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## **QUR'ANIC INSIGHTS ON RELIGIOUS MODERATION AND ITS RELEVANCE TO RELIGIOUS HARMONY IN INDONESIA**

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### **Abstract**

Indonesia is a plural country consisting of various religions, tribes, races, cultures, and languages, from all of that, many of us will encounter various kinds of problems, especially young people today or often known as the millennial era. At this time the most we will encounter is the issue of Religious moderation or about how tolerance between religious people. Therefore, the emergence of religious moderation insights in the Islamic perspective can provide space for us both in studying and understanding how religious moderation should be in the Qur'an. Not only that, the important role in the emergence of various problems in the religious field makes it an attraction or study material that should be resolved. The Qur'an provides answers to all the problems we face, be it religious, cultural, or even more suggestive of politics which is all set out in the Qur'an. We only need to understand and study, especially with the problem that has always been a problem, namely moderation and tolerance in the perspective of Islam or the Qur'an.

**Keywords:** Qur'anic Verses, Religious Moderation, Harmony.

## Abstrak

Indonesia merupakan negara yang majmuk yang terdiri dari berbagai macam agama, suku, ras, budaya, dan bahasa, dari semua itu, banyak akan kita jumpai berbagai macam problematika khususnya anak muda di zaman sekarang atau sering dikenal dengan zaman milenial. Pada saat ini yang paling banyak kita akan jumpai adalah masalah Moderasi beragama atau tentang bagaimana toleransi antar umat beragama. Oleh sebab itu, munculnya wawasan moderasi beragama dalam perspektif Islam dapat memberikan ruang terhadap kita baik dalam mengkaji dan memahami bagaimana mestinya Moderasi beragama dalam Al-Qur'an. Tidak hanya itu, peranan penting terhadap munculnya berbagai masalah khususnya dibidang keagamaan menjadikan dayatarik atau bahan kajian yang seharusnya bisa terselesaikan. Al-Qur'an memberikan jawaban atas semua persoalan yang kita hadapi baik itu wawasan agama, budaya, atau bahkan lebih menjurus terhadap perpolitikan yang dimana itu semua diatur dalam Al-Qur'an. Kita hanya butuh memahami dan mengkaji, terlebih dengan permasalahan yang selalu menjadi problematika yaitu moderasi dan bertoleransi dalam perspektif Islam atau Al-Qur'an.

**Keywords:** Ayat-ayat Al-Qur'an, Moderasi Beragama, Kerukunan.

## Preface

There is an interesting thing when discussing religious moderation, on the other hand, moderation is used as a midpoint in a person's thinking or perspective that is not too kekiri or kekanan. Basically, everyone has the right and obligation to understand how to look at it and understand the importance of moderation. Moderate is a word that is often misunderstood in the context of religion in Indonesian society. Not a few people think that a person who is moderate in religion means that he is not firm in his stance, not serious, or not earnest in practicing his religious teachings. Moderates are misunderstood as religious theological beliefs with adherents of other religions<sup>1</sup>. A moderate often does not fully practice religious practice, because it is considered not to make the whole teaching of religion a way of life, and does not make the practice of his religious leader an example in all aspects of life. Moderate religious people are also often perceived as insensitive, unconcerned, or do not provide defense when, for example, their religious symbols are demeaned.

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<sup>1</sup> Rini Fidiyani, "Kerukunan Umat Beragama Di Indonesia (Belajar Keharmonisan Dan Toleransi Umat Beragama Di Desa Cikakak, Kec. Wangon, Kab. Banyumas)," *Jurnal Dinamika Hukum* *Jurnal Dinamika Hukum* 13, no. 3 (2013): 468-82, <http://dinamikahukum.fh.unsoed.ac.id/index.php/JDH/article/view/256>.

Religious moderation must be deeply understood as a balanced religious attitude between the practice of religion and respect for the religious practices of others of different faiths among us<sup>2</sup>. This harmony and balance or middle ground in religious discourse will undoubtedly prevent us from excessive extremes, bigotry and revolutionary attitudes in religion. As previously hinted, religious moderation is a solution to the presence of two extreme poles in religion, the ultra-conservative pole or the extreme right on the one hand, and the liberal or extreme left on the other.

