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Religious Moderation (in an Islamic Perspective)

Moderasi Beragama (dalam Perspektif Islam)

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Abstract

This article aims to explain the attitude of Muslims in living a peaceful (peaceful) life. Library Research is the method used in this research. The result is moderate values that Muslims must practice in order to realize good religious moderation, namely tawasut (taking the middle way), tawazun (a balanced path) and tasamuh (tolerance). If this is done, Muslims around the world can live a peaceful life, peaceful and happy because if humans love and agree with each other, help each other, work together in collaboration to solve a problem, express opinions to each other and continue to behave in accordance with their respective beliefs then Indonesia will be peaceful because its people accept differences and make diversity as the beauty that exists in Indonesia, if so then the moderation of religion will be well realized.

Keywords: Religious Moderation, Value Moderation, View Of Islam.

Abstrak

Artikel ini bertujuan untuk menjelaskan tentang sikap kaum muslimin dalam menjalani kehidupan yang tentram(damai). Library Research adalah metode yang digunakan pada penelitian ini. Hasilnya ialah nilai-nilai moderat yang harus dilakukan umat islam demi mewujudkan moderasi beragama yang baik ialah Tawasut(mengambil jalan tengah, tawazun(jalan yang seimbang) dan Tasamuh(toleransi). Jika hal ini dilakukan maka umat islam diseluruh dunia dapat menjalani kehidupan yang damai, tentram dan bahagia karena jika manusia satu dengan lainnya saling mengasihi dan menyayangi, saling tolong-menolong, saling bekerjasama dalam kolaborasi menyelesaikan suatu permasalahan, saling menyampaikan pendapat dan tetap beribadah sesuai dengan kepercayaannya masing-masing maka Indonesia akan tentram karena masyarakatnya menerima perbedaan dan menjadikan keragaman sebagai keindahan yang ada di Indonesia, jika begitu maka moderasi agama akan terwujud dengan baik.

Kata Kunci: Moderasi Agama, Nilai Moderasi, Pandangan Islam.

INTRODUCTION

A country that is rich in ethnic, religious, cultural and tribal diversity is known as Indonesia. Diversity can actually be a bond of social life, but it can also be a cause of conflict because these differences differ in life values. (Ahmadi 2021). Indonesia is known as a multicultural country that cannot be separated from interaction between people, for this reason it is necessary to have skills in interaction or known as social skills, including the ability to work together, work together in various situations and solve problems, and also the ability to show compassion (Darlis 2017).

Indonesia has long been rumored with various news about radical issues, where this issue has developed far because it is driven by the political elite to get a lot of votes during the election. This news continued to rise until it became a top issue so that the names cebong community and also kampret community emerged. Then a symbol emerged that led to right-wing extremist attitudes called kadrun. Let's look at the beginning of its history, where observers say the cause of the emergence of radical fundamentalist movements was inseparable from religious elements and also Middle Eastern political elements in Indonesia. (Gratitude 2012). The term kadrun is a desert lizard synonymous with Arab countries which have lots of deserts. Kadrun's words are connected with radical understanding right in 2019, this condition has become a spectacle for all Indonesian people, where not all people are able to filter it, so many are unable to position themselves or also distinguish the appropriate situations that they can use. that word in social life

Where children do not actually have the ability to filter, they should not need to take part in political conflicts between two different teams or what are called two camps, parents must be able to stop or limit their children so that they are not influenced by the term kadrun. This radical understanding is the root of the movement of a group of people who deviate from the teachings of their religion which we often hear about, namely radicalism, this incident occurred in a neighboring country). In 2016, Moch Rafi told Muslims in Malaysia "destroy them all wherever they are, when you ride a motorbike, beat them, stab them in the chest and they also told the police on duty in Malaysia they will beat you to the bone. (Asharai 2021).

In the Islamic religion, radical Islam is often heard as a term for people who feel better, even though it should be immediately overcome by grounding it in a moderate term, namely by spreading the seeds of goodness practically as well as theoretically or theoretically. This kind of understanding is actually starting to be known at various universities (Imam Mustofa, Dedi Irwansyah 2019) and also schools (Qomaruzzaman 2019).

In fact, there has been a lot of research that focuses on religious moderation (Jumala 2019) where it is stated that a Muslim can reach various phases of human spiritual levels starting from those who have a selfish character and those who are clean or holy according to His commands. The level phases in question are those consisting of lust al-lawamah, lust al muhima, lust al muthmainnah, lust ar radiyah, lust al mardiyah, and also lust as safiyah, the next study was made by Nunu Burhanudin (Burhanuddin, Nunu. Ahmad Ali Nurdin 2019), Muhammad Roslan Mohd Nor (Muhammad bin Ibrahim bin Abdulah, n.d.) which focuses on cruelty in religious practices, then a study with the title moderate and social construction of multi-ethnic communities in the interior of West Kalimantan (Prasojo. Zaenuddin Hudi 2019) which uses This direct field study is very different from the previous

study, which in this study focused on the values of Islamic moderation by using literature research to try to prevent conflicts that arise or violence between one religion and another.

