



KNITTING HUMAN VALUES THROUGH RELIGIOUS MODERATION

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ABSTRACT

Indonesia as a country that contains a lot of diversity consisting of diversity of ethnicity, nation, language, customs and religion, today is often hit by the issue of radicalism. The existence of religion aims to make the order of life (rules) originating from God, where it is able to guide humans to become someone who has reason and seeks happiness, be it in this world or the hereafter. However, in the end many people misuse the role of religion for their personal interests and desires so that religious conflicts arise which threaten the unity of the nation. This study aims to analyze how the role of religious moderation in knitting human values. The research is a library research study which examines data sources such as books or scientific journals which are references related to knitting human values through religious moderation. Data processing uses a descriptive research analysis method that seeks to explain, describe and analyze what conditions occur around us. Moderation is an attitude and view that is not excessive, and moderation in religion is also a way to form similarities, not show differences. With moderation we can build an attitude of harmony, mutual respect, care, and tolerance without having to cause conflict because of differences. Funds can be open to each other and willing to adapt to the surrounding environment to achieve what is desired.

Keywords: Human values; religious moderation

1. INTRODUCTION

Indonesia as a country that contains a lot of diversity consisting of diversity of ethnicity, nation, language, customs and religion, today is often hit by the issue of

radicalism. Movements acting on behalf of certain groups are growing daily and openly voicing their ideology. Acts of terror, kidnappings, attacks, and even bombings are increasingly common. Of the various kinds of diversity that the Indonesian state has, religious diversity is the strongest in shaping radicalism in Indonesia. The emergence of extremist groups that are expanding their wings daily is due to various factors such as the sensitivity of religious life, the influx of extremist groups from abroad, and even political and governmental issues. So, in the midst of the hustle and bustle of this radicalism problem, a term emerged called "religious moderation".

All religions teach their adherents to be moral human beings and to be obedient human beings to their God, in religion there are rules that must be obeyed by every human being and how humans can establish good relationships with fellow humans, humans with the environment and humans with God. His. Religion is an inseparable part of human moral life, religious life has become a close obligation like the relationship between creatures and the air, through religious teachings people are led to recognize the principle of divinity, understand divinity and carry out life according to the innumerable divine norms. a lot of wealth and energy have been mobilized for religious purposes for the sole purpose that all human beings claim to live in God.

Religious nuanced violence often occurs in Indonesia. Of the existing phenomena, cases of vandalism to houses of worship are among the highest. Followed by defamation of religious symbols, acts of terror against religious figures, bombings based on religious sentiments, demonstrations with religious nuances, to conflicts between religious adherents with SARA nuances (Ethnicity, Religion, Race and Intergroup). According to Umu Sumbulah, violence with religious nuances can be understood as a number of cases of both physical and culturally symbolic violence in the name of religion. Physical violence for example in the form of threats, war, and destruction. Meanwhile, symbolic cultural violence, for example, is a war of ideas and thoughts that are considered to pollute the sacredness of religion.

Differences in ethnicity, race, religion, language, and diversity of values in life in Indonesia often lead to various conflicts. The sporadic outbreak of inter-group violence in various parts of Indonesia has given rise to social conflicts that show how fragile the sense of unity that exists within the Indonesian nation-state, how serious inter-group prejudices are, and how low mutual understanding between groups is. Violent conflicts in Indonesia often end in humanitarian disasters and develop and expand in types and participants. This makes the conflict resolution process take a long time, bringing enormous social, economic and political losses. Based on these problems that come and go, Indonesia may be in a complicated emergency situation.

In the presence of violence or conflict, it is necessary to knit human values. Until now, no research has examined efforts to knit human values through religious moderation. This research is very important to realize human beings who are moral and uphold human values in accordance with religious goals.