From all of that, we can understand that the moderate attitude in each person will vary according to their perspective. The meaning of moderation by generating tolerance, since these few years has become a topic of discussion for all audiences, both young, old and even world leaders<sup>3</sup>. Thus, we can conclude that moderation is any pattern of thought, a pattern of acting, which is intended to provide harmony and tranquility to everyone who understands it . In the current situation, namely the era of the Covid-19 pandemic, we will find a lot of religious problems or perspectives on religion, because moderate figures provide explanations that are sometimes difficult to accept by the public, as many we hear that the prayer in Mosque is abolished first and replaced at home, moderate figures say yes to this, of course, with a clear scientific point of view, while the community can only absorb real explanations and cause commotion in the midst of the surrounding community<sup>4</sup>.

This pandemic has provided an opportunity for many moderate figures both in understanding tolerance and providing legal clarity about what is happening—both how to respond and how to accept the current situation. Moderate figures usually arise when existing problems put pressure on Islam or things discussed in the national sphere, for example, when there is a debate between two figures, namely Mrs. Irma, a cadre of NASDEM and Rocky Gerung who discusses the holy Book is Fiction, Mrs. Irma firmly says that what is meant by the holy book is the Qur'an but basically Rocky Gerung says that in general, after that came the people who gave the understanding that what Rocky said was true, because what was in the scriptures was fiction, and the events told by the scriptures both heaven and hell would not be known to us before we died<sup>5</sup>.

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<sup>2</sup> Badan Litbang dan Diklat Puslitbang Kementerian, *Peranan Forum Kerukunan Umat Beragama*, Get. Perta (Jakarta: Maloho Jaya Abadi Press, 2010).

<sup>3</sup> Sabarudi dan Mahmud Arif, "Kerukunan Hidup Antar Umat Beragama Berbasis Kearifan Lokal Di Kampung Loloan, Jembrana, Bali," *Jurnal Sosiologi Reflektif* 14, no. 1 (2019): 1, <https://doi.org/10.14421/jsr.v14i1.1722>.

<sup>4</sup> Sholahuddin Zamzambela Irma Yuliani, "Women Role Optimalization in Sharing Moderatic Islamic Ideology," *KHATULISTIWA: Journal of Islamic Studies* 11, no. 2 (2021): 172-82.

<sup>5</sup> Irma Yuliani, "Women Role Optimalization in Sharing Moderatic Islamic Ideology."

Islamic teaching based on the Qur'an provides certainty for the concept of religious moderation. This is because religion is the main point of religion and all one's religious activities are built on a solid religion. Muslims believe that Allah Almighty is the One God of hosts. Furthermore, whether religious moderation and tolerance are the same, basically Tolerant it is the result of a moderate attitude in religion. Moderation is a process, tolerance is the result<sup>6</sup>. So a moderate may disagree with an interpretation of religious teachings, but he will not offend others who disagree with him. Likewise, a moderate person undoubtedly has a partiality over a religious interpretation, but he will not force it to apply to others.

Every moderate must have a strong and firm stance and have a high religious spirit. Therefore, he must be able to choose which is the subject of religious teachings, where he must be steadfastly opinionated, where he needs to be tolerant, respect the stance of others, and not violate the religion of others. Regarding the basic matters of religion, there should be no compromise in terms of believing and practicing them. But for religious matters whose legal nature is disputed, and there are diverse views, a moderate will take the legal stance that best suits himself, but not impose the law to apply to others. That is the meaning of moderate.

## Methods

In explaining this research study, the author will use a descriptive qualitative research approach with the type of literature research. Because this research study is a literature study that discusses religious moderation from the perspective of Qur'anic verses<sup>7</sup>. To obtain accurate data in this study, the researcher used two data, namely primary data, where the researcher understood and analyzed the interpretation of qur'anic verses about religious moderation. Secondary data, where researchers conduct a deep understanding of religious moderation through book literature, journal articles, magazines and so on<sup>8</sup>.

Meanwhile, the data analysis techniques used by researchers to obtain data precisely are by reducing data, presenting data and drawing conclusions. So that the study of religious moderation from the perspective of the verses of the Qur'an can be carried out an objective research finding<sup>9</sup>.

