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CONTEMPORARY INTERPRETATION OF RELIGIOUS MODERATION IN THE QUR'AN: THOUGHT ANALYSIS QURAIISH SHIHAB AND ITS RELEVANCE IN THE INDONESIAN CONTEXT

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Abstract

Tafsir al-Misbah succeeded in combining the presentation of the surahs of the Qur'an with the al-adabi al-ijtima'i style with the correlative tahlili method. That is, Tafsir al-Misbah, even though it has an adabi al-ijtima'i pattern (a socio-community cultural style), does not leave a unified message in every surah of the Qur'an. The Quraish Shihab style of thought and its distinctive tendencies have sufficiently colored the discourse on al-Qur'an studies in Indonesia. This study attempts to describe the concept of wasathiyah Quraish Shihab from his works. This study uses a qualitative approach to the type of library research. The primary data is Quraish Shihab's book on Moderate Islam. In the thought of religious moderation, Quraish Shihab, namely the middle position makes humans not take sides to the left and to the right. Second, the understanding of ummatan wasathon in the concept of wasathiyah with a middle meaning in the view of God and the world. Wasathiyah also contains the main principles of fairness, balance and tolerance. Islam as a religion with the highest number of adherents requires its adherents to have tolerance in society, protect minorities, and give freedom to the majority to worship as they believe. The Qur'an has explained the need to have a tolerant attitude in several of its verses, which later these verses were understood in various ways by mufassir, one of whom was Quraish Shihab.

Keywords: Interpretation of the Qur'an, Mufassir, Religious Moderation

Introduction

Indonesia is a country that consists of various tribes, cultures, and religions. With different ethnic, cultural, and religious backgrounds, one should understand each other's positions and portions. However, in reality, there are still many people, especially Muslims who do not understand the limits of tolerance in religion according to the Qur'an and hadith. So violence often occurs in the name of religion which results in the reality of religious life where mutual suspicion, distrust, and living in disharmony[1].

One of the aspects contained in the Qur'an is the aspect of diversity. Islam pays great attention to the harmony of good relations between humans and their Creator, humans, and humans, also humans and their environment, whether there are differences in terms of language, ethnicity, customs, race, or even religion. The Qur'an gives signs through norms or ethics to humans in differences so that harmony is maintained. For example ethics or norms in society, good neighborly procedures with different ethnicities, languages, and tolerance[2].

Recently, the term 'moderate Muslim' has been popularized by many groups who are focused on the renewal of Islamic da'wah. In the beginning, this term was often used by scholars to enlighten Muslims about Islamic teachings that were progressive, actual, and not out of date. Even though it seems to be distorted, the term 'moderate Muslim' can clean up the big name of Islam today. The image of Islam which was previously tarnished by the actions of certain individuals has been clarified by the preaching of moderate Muslims who are polite, friendly, and welcoming. Many commentators talk about this term. The discussion is inspired by the contents of the letter al-Baqarah verse 143: (*wakadzalika ja'alanakum ummatan wasathan*) which is used as a starting point for religious moderation.

Regarding "religious moderation" in the Islamic view, moderation is called wasatiyyah, even though in fact there are other terms also from the Qur'an whose meaning is seen by experts as being in line with wasatiyyah and which they often bring up, among other things, because of the understanding the language of wasatiyyah has not covered some of the meaning contained in like duration desired by Islam[3]. Other than that, the values of moderation that Quraish Shihab strives for are more precisely presenting love for the motherland. The struggle of Quraish Shihab's love for his homeland, Indonesia certainly has a strong foundation. In addition to the passages in the Qur'an, love for the homeland is part of what the Prophet Muhammad SAW fought for[4]. Just pay attention to his love expressed in his prayers so that his birthplace Mecca became an unclean land or a land where bloodshed was prohibited.

The love for the motherland that Quraish Shihab fought for is reflected in his works which interpret must be "down to earth" where the interpretation stands. As commentaries written in Indonesia, Quraish Shihab's works always respond to issues that are developing in Indonesia. For example, the public misunderstands the headscarf which is considered mandatory clothing for Muslim women. He does not limit himself to quoting in his commentary that Quraish Shihab is a scholar who is open to differences. Being open to these differences is the implementation of moderation values. Usually, people open people easy to mislead, let alone disbelieve other people who are different, both in thought and belief from us. The difference for Quraish Shihab is not a disaster, but a blessing.