2. METHODS

The type of research used by the author is library research. The data sources used completely use data from the library, by examining data sources such as books or scientific journals related to knitting human values through religious moderation. The research procedure is very important in the research process. Where the research procedure is the steps or sequences that must be carried out in a study. Because at this stage of the procedure will explain the ways or steps of research from the beginning of preparation to the end, namely writing a research report. The following are the steps taken in conducting a literature study:

1. Know and find out the type of library needed to be used for the literature study process
2. Collecting theories related to the research conducted
3. Study and understand the theories that have been collected before
4. Classifying several theoretical references according to the field of research study
5. Conduct an assessment of several theoretical references that have been determined previously.
6. Analyzing the results of the study of several theoretical references related to research
7. Make conclusions from the results of the analysis of the literature review
8. Presenting the results of literature studies into the results and discussion

The data collection technique used in this study uses literature study techniques. Literature study is a technique of collecting data and information through reading literature or written sources such as books, previous research, papers, journals, articles, reports and magazines related to research. With this technique, researchers can collect various theoretical references on how to knit human values through diversity moderation. Data processing uses a descriptive analysis method, namely a research model that seeks to explain, describe, and analyze existing conditions. The data that has been collected is in the form of several references that have been read and reviewed by researchers then analyzed and conclusions drawn regarding the research conducted. Analyzing this data is by conducting in-depth theoretical studies from several references that are under the research being carried out. The results of the study of some of these theories are then analyzed according to the field of study of the theory of the research field. The results of

the analysis then make a final conclusion and determine the meaning of the entire field of study related to research.

3. RESULTS AND DISCUSSION

Religious differences are differences in one's beliefs and perspectives on God. However, every existing religion must tolerate and respect one another, and continue to maintain harmony between religious communities. Religious differences must also accept all differences in various behaviors, cultures, religions and races. These religious differences should not cause conflict, but in fact many abuse these religious differences and cause conflicts that can destroy national unity. The problem of religious conflict is actually not only purely caused by religion, but the possibility of political interest factors, which are actually religious clothes used as a tool of violence between fellow believers. For this reason, serious efforts are needed to re-knit human values through religious moderation.

Human Values

Human values embrace the existence of human dignity, embracing human existence as the most noble creature created by God. Upholding human values and being fair to fellow human beings, being compassionate and not arbitrary towards others. According to Koenjaningrat, human values (ethical and moral values) concern human behavior and actions that conform to norms and respect human dignity. Truth values are the same as human values, namely important or useful characteristics (things) in life. (Nurgiyantoro, 2010:320). So based on it, human values are upholding human values and acting fairly, loving one another, respecting and respecting others. Human values are also values that must be maintained in human life.

Religious Moderation

Religious moderation teaches us to reject all forms of violence committed in the name of religion. We must understand that religion is a means to achieve peace and compassion, not an excuse for violence or discrimination. According to Quraish Shihab, he sees that in moderation (wasathiyah) there are important pillars namely (Zamimah, 2018):

First, the pillar of justice, this pillar is very important, some of the meanings of justice that are explained are: first, fair in the sense of "equal", namely equality in rights. Someone who walks straight and always uses the same size, not double sizes. Equality is what makes a person who is fair does not side with one of the disputants. Fair also means placing something in its proper place. This leads to equality, although in terms of quantity it may not be the same. Fair is giving the owner his rights through the closest way. This does not

demand that someone give their rights to another party without delay. Fair also means moderation 'neither reducing nor exaggerating.

Second, the pillar of balance. According to Quraish Shihab, balance is found in a group in which there are various parts towards a certain goal, as long as each part meets certain conditions and levels. With the fulfillment of these conditions, the group can survive and run to fulfill the purpose of its presence. Balance does not require equal levels and conditions for all unit parts to be balanced. It could be that one part is small or large, while the small and the size are determined by the function expected of it. Third, the pillar of tolerance. Quraish Shihab explained that tolerance is a measurement limit for additions or subtractions that are still acceptable. Tolerances are deviations that had to be made to be not done, in short, deviations that can be justified.

