by Allah SWT as a sign of His greatness and power which can only be understood by those who know it.. (QS. Ar Rum [30]: 22)

²⁶Al-Jazîri, *Tafsir Aysar at-Tafâsir li Kalâm al-'âli al-Kabîr*, Medinah: Maktabah al-Ulûm wal Hikâm, 2003, cet v, Vol IV, p. 169.

²⁷The Qur'an uses the word Sharia in a narrower sense than the word 'din' which is usually translated as religion. Shari'a is a path stretched out for a certain ummat and a certain Prophet, such as the Shari'a of Noah, Abraham, Shari'a of Musa, Isa and of Muhammad. And the above verse affirms that Allah provides rules or sharia for each ummah. Muchlis M. Hanafi (ed), *Moderasi Islam (Tafsir Al-Qur'an Tematik)*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2013, Vol. 4, p. 52.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

If your Lord willed, of course He will make mankind as one people, but they always disagree, 119. except those who are given grace by your Lord. and it is for that Allah created them. the sentence of your Lord (His decision) has been determined: Verily, I will fill Hell of Hell with jinn and humans (who are disobedient) all of them. QS. Hud [11]: 118-119.

In the above verse, Allah does not intend to make man from the past to the present and onwards one people only, that is, one opinion only. Or just one tendency, even one religion in all its principles and details. Because if Allah SWT wanted that, he would not give humans freedom of choice, including freedom to choose religion and belief.²⁸

Syeikh ash-Sya'rawi and Rasyid Ridha explain that humans are different from angels who instinctively and in their character always worship and obey the true God, and are also different from *kauniyyah* objects which are always subject to and obedient to the laws of nature established by Allah, as well as animals which in their social life always follow the path of life outlined by their creator. Humans have choices and act uniformly according to their choices. Among them there are those who believe and walk on straight paths, and many are on astray paths, and this is always so until the end.²⁹

But in reality, often the differences that occur between humans can lead to hostility and this in turn will lead to weakness and tension between them. On the other hand, humans are gifted by Allah SWT, the ability to be able to manage these differences into strength when they can be properly energized. To be able to work together, what is needed is an open attitude, so this is where the role of Islamic teachings is to encourage people to continue to make improvements to make these differences not a starting point for division but a blessing to settle the life of menuisa who are destined as social beings.

1. Implementation of Religious Moderation within the State Scope

Regarding religious moderation, it can actually be implemented through individual life personally, namely through family life, as well as in social life in society, and more broadly the ending is in the life of the nation and state. The intended implementation of religious moderation can be done in several ways, First; internalizing the essential values of religious teachings, Second; strengthening commitment to the state, Third; affirming tolerance, and Fourth; reject all forms of violence in the name of religion.

Particularly related to the internalization of the essential values of religion, this is very urgent to implement both in personal life,³⁰ community, as well as nation and state³¹ It can be said to be

²⁸Muhammad Quraish Shihab, *Tafsir al-Mishbah, Pesan Kesan dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati, 2005, Vol 6, p. 363.

²⁹Muhammad Mutawalli asy-Sya'rawi, *Tafsir asy-Sya'rawi*, Kairo: Akhbar al-Yaum, 1991, Juz. 11, p. 6765. Muhammad Rasyid Ridha, *Tafsir al-Manâr*, Kairo: al-Hai'ah al-Mishriyyah al-Ammah lil-Kitab, 1990, Juz. 12, p. 160.

³⁰The personal life referred to in this case begins with family life which becomes a miniature for the birth of a generation to come. Guidance in a true and good family is an effort for parents to give full attention to children, especially mental development in learning and exploring the fundamental teachings of their religion, including those

essential in this case, because religious moderation stresses the strengthening of religious understanding which is substantive, not literal or formalistic. The internalization of the essential values of religion is also a characteristic that distinguishes religious moderation from the deradicalisation movement which tends to only try to restore ultra-conservative, or right-line, religious understanding to being moderate, without providing sufficient portions to internalize religious values.³²

Then a commitment to the essence of religious teachings is very important in the context of religious moderation. Partisanship of views, attitudes, and moderate religious behavior emphasizes the essence of religious teachings. For example, one of the essentials of the presence of religious teachings is to maintain human dignity as a noble creature created by God. For example, in the Catholic religious tradition, humans are called the image of God in the world. Buddhism affirms that it is human duty to do good, to spread goodness, so that they may get good. Even more universally in Islamic teachings, humans are assigned to be caliphs *fil ardl* or representatives of God on earth. This means that the earth needs to be managed in order to create mutual benefit.