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<sup>6</sup> Joko Tri Haryanto, "Kearifan Lokal Pendukung Kerukunan Beragama Pada Komunitas Tengger Malang Jatim," *Analisa* 21, no. 2 (2014): 201, <https://doi.org/10.18784/analisa.v21i02.15>.

<sup>7</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, III (Jakarta: Rineka Cipta, 2000).

<sup>8</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005).

<sup>9</sup> Sugiono, *Metodologi Penelitian Pendidikan Kuantitatif-Kualitatif Dan R&D* (Bandung: Alfabeta, 2010).

## Discussion

### Principles of Religious Moderation in the Verses of the Qur'an

The Qur'an comes down as a form of dealing with the problems of human life. One of the most phenomenal studies in today's contemporary era is about religious moderation. The quranic verses that discuss implicitly about religious moderation are as follows. Qs. Al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

*That is to say: Similarly We have made you (Muslims) a middle people. that you may be a witness to the (deeds) of men and that the Apostle (Prophet Muhammad) may be a witness to your (deeds). We do not assign the qibla (Baitulmaqdis) to which you (were) enshrined to him, except that We may know (in reality) who followed the Apostle and who turned backwards. Indeed, (the transfer of the qibla) is very hard, except for the one who has been instructed by God. God will not waste your faith. Indeed, God is truly all-merciful and all-merciful to man. Mid-people means the elect, best, just, and balanced, whether in beliefs, thoughts, attitudes, or behaviors. (Qs. Al-Baqarah: 143)<sup>10</sup>.*

In Buya Hamka's interpretation of Al-Azhar he says that; *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا*. According to Imam az-Zamakhshary in his interpretation of al'Kasasyaf,. Ummat Muhammad became the middle ummat and became a witness for the other ummat, and the Prophet Muhammad Saw<sup>11</sup>.

Whereas in the interpretation At-Thabari says that Abu Ja'far said the Word of Allah Swt.; *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا*. As We show O people of faith in Muhammad Saw and the revelations he brings from the side of Allah, so We urge to point towards the qibla and religion of Ibrahim, we put you first over other followers, so we put you first as a moderate people<sup>12</sup>.

In the Tafsir Ibn Katsir explains in verse; *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا*. he meant the best option. As the phrase Quraysh is a chosen Arab, a bail of descent or tempal dwelling. It means the best. And as the Messenger of Allah said "Washatan fi

<sup>10</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, II (Jakarta: Menara Kudus, 2008).

<sup>11</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*, Volume 15 (Tangerang: PT. Lentera Hati, 2017).

<sup>12</sup> M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2013).

Qauimihi, he was the best and noblest man of nasab. As in the sentence Wusta Prayer, which is the best prayer<sup>13</sup>.

From the three views of the Mufassir above, it can be concluded that every scholar has a special view in responding to the word Wassata, but what we need to know is that the At-Thabari Tafsir prioritizes giving a distant meaning than the interpretations of Ibn Katsir and Al-Azhar. But what we can learn is that a person's moderate attitude as described above has a great influence on understanding the verse<sup>14</sup>. At-Thabari himself is more inclined to interpret with the word moderate than fair. Therefore, in the Qur'an, we can understand that we must be fair not one-sided or that our understanding is not too kekeri or that it means middle.

The need for this kind of understanding will provide a broader understanding so that it is not easy to justify the differences that exist, or even to the point of fictionalizing<sup>15</sup>. Such attitudes we should stay away from because we live in a diverse State, differences have become our hallmark, make differences a milestone of unity, that is a moderate.

According to the director of Islamic religious affairs and sharia development of the Ministry of Religion for the 2019-2024 period, there are three principles of religious moderation that must be part of the life of the Indonesian people who have religious diversity, namely recognizing, respecting and cooperating<sup>16</sup>. Caring attitude is the most fundamental principle in differences in beliefs between religious believers. So that with the internalization of this attitude of recognition, it can be reflected that there is an attitude of religious moderation in the frame of a difference of beliefs. Mutual respect with an openness to the various beliefs that exist in a person to create a plurality between religious believers. Work together to overcome all problems that exist in the midst of society in order to create a good country and develop according to common ideals regardless of differences in beliefs in determining the religion that is believed to be true.