This article is intended to spread the goodness of understanding in the implementation of a moderate Islamic religion in a theoretical context in an effort to stop radicalism. In this article the author will convey about the implementation as a Muslim society that is moderate in behavior and also in thinking well as a good citizen, in addition to being a material for reflection to be thorough, detailed and also wise in the social world. media so that they do not fall into clicktivism groups (Ahyar 2019).

WRITING METHOD

In this research the researcher used the library research research method. Library research is a literature study that uses various references such as various journals and books that are related to this research or can be said to be related to the values of moderation in the Islamic religious view. The type of research is qualitative research so that researchers can obtain various information and also clear, systematic and critical explanations regarding the values of moderation in the Islamic religious view. The data sources in this research are primary and secondary data. The primary data are books which are discusses religious moderation in detail and also secondary sources obtained from journals.

RESULTS AND DISCUSSION

Moderate Islam(Islamic Moderation)

Moderate Islam is also called Wasathiyah Islam which comes from two words, namely Islam and Wasathiyah. The Islamic religion that we know is a teaching brought by the Prophet Muhammad SAW which contains the teachings of goodness for living this life. (Fahri, Mohammad 2019). The Islamic religion is also known as the religion most widely believed in by the population in Indonesia, the religion with the majority of adherents in the world is also the Islamic religion. Religious moderation is a teaching that is firmly established in Islam, both in theory and in concept and practice, which was implemented by the last Prophet of Islam, namely the Prophet Muhammad SAW (Yusnawati et al. 2021). The word Moderate itself comes from the Arabic language known as al wasathiyah as stated in the Al-Quran Surah Al-Baqarah verse 143.

Where the word al wasath means the best or perfect, and in a hadith history it is written "the best thing in a matter is the one in the middle position" (Akhmadi 2019). Moderation in Islamic thoughts is that which prioritizes a tolerant attitude in sharing existing disparities, trying to accept each other's diversity that exists around us, both in terms of differences in the schools of thought followed and differences in religions adhered to. These differences do not in any way fortify each community from helping each other and collaborating in good things (Darlis 2017).

You can believe, you even have to believe, that the Islamic religion is the true teaching, then it will not be interpreted as degrading other religions, and in this way, bonds of brotherhood and unity among religious believers will be built, as happened previously in Madinnah under the command. by our great Prophet, Prophet Muhammad SAW, whose beliefs are very far from ours, which is that his religious understanding is the most correct, and with that understanding, the Messenger of Allah never behaved in a corner, misled him

and never even disbelieved in other people's religious understanding.

For the term moderation, it means a way of thinking, building mutual interactions and also behaving which is based on a calm or balanced attitude when faced with something that can be analyzed and compared, so that an attitude can be found that is in harmony with the situation and is certainly in harmony with the situation. religious teachings and traditions that apply in society (not conflicting with each other) (Hanafi 2009).

From the explanation above, a moderate attitude itself will make people not only use naqli arguments or aqli arguments and fortify people from adopting attitudes that are too exaggerated which tend to side with one direction, whether the right extreme is called radicalism or the left extreme is called liberalism.

Terminological moderation expressed by Yusuf Qardawi in his book *Khasas Al Amah li Al Islam* states that moderation is called moderation which is in line with *al tawasuth* or *al tawazun*, which means an effort to maintain a balance between two sides so as not to dominate each other and also clarify the other (Qardawi 1983). The implementation of moderation has actually received more attention from government institutions, where we see the rules for the use of clothing for students, teaching staff and educational staff from elementary to senior levels which were approved by Mr. Nadiem Makariem as Minister of Education and Culture of Indonesia, not only Mr. Nadiem only, but also signed by Mr. Tito Karnavian and Mr. Yaqut Cholil Qoumas. (Nasution 2021).

This arose because of the rise in intolerant attitudes in Indonesia. In the article entitled *Internalization of the values of religious moderation in PAI learning at Al-Biruni Smart Mulia High School*, it is said that initially the idea of religious moderation arose where several people in the name of a religion had done things that were not tolerated, namely in the form of violence against other groups (Gunawan, Heri 2021).

Islamic Values of Moderation

The meaning of value is price (Gidden 1995). This value is a concept that gives direction to things that are believed to be valuable in life in this world, whether it is something that is considered true, good, worthy, beautiful and also important that someone wants in their life. Meanwhile, the meaning of worthless is that it has no truth, is not good, and is also not important for people in their lives. From this, the most important point can be taken from religious moderation according to the Islamic religion, namely that it is very important to develop and also provide teaching to the next generation, namely children, starting from an early age. This is also due to the rise in cases of radicalism and also the discovery of the fact that our country, Indonesia, was built from various religions, beliefs, ethnicities and others which have various differences in each region. The moderate Islamic values are *tawasut*, *tasamuuh* and also *tawwazun*.