The Pillars of Harmony in Religious Moderation

Religious harmony is a pillar of national and dynamic harmony that must be maintained from time to time. Religious harmony can be interpreted as a state of inter-religious relations based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious teachings and cooperation in the life of society, nation and state. Among the pillars of harmony that must be upheld by all followers of religions living on this archipelago are:

- 1) Maturity of the People in Religion. Maturity in religion is needed in dealing with various religious or religious issues. With religious maturity, people are not easily provoked and provoked by various issues that pit people against each other. Maturity in religion is reflected in addressing various issues wisely and upholding a sense of tolerance among religious adherents, both among adherents of the same or different religions. And these problems are still being resolved with a cool head without having to blame each other or look for scapegoats. In this case the role of religious leaders, community leaders, and the government is indispensable in achieving the best solution. With the spirit of finding solutions together and keeping away from various bad prejudices, it is not impossible that various problems can be resolved with full maturity. Among the values of the Koran in this case are the command to promote mutual openness and the prohibition of prejudice (QS. Al-Hujurat/49:12). Maturity in religion is impossible to achieve, if the understanding of religion is only partial, not deep and only limited to rituals without understanding the substance of religion and not wanting to be open. This kind of religious attitude often causes various problems in the field.
- 2) Improving Interreligious Tolerance Rightly. Correct inter-religious tolerance is one of the main pillars for the realization of inter-religious harmony. Living side by side,

respecting and appreciating followers of other religions is one of the manifestations of a sense of tolerance. Correct tolerance is not necessary until someone mixes up the rituals of his religion with other religions or follows rituals that are not part of his religious rituals.

- 3) There is No Compulsion in Religion. Based on freedom of conscience, freedom of religion is born, because from the very beginning the Koran and Sunnah emphasized that religion must be based on sincere obedience to Allah. Because of that, there is no compulsion to embrace religion. Because the source of religion is the human soul and conscience, and when religious coercion occurs, the conscience is also deprived. The obligation of the Apostles, as well as the proponents of Islam in Islamic da'wah is to convey, as explained in surah Al-Anakabut verse 18: conveying (the religion of Allah) openly embracing a religion requires awareness from within, not coercion from outside.
- 4) Following the Example of the Prophet. The Messenger of Allah was sent to perfect human morals. We must follow his example. The Prophet's behavior is moral behavior. Morals are social norms and ethics based on Islam. He regulates the ethics of association among human beings, the natural environment, and its Creator. This moral behavior has all been exemplified by the Prophet. There are many sunnah sunnahs of the Prophet related to orders for his people to continue to maintain their attitude and behavior so as not to violate the boundaries of humanity, even though they differ in beliefs.

Equitable Law Enforcement

There are still many regulations in Indonesia that have not implemented fair diversity. For example, disputes between residents of different religions have not been handled thoroughly and fairly. Therefore, it creates a horizontal conflict that is difficult to resolve. The sara conflict actually increases due to the weak appreciation of ethics in solving social problems and the weakness of law enforcers. For example, the conflict in Poso. At first it was triggered by a small problem between two residents who happened to have different religions. However, because legally the problem was not thoroughly investigated, it became a big problem. Small disputes between residents eventually trigger larger conflicts, major conflicts occur because residents do not believe in the law. (Abdul, Hasan, Religion, State, & Surakarta, 2013).

According to the ethical theory of law solely aims at justice. The content of law is determined by our ethical beliefs about what is fair and what is not. In other words, the law according to this theory aims to realize or realize justice. Francois Geny (1861-1959) is one of the supporters of this theory. The main concern of the principle of justice is the

fate of the most disadvantaged members of society. Applying the principle of justice is the parameter for assessing the performance of judges by society. That is why,

Soetandyo Wignjosoebroto positions justice as the heart of law. One of the pillars or demands for reform is consistent law enforcement and not being co-opted by power. This is because the law enforcement process does not only occur at the application/law enforcement stage, but can also start at the formulation stage (law making stage). Meanwhile Satjipto Rahardjo said law enforcement was an effort to make ideas and concepts become reality. Law enforcement is a process to make legal wishes come true. Legal desires are the thoughts of the legislature which are formulated in legal regulations.