According to former minister of religious affairs Lukman Hakim Saifuddin that there are four pillars of religious moderai, namely:

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<sup>13</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 2008.

<sup>14</sup> Amiruddin Nahravi Kamarusdiana, "Wacana Debat Inklusif: Menyoal Jadal Sebagai Perdebatan Dalam Al-Qur'an," *Al-Ashriyyah* 1 (2019): 86.

<sup>15</sup> Manna' Khalil Al-Qattan, *Mabahitsi Fii Uloom Al-Qur'an* (Beirut: Mansyurat At-Ashr, 1977).

<sup>16</sup> Abu Muslim, "Tradisi Ale Rasa Beta Rasa Sebagai Perawat Kerukunan Umat Beragama Di Indonesia Timur," *Jurnal Studi Islam Program Pascasarjana IAIN Ambon* 8, no. 2 (2016): 72-86.

- a. National commitment: every Indonesian must have a very deep commitment about their own integrity to be able to maintain and also love the Indonesian homeland by cooperating with each other in upholding the value of unity and unity of the republic of Indonesia.
- b. Tolerance: improving oneself and others in the form of a sense of openness between religious believers with a good attitude between each other without descriptive attitudes between fellow religious believers.
- c. Anti-Violence: that the teachings of every legal religion in Indonesia have the teaching of compassion. There are no teachings of violence and no teachings on religious diversity. So there needs to be an emphasis on the values of harmony and togetherness without violence.
- d. Accommodating to local culture: the diversity of tribes, cultures and languages reflects a distinctive feature in the Indonesian nagara, so every religious believer must have a spacious chest in the differences in customs that exist in Indonesia<sup>17</sup>.

In Qs. Al-Maidah verse 89:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمْ مِنَ الْأَيْمَانِ ۖ فَكَفَرْتُمْ بِهِ ۗ إِطْعَامٌ عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ ۚ ذَلِكَ كَفَرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ لَعَلَّكُمْ تَشْكُرُونَ

*That is to say: God does not punish you for your unintentional vows (to swear), but He punishes you for your willful vows. Thus, the kafarat (the penalty for breaking the oath) is to feed ten poor people from the food you (usually) give to your family, to clothe them, or to free a servant of sahaya. Who is incapable of doing so, then (his kafarat) fasts three days. That is the kafarat of your vows when you swear (and you break them). Take care of your vows! Thus God explains to you His laws so that you may be grateful (to Him). (Al-Maidah/5: 89)<sup>18</sup>.*

According to Ibn Katsir that the above verse explains that a kaffarat is a person who violates the oath by giving to the poor a meal. Food (middle) as it would be given to his family. The meaning of "middle" is the standard of the amount of food and the quality of food that will be given to the poor. Therefore, as a Muslim, he must have the ability to keep promises to others and also be able

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<sup>17</sup> Kementerian, *Peranan Forum Kerukunan Umat Beragama*.

<sup>18</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya* (Jakarta, 2011).

to take responsibility for all the deeds he has done, because this is a moderate character<sup>19</sup>.

## Foundations of Religious Moderation Perspectives of Qur'anic Verses

As for religious moderation in the Qur'an, we will find it in the Qur'an. The verses of the Qur'an are used as the following basis:

- a. Qs. Al-Hujurat verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*That is to say: O man, verily We have created you from a man and a woman. Then, We make you nations and tribes so that you may know each other. Indeed, the noblest of you by God's side is the most devout. Indeed, Allah is All-Knowing again. (Qs. Al-Hujurat: 13)*<sup>20</sup>.

- b. Qs. As-Syams verse 7-9

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا

*That is to say: and for the sake of the soul and its (creation) consummation,. Then He inspired him (the way of) his wickedness and piety, What a fortunate man who purified him (that soul). (Qs. As-Syams: 7-9)*<sup>21</sup>.