Tawasuth

What is meant by *tawasut* is an attempt to use a middle way between two groups which are indeed extreme, namely the right group which is called radicalism and the left group which is called liberalism. Where in reality the right group more often does not accept a process in thinking to understand a religion and also restores all things such as the birth of Islam in the Middle East, namely during the Mecca and Medina periods, therefore in the extreme this group wants to change the direction of all aspects, both aspects

statehood and social life are once again modeled directly on the Messenger of Allah with their firm foundation. Islam is the most perfect religion in which all aspects of government and human life can be accommodated by the teachings of the Islamic religion.

This group more often wants to change all aspects of the order of life, which must be based on Islam, even its ornaments, even if in a bad way, carrying out attacks and other things in the name of jihad, even though if we examine it more deeply, this is not at all the main aim of the sending of the Prophet Muhammad. , Prophet Muhammad never taught Muslims to commit violence, in fact Prophet Muhammad was sent as the perfecter of human morals on this earth, including our morals as Muslims. We can see various cases that occur, namely cases of violence which continue to increase until they become a global concern (Khasan 2021) which must be followed up. Furthermore, this group uses social media to develop more quickly and become known to the wider community than moderate Islamic organizations, their development is faster (Akmaliah 2020).

Meanwhile, in the extreme left camp, they often underestimate the Koran and Hadith even though these are the life guidelines of Muslims, they always prioritize their aqli (reason) and often interpret their religious teachings as they please without any clear basis or argument, the understanding that is well known in This group is that they believe that the Koran is a creature and destiny is the result of the hard work of humans themselves. The mutazilaaj group was the first example in Muslim studies that strongly emphasized reason. The emergence of the liberalism group is a new extreme style that is seen as taking religion for granted, that is why this tawasut exists which is able to accommodate both right and left camps explained above, meaning that you must use reason but the text must remain the guideline of life for Muslims.

Tawazun

Tawazun is defined as balanced, which means balance between the two, both the aqli propositions and the naqli propositions, balance between the natural life of the world and also the banthiniyah realm. In understanding the teachings of the Islamic religion and the diversity of Muslims, there are attitudes that are considered to be the trigger for the emergence of the decline of Muslims today who do not carry out the practice of behaving with tawazun, some people leave the natural world and only spend their time just praying to Allah (in the interests of the afterlife). In moderate Islamic teachings, it is not like that it only prioritizes one life and ignores other lives, in fact both must be balanced. (Kazuo 2017)

Some people think that having to be patient in the oppression of enduring hunger is a practice that gets quite a big reward, this is actually good but it must be carried out according to the context, some people also think that we have to put our trust in Allah every day without doing anything to make ourselves happy so that Allah makes it easy for us to achieve success. Happiness in the afterlife, trust is not about stopping fighting but continuing to fight, then we leave the final result to the Creator. Perceptions like this are actually the cause of the imbalance of life in the natural world. On the other hand, there are those who only focus on one vertical direction until they forget to live down to earth, forget their responsibilities as head of the household, have a family that must receive an education, ignore the social world, including neighbors and relatives, do not want to communicate with relatives. And on the other hand, there are those who only focus on the horizontal aspect, who always prioritize the world, continue to actively seek wealth and

power until they don't remember that everything will return to the Creator in the future, that's why people must act in a balanced way. humans according to their capacities.

Every human being has their own job, the job of a religious teacher is to impart knowledge, the job of the head of state is to protect his people, the job of a teacher is to educate the nation's children and so on. All of this work must be carried out with a tawazun (balanced) attitude, able to choose which one should be prioritized first under certain conditions.

Tasamuh

The meaning of tasamuh is tolerance which accepts differences in all aspects of life, especially religious aspects, tasamuh not only accepts differences but also behaves kindly in responding to these differences. Life in this world, especially in Indonesia, consists of various religions as Allah said in Surah Al Baqarah. verse 256 which explains that there is never any compulsion to join the teachings of the Islamic religion, even though we know that Allah has incomparable power, but Allah does not force humans to follow His teachings, the straight path is chosen by humans themselves, from here you can We see that the Islamic religion clearly never forces people to follow the teachings of Islam itself, this means an attitude that forces them to act well or forces them to abandon bad things which are often encouraged by individuals who claim to be Muslim community organizations, this is clearly not justified. That's why tasamuh is here so that we Muslims can maintain harmony and not force everything according to our wishes, what other people choose and choose is their own, our task as good Muslims is how to accept things that are not in line with us into diversity. , because we live in Indonesia with all the diversity of different customs, cultures, tribes, languages and religions. Even though tolerance only applies in the social aspect, not in the aspect of our worship, we must worship according to our beliefs.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

The values of religious moderation in the perspective of the Islamic religion actually consist of 3 things, namely Tawasuth (taking the middle path), Tawazun (balance between the world and the hereafter) and finally Tasamuh (Tolerance in differences that exist in accordance with applicable norms, not by practicing worship.). With these three values, it is hoped that all Indonesian people can harmonize their lives as individuals, family members, community members and as good citizens, so that life will be peaceful and peaceful because they respect existing differences.

Suggestion

Religious moderation really needs to be fostered through Tawasut, Tawazun and Tasamuh so that Indonesian people can accept the differences between each tribe, group and religion.

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