A just law is a law that is orderly and does not demean the human dignity of every citizen, or in other words a law that always serves the interests of justice, order, order and peace to support the realization of a society. Creating justice and order in society. Law enforcement is the process of being involved in enforcing or actually enforcing legal regulations such as traffic behavior guidelines or legal relations in the life of society and the state. The main goal of law enforcement is to make people feel that their rights are protected. The reason for the importance of just law enforcement is that with justice in law enforcement it is hoped that the law can be orderly and not demean citizens, in other words the law always serves interests, justice, order, order and security of citizens. And the law must be applied consistently to create peace and prosperity for citizens.

So, based on the discussion above, the writer can conclude that fair law enforcers are those who do not discriminate against society, both in terms of nation, ethnicity, taste and religion.

The Foundation of Moderation in Religious Traditions

Every religion teaches complete surrender to God Almighty, the Creator. This servitude to God manifests in readiness to follow His instructions. Humans become servants only for God, not slaves to others, nor are they enslaved by others. This is where the essence of the value of justice between humans as fellow creatures of God.

Humans are also God's servants who are given the mandate to lead and manage the earth, as creatures created with a superior mind. The earth needs to be managed in order to create mutual benefit. This is one of the most important and most powerful visions of life that religion teaches. Because of human limitations, the nation and state become the context of the scope of this task: how humans manage the earth where they live, in order to achieve the common good, namely a nation and state that is just, prosperous, and peaceful. This frame of mind can be found in every religion in the form of the belief that loving one's country is part of faith. The balance between religion and nationality is a big capital for the nation's benefit.

Religious moderation is the content of values and practices that are most suitable for realizing the benefit of Indonesia's earth. A moderate, fair, balanced mental attitude is key to managing our diversity. In serving to build the nation and state, every Indonesian citizen has equal rights and obligations to develop a peaceful and reassuring life together. If we can make this happen, then every citizen can become a complete Indonesian human being and a human being who practices religion as a whole. As has been stated, the teaching to be moderate does not only belong to one particular religion, but exists in the traditions of various religions and even in world civilization. Fair and balanced, which has been explained previously, is also highly respected by all religious teachings.

Narrative Socialization of Religious Moderation

Strengthening religious moderation is one of the main indicators as an effort to build culture and national character. Religious moderation is also one of the priorities in the 2020-2024 National Medium-Term Development Plan (RPJMN) of the Ministry of Religion. In the Indonesian context, religious moderation can be used as a cultural strategy to care for an Indonesia that is peaceful, tolerant and respects religion. Religious Moderation is a way of life to get along in harmony, respect, maintain and tolerate without having to cause conflict because of differences. By strengthening religious moderation, it is hoped that religious people can position themselves appropriately in a multi-religious society, so that social harmonization and balance in social life occur.

Religious moderation is the narrative mainstreamed by the government, especially the Ministry of Religion, to counteract deviant religious views, be it the extreme right or the extreme left. However, mainstreaming religious moderation, especially on social media, is considered to be lacking. The large number of deviant religious understandings on social media is due to the lack of content on religious moderation which results in social media content being dominated by hardline groups. The Ministry of Religion of the Republic of Indonesia in socializing religious moderation prioritizes a multicultural communication approach and strengthening socialization with conventional media, as well as social media. The moderation program is made based on the alignment of relations and religion which is centered on appreciating cultural expressions based on religious values, developing literacy in cultural treasures, and preserving religious and cultural sites and celebrations to strengthen tolerance. The harmonization of religious moderation put forward by the Ministry of Religion of the Republic of Indonesia has six harmonization elements: cultural appreciation, cultural literacy, cultural preservation, religious interpretation, interfaith and dialogue, and religious and cultural celebrations. Through a cultural approach, it is hoped that the socialization of religious moderation that is carried out will not be trapped only in religious issues.

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