If there are views, attitudes, and behaviors in the name of religion that result in the loss of human dignity, then it is actually contrary to the value of religious moderation. The essence of religion is undoubtedly present in every ritual of religious teachings. Although the formal forms of religious rituals differ, the essential message may be the same. Knowledge of the essence of religious teachings is most fundamental to be able to find common ground for any differences. This formula applies, both in the context of relations between religious communities and intra-religious communities. Thus, religious moderation can be created more easily when every religious community understands the essence of their respective religious teachings.

Furthermore, state commitment is also a very important indicator to explore the extent of one's loyalty to the basic consensus of nationality, especially in relation to the acceptance of Pancasila as the state ideology, and his attitude towards ideological challenges that threaten Pancasila.³³ As part of the commitment to the state is acceptance of the principles of the nation as stipulated in the constitution and the regulations under it. If a person loses his commitment to the national agreements, it can be assumed that the person loses his moderate character, because he has left the collective agreement. As understood, Pancasila as the basis of the state is the culmination of an agreement which can be interpreted as the noble agreement of the nation's founders who have

related to muamalah which collaborate with national insight education that is rooted in the values of faith. The endings of this coaching are positive things that will be practiced in the future. Rechang, *Eksistensi Orang Tua Berprofesi Pedagang Malam Terhadap Pembinaan Keagamaan Anak Kompleks Perumahan Pasar Baruga*, Jurnal Fakultas Tarbiyah dan Ilmu Keguruan IAIN Kendari, p. 3.

³¹The internalization of religious values in question originates from family life which is the forerunner of a society. It can be said that a civilized, advanced, moderate in action and prosperous society comes from intelligent and harmonious families.. Iqab Cazi Umairah, *Idârah al-Azmah al-Usariyah*, Riyadh: Maktabah Ilkutruni, 2009, p. 8.

³²Religion in this case is a power that has a big influence on human life. Religion is related to various aspects of life, such as family, economic society and politics. Then there is a dialectical relationship between religion and other aspects of social life. Sindung Hartanto, *Sosiologi Agama, dari Klasik Hingga Postmodern*, Yogyakarta: ar Ruz, 2015. p. 41.

³³According to Haidar Bagir Pancasila and its derivatives can provide a philosophical direction for the development of a nation, as well as save the potential for corrective control. This is in order to integrate and direct political and economic strategies towards achieving national goals. Haidar Bagir, *Islam Tuhan Islam Manusia, Agama dan Spritualitas di Zaman Kacau*, Jakarta: Mizan, 2017, p. 24.

various religious backgrounds and schools of thought.³⁴ To ensure that the noble national agreement is still sustainable, all elements of the nation must maintain their utmost.

Then the implementation of the affirmation of tolerance can be interpreted as the mental readiness of a person or group of people to live side by side with different groups, whether from different ethnicities, races, cultures, religions, or even different sexual orientations. Therefore, tolerance is an attitude to provide space and not interfere with the rights of others to believe, express their beliefs, express opinions, even though these things are different from what is believed. Tolerance that has been understood in a comprehensive manner is, with the emphasis that tolerance means being open, generous, voluntary and gentle in accepting differences.³⁵ Here it is necessary to emphasize that tolerance is not enough just to let other people enjoy the difference, even though this attitude can be said to be tolerant, but this kind of tolerance is vulnerable if one day problems arise with that different group.

Therefore, tolerance must be followed by opening oneself to dialogue, mutual learning and understanding so that social cohesiveness of the different groups is built. Even more than that, if tolerance continues to be built, there will also be an attitude that these different people or communities are also a part of the self whose rights must be protected, protected and guarded. Therefore, if there is a group that has been hurt, basically it also hurts us.