- c. Qs. Luqman verse 19

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ؕ

*That is to say: Be reasonable in walking and soften your voice. Indeed, as bad as the sound is the sound of a donkey. When walking, don't be too fast and don't be too slow. (Qs. Luqman: 19)*<sup>22</sup>

- d. Qs. Al-Qashash verse 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

*That is to say: And, look at what God has bestowed upon you (the reward) of the land of the hereafter, but do not forget your share in the world. Do good*

<sup>19</sup> Abu Al-Fida Isma'il ibn Umar ibn Katsir Al-Qurasiyi Al-Basariy, *Tafsir Al-Qur'an Al-Adzhim* (Dar Thayyibah Linnasyari, 1420).

<sup>20</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 2008.

<sup>21</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 2008.

<sup>22</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 2011.



(to others) as God has done good to you and do not do mischief on earth. Indeed, God does not like those who do mischief." (Qs. Al-Qashash: 77)<sup>23</sup>

e. Qs. An-Nisya': 58

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

That is to say: Indeed, God tells you to convey the mandate to the owner. If you establish a law among men, let you establish it justly. Indeed, God gives you the best teaching. Indeed, Allah is All-Hearing again All-Seeing All-Seeing All-Seeing. (Qs. An-Nisa': 58)<sup>24</sup>

Some of the verses of the Quran above show that how beautiful life is, harmony, harmony, peace, sentosa and prosperity does not bring happiness to human beings alone will be the edge for all living beings. Had Muslims been able to explore, understand, prove and practice these verses in real life, the world and other religions would have been exposed to them.

In the first verse of Qs. Al-Hujarat verse 13 that Allah Swt has promised for Muslims that they will prosper, live in harmony and peace and can also coexist with other tribes, nations and religions. If they are able to explore and understand the values of life balance. As for religious moderation in the Qur'an because of this excavation, it will open the mystery of life, especially the sense of tolerance for differences in other tribes, nations, cultures and religions. Therefore the prophet Muhammad himself had performed in the city of Medina and had made a law called the "Charter of Medina". The Qur'an has also invited us to observe and research about balance and not in social life alone but including planets and also all these natural phenomena will become a melting hancr that will fall apart and end its history known as arabic is the apocalypse<sup>25</sup>.

Not only that, there are still many verses of the Qur'an that explain how we live as moderates as in Qs. Al-Baqarah verse 143, which explains that Muslims are just people who are not biased towards anything, be it in a social or religious environment. Likewise, regarding the practice of religious moderation in moral form, the Quran has affirmed the necessity of moral balance and istiqamah in the face of all forms of temptation, remaining steadfast in the stance of being seduced by material offers and temptations of the world that can undermine the faith

<sup>23</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 2011.

<sup>24</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, 2011.

<sup>25</sup> Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59, <https://doi.org/10.22373/jim.v18i1.10525>.

easily enslaved by its splendor because its filthy soul lacks principle and opinion<sup>26</sup>.

## Religious Moderation and Its Relevance to Religious Harmony in Indonesia

In language, moderation comes from latin which means "moderatio", where the meaning is not excessive and not lacking. While in English it is known as the word "moderation" meaning moderate attitude. In Arabic it is known by the word "*wasathiyah*" meaning middle. So the author can describe that moderation is an attitude of balance without excessive actions and reductions in an action<sup>27</sup>.

Religious language is to adhere to or embrace a religion while religion itself is the meaning of a system and principle of belief in God with the teachings of goodness and carrying out obligations in accordance with the laws and norms of religion itself. In Indonesia, the religions legalized by the government are Islam, Catholic Christianity, Protestantism, Hinduism, Buddhism and Konguchu. Meanwhile, in terms of religion, a belief in a religion by spreading affection and peace to others wherever and to anyone regardless of their religious status. Thus, this is a form of attitude or action that reflects a sense of courtesy and mutual understanding between different beliefs without being violent or excessive<sup>28</sup>.

In Indonesia, the word moderation is used in religion because of the diversity of beliefs in religion to show an attitude of tolerance, harmonization and mutual respect in religion. In fact, religious moderation is a substance and essence of religious teachings that is not at all excessive in both ideology and behavior so as to create a harmony between religious diversity with a sense of peace and peace between religious believers themselves<sup>29</sup>. Thus religious moderation can be used as a paradigm in attitude and behavior with the existence of a paradigma that positions itself in the middle without arrogance and wants to win by itself.