Therefore, the author feels compelled to discuss religious moderation in the Koran. The author will explore the thoughts of a contemporary mufassir M. Quraish Shihab in book *Wasatiyyah: Wawasan Islam tentang Moderasi Beragama* trying to uncover the truth even if it has to contradict what is believed in general, presenting the interpretations as they are from various mufassirs, as well as the diversity of their opinions. Therefore it needs to be appreciated and studied to be able to know the moderation of religion in the Koran comprehensively. The academic significance of this discussion will be felt, especially at this time if we look at the positive (read: positive impact) brought about by moderation, to create a tolerant, harmonious and peace-loving society.

Method

This research is a type of literature review (library research). Library research itself is research carried out using literature, both in the form of notebooks and research reports from the results of previous studies. Library research also means research that is used by reading books, magazines and other sources in the library. This research activity was carried out by collecting data from books, materials and other literature. The primary data source in the study was a book by M. Quraish Shihab entitled *Wasathiyyah Wawasan Islam tentang Moderasi Beragama*, [3] *Islam Yang Disalahpahami: Menepis Prasangka Mengikis Kekeliruan*, [5] *Islam Yang Saya Pahami: Keragaman Itu Rahmat*, [6] *Islam Yang Saya Anut: Dasar-Dasar Ajaran Islam* [7]. *Tafsir Al-Mishbah karya Quraish Shihab*, and Secondary Data Sources, namely examples of journals, theses and works from figures who discuss the theme of tolerance. Researchers try to analyze in depth and find the essence of the character's thoughts, then draw conclusions that can thus be implicated in everyday life.

Discussion

Al-Quran surah Al-Hujurat [49]: 13 mentions the human nature which necessitates interaction between one and another[8]. Aristotle refers to humans as zoonpoliticaln which means humans are social beings. For that, humans will never be separated from the role of other humans. The process of human existence is formed through its contact with other humans in a space known as society[9]. Furthermore, Peter L. Berger mentions that it is an anthropological fact that the integrity of human beings as an existence requires self-expression towards the world around them. When a human is born, he is not yet fully human. There needs to be a process that must be lived to be called a complete human being. He gets these processes through his contact with other humans[10].

Discourse on Interreligious Relations in the Interpretation of the Qur'an

The cultural and religious conditions in the Arab region at the time leading up to Muhammad's mission and the revelation of the Qur'an varied greatly. The Period of Muhammad's Arrival is known as the Age of *Jahiliyah*; a time when life was not respected, women were not valued, idols were revered and made into worship and theological beliefs. Together with Christian, Jewish and Sabine groups, this group of adherents of paganism has special interactions and is mentioned in the Qur'an. A history says that there are at least 360 idols around the Kaaba, one idol for every day for one year. Among these idols are the main idols, namely *al-Lat*, *al-'Uzza*, and *Manat*[11].

Al-Quran to documenting various religious groups embraced by mankind. There are at least five religious groups that are explicitly mentioned in the Al-Quran al Hajj [22]: 17. This mention is in the form of mentioning a name or term which means referring to pre-existing religious groups and groups. *First, Kufur*. In language this word comes from the word *kafara yakfuru kufran* which means to cover, envelop, or forget something and mentioned 525 times[12].

Of the hundreds of *kufr* words contained in the Koran, not all of them have a single meaning. Muqatil bin Sulaiman Al-Balkhi documents that there are at least four meanings of the word *kufr*; first, denying the oneness of Allah, as contained in QS Al-Baqarah [2]: 6, QS Muhammad [47]: 32 and others. Second, defiance and resistance. Among them are found in QSQS Al-Baqarah [2]: 89, QS Ali 'Imran [3]: 97 and others. Third, the denial of God's grace and favors. This meaning is found in QS Al-Baqarah [2]: 152, QS Al-Syu'ara [26]: 152 and others.

Fourth, let go. This meaning is found in QS Ibrahim [14]: 22, QS Al-'Ankabut [29]: 25 and others[13].

As for the most dominant meaning of the word *kufr* in the Qur'an which means lying or denial of Allah SWT and His messengers and the teachings they carry[12]. Analysis of the semantic structure of the word *kufr* by Toshihiko Izutsu categorizes *kufr* as a word that has ethical value and is the core of an entire 'negative' system[14]. meaning that this word is used more to show behavior than to refer to a religious group. The word *kufr* which means behavior directed at non-Muslim groups can include the following three terms, namely: *first, Mulhid* (atheist), namely people who deny the existence of Allah SWT. *Second, Musyrik* (polytheist), people who deny the oneness of Allah SWT. *Third, People of the Book*.