The Indonesian nation has strong social capital to become a tolerant nation. In fact, this character is an important asset for Indonesia in international diplomacy. Even though Indonesian society has a very high diversity, both in terms of religion, culture and other social aspects, Indonesian people can live in harmony. This is formed through a very long social process. Moderate and tolerant are not characters that suddenly appear, but are constructed through a long historical process. Although Indonesia is known as a tolerant nation, this can be damaged if the seeds of intolerance are allowed to develop destructively. Various differences that are considered normal, can suddenly be questioned and used as a means of persecuting other parties. Unequal majority-minority relations also influence the development of intolerance.

As a result, the space for social tolerance is getting narrower. This is what needs to be watched out for by continuously developing horizons of tolerance, accepting differences as they are by continuing to build dialogue to understand each other between different groups. Tolerance can be related to many aspects, not only a matter of religion, but also social and political tolerance. In fact, amidst the increasingly strong identity politics, the issue of political and religious tolerance is becoming increasingly important to become a strengthening agenda. Likewise with religious

³⁴In the case of Pancasila, there are five principles which constitute the crystallization and essence of the cultural plurality of the Indonesian people, which constitutionally serve as the basis of the State and national ideology, which are of course expected to become a reference in building Indonesia's future in the future. The five precepts which after going through quite a warm discussion, the founder of this nation finally agreed to these five principles. in lian words. These principles include not only moral and religiosity aspects but also aspects of state ideology, democratic mechanisms and goals to be achieved. Ponco Sutowo, *Kebangsaan Kita: Mengukuhkan Komitmen Kebangsaan*, Jakarta: aliansi, 2013, p. 287-288.

³⁵It should be noted, regarding Islamic tolerance which is built on the Islamic world view, the Islamic world view of the universe. Even the Koran and Hadith give a high appreciation for tolerant attitude, as it is deep QS. al-Imran [3]: 133-134 (those who chant Allah prepare a reply in the form of heaven's forgiveness for those who hold anger and forgive others). Hadis in Mushannaf Ibn Abi Syaibah 7/238 (Tolerance is the morals of the inhabitants of the world and the end). In Musnad Ahmad (tolerance of the path to heaven). HR. al-Bukhari, 1/ 16, (a religious attitude that is tolerant, facilitates and does not complicate things is what Allah SWT loves the most). Mukhlis M. Hanafi, *Moderasi Islam, Menangkal Radikalisme Berbasis Agama*, Ciputat: Ikatan alumni al-Azhar dan PSQ, 2013, p. 258-261.

tolerance, both tolerance between religions and tolerance of different sects and sects within one religion, it is important to get attention.

The next implementation of religious moderation can be seen from the perspective of anti-violence, or radicalism, as an understanding that wants to make changes to the social and political system by using violent / extreme means, both physical and verbal violence. The implementation of religious moderation can be seen in these interrelated aspects. In this case, the commitment to the state can be placed as a strength of endurance that can be an antidote to the risk of intolerance and radicalism in the name of religion.³⁶ If someone has a strong endurance, then he will tend to be able to withstand the influence of intolerance and radicalism. On the other hand, people with low commitment to the state will be vulnerable to the influence of intolerance and radicalism.

This is where the importance of strengthening the commitment to the state by strengthening the national consensus; "Pancasila, UUD 1945, Bhinneka Tunggal Ika and NKRI".³⁷ Religious moderation must have a mission to equalize the perception of religious communities that practicing religious teachings is an inseparable part of the commitment to safeguard Indonesia, just as fulfilling obligations as citizens is the existence of the practice of religious teachings.

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³⁶Therefore it is considered important to develop a tolerant, peaceful, and of course moderate understanding of religion in accordance with the characteristics of Islam as rahmatall'alamîn. It is considered necessary to straighten out the narrow, partial and extreme understanding of several religious texts; al-Quran dan Hadis. Mukhlis M. Hanafi, *Moderasi Islam, Menangkal Radikalisme Berbasis Agama*, Ciputat: Ikatan alumni al-Azhar dan PSQ, 2013, p. 226.

³⁷It is not an exaggeration to say that the position of the State of Indonesia with its 1945 Constitution has shown a moderate role (*wasathiyah*), then the position of its people must really be able to build the character of a nation that thinks of moderation (*wasathiyah*) so that it becomes a world maraji 'in a plural society. Sa'diayh dan Nandang Najmulmunir, *Islam dan Retorasi Pancasila*, Jakarta: Saluni, 2017, p. 198.

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