This attitude of religious moderation is actually the first step in fostering the values of tolerance and unity between one group and another. This religious

<sup>26</sup> Imam Ibnu Katsir, *Tafsir Ibnu Katsir Juz: 21,22,23,24*, ed. Arif Rahman (Surakarta: Insan Kamil, 2015).

<sup>27</sup> Andi Abdul Hamzah and Muhammad Arfain, "Ayat-Ayat Tentang Moderasi Beragama," *Tafsere* 9, no. 1 (2021): 27-45.

<sup>28</sup> Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1-22, <https://doi.org/10.37302/jbi.v13i1.182>.

<sup>29</sup> Hamzah and Arfain, "Ayat-Ayat Tentang Moderasi Beragama."

moderation is also an application of the values of tolerance with differences in beliefs, languages, tribes and cultures in a country so that it can be a binder to unite with each other to advance this Indonesian state<sup>30</sup>.

Indonesia is a plural country consisting of various tribes, cultures, races, religions, languages and cultures, so a difference has become commonplace. The practice of moderation in Indonesia itself is still lacking, because there are still many problems that we will find problems related to moderation, for example, many of us are still fanatical and like to denounce something that we have never carried out, be it in the form of a religious and cultural activity<sup>31</sup>.

Religious moderation in Indonesia itself cannot be separated from the influence of the understanding provided by the environment, because the *bi'asa* if we live in an environment full of differences usually tolerance will live there and will create a harmony in society. The emergence of moderates will give an understanding of how we should tolerate in accordance with our norms and teachings, especially as Muslims based on the Qur'an<sup>32</sup>. According to Yusuf Qardhawi (2017) he as the father of religious moderation in the Islamic world said that the things that make noise among religious people are excessive in religion such as the six points below:

- Fanatics in opinion
- Obliges something that Allah Swt does not obliged, and exaggerates
- Weighting is out of place
- Hard comprehension
- Always be prejudiced against others
- Too soon menjustice infidels.

The main foundation in religious moderation according to Quraish Shihab is to have a balanced nature and behavior in the process of solving all life problems both in the world and in the hereafter. Where this person can adapt himself to the conditions he is facing by referring to religious teachings. He added

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<sup>30</sup> Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist."

<sup>31</sup> Idrus Ruslan, "STRATEGY FKUB BANDAR LAMPUNG IN FOSTERING TOLERANCE RELIGIONS," *JURNAL HARMONI* 20, no. 1 (2021): 116-28.

<sup>32</sup> Pipin Armita Asrizal, "Tradition Balimau Kasai in Kampar: Integration of Islamic and Local Culture," *KHATULISTIWA: Journal of Islamic Studies* 11, no. 2 (2021): 135-45.

that the foundation in religious moderation is a fair attitude in solving all problems regarding religious diversity and the social life of the community<sup>33</sup>.

Being moderate here is a method so that a person is not too fanatical in religion that can harm others. Likewise in social life, where a person should not be too fanatical about his own group and blame other groups, so that it will cause a social conflict that can be detrimental to each other. Therefore, this religious moderation must be well understood which has the values of balance between religious believers in Indonesia. In a sense, this balanced sika can avoid oneself from being excessive in practicing religion<sup>34</sup>.

## Conclusion

Religious moderation is a very interesting thing to study and is a hot thing to talk about in these eras. Many of the figures in Indonesia such as Minister Lukman Hakim Saifudin who are willing to give enlightenment or agitation as we should behave in the face of various kinds of problems such as radicalism, toleransi, or even terrorism which is always associated with the existence of groups in the name of Islam which are indeed as we see real and fact happen. The Qur'an is a holy book for Muslims where everything we will look for as a way out. We as Muslims take the middle position meaning that it is balanced not too *kekiri* and *kekanan* means that it fits according to the direction in the Qur'an. If this balance is not understood and applied the world and the people living in it will be chaotic and messy.

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<sup>33</sup> Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri."

<sup>34</sup> Abdul Muis, *Kerukunan Umat Beragama Dalam Bingkai NKRI (Menelisik Peran FKUB Kabupaten Jember)*, ed. Fiqru Mahar, Cetakan I (Jember: UIJ Kyai Mojo, 2020).

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