Nasara or Christian refers to the Christian (Christian) religious group. The Qur'an mentions this word 14 times. Each in QS Al-Baqarah [2]: 62, 111, twice in verses 113, 120, 135, 140, QS Ali 'Imran 3: 67, QS al-Maidah [5]: 14, 18, 51, 69, 82, QS al-Tawbah [9]: 30 and QS al-Hajj [22]: 17. Christian religious groups in the Arabian peninsula themselves have many sects. The form of Christianity is different from the Christian sect that we know today in the 21st century, the most appropriate form of Christianity is still only an estimate and conjecture. There were five forms of Christianity in the Arabian peninsula at that time; first, Byzantium. Derived from the Eastern Roman empire in the Constantinople area with the doctrine of the trinity (one God in three persons) and the doctrine of two natures in one body (Jesus as the son of God and fully human). *Second, Jews or hadu* (Jews), is mentioned 22 times in QS Al-Baqarah [2]: 62, 111, 113, 120, 135, 140, QS al-Nisa [4]: 46, 160, QS Al-Maidah [5]: 18, 41, 44, 51, 64, 69, 82, QS Al-An'am [6]: 146, QS al-Taubah [9]: 30, QS al-Nahl [16]: 18, QS al-Hajj [22]: 17, and QS al-Jumu'ah [62]: 6. *Third, Sabiin*, mentioned three times. That is in; QS Al-Baqarah [2]: 62, QS Al-Maidah [5]: 69, and al-Hajj [22]: 17 [15]. *Fourth, Magi*. Mentioned once in QS Al-Qur'an al-Hajj [22]: 17. There are in Yemen, Oman, Bahrain and in Persia itself[16]. *Fifth, adherents of traditional Arabic beliefs*, the Qur'an refers to them in two terms; infidels and polytheists who are mentioned hundreds of times in the Qur'an. They are people who worship certain gods that they believe in. The Qur'an mentions several names of these gods including: *allat, al-'uzza, manat, allat, al-'uzza, manat*, Mentioned in QS al-Najm [53]: 19-20 *wadd, suwa, yagus, ya' uq, and nasr*, Mentioned in QS Nuh [71]: 23.

Another terminology that refers to certain religious groups in the Koran is the people of the book. Etymologically, the people of the book mean the people or communities who received the book. Mentioned in the Al-Qur'an 31 times, the scholars attributed the *ahl al-kitab* to two religious groups who obtained the holy

book before the Qur'an; namely Jews and Christians. Although there are certain definitions between the two terms above [12]. the author chooses to classify Ahl al-Kitab as a group of adherents of Christianity, Judaism in general without lineage restrictions, the periodization refers to the opinions of Tabari and Tabataba'i[17]. and Jabir[18].

Ideological clash[19]. Between the teachings brought by Muhammad and groups that adhere to religious traditions that already exist in Arabia and its surroundings, of course, raises various cultural, political and social contestations that are not small. The basis of theological differences raises the legitimacy of various other hereditary issues; war, strife, conquest, and so on. The emergence of verses that encourage Muslims to defend their community through violence is one of them. Scholars then classify the verses that encourage Muslims to react to various incidents of violence that befell them with the verses of al-sayf, verses that contain orders for Muslims to take up the sword (*sayf*) as a resistance to circumstances[20].

Furthermore, the discourse built by the Koran regarding relations between religious communities can be seen through the attitude of the Koran towards the people of the book which already includes Christian and Jewish religious groups. This is because the discourse on Muslim-Ahl al-Kitab relations dominates almost the entire discourse on Muslim-non-Muslim relations. In addition, the relevance of these discourse boundaries to today's world reinforces the need to affirm the definition of inter-religious relations.

M. Quraish Shihab's Interpretation of Religious Moderation in Surah Al-Baqarah

In the matter of religious moderation, Al-Qur'an has confirmed to us with the existence of verses that intersect either directly or indirectly with the discussion of religious moderation. One of the values of tolerance in Islam is freedom of religion/belief. Islam recognizes the existence of other religions and gives freedom to every individual to embrace it. Because tolerance in religious life will be realized when there is freedom in society to embrace religion according to their beliefs and not force other people to follow their religion[3].

Moderation in the Indonesian dictionary moderation means "not extreme". Where the word extreme itself means "to the end". Whereas in Islam, what is forbidden is not only to the extreme (extreme), but "beyond the middle limit" is already included in the forbidden category. The Koran prohibits the attitude of "*ghuluw*" (exceeding the limit). In other words, it doesn't have to go to the end, just going beyond the limit has been prohibited by the Koran. According

to Quraish Shihab, religious moderation in the context of Islam is actually difficult to define. This is because the term moderation has only emerged after the rise of radicalism and extremism. The closest definition of religious moderation in Al-Qur'an terms is "*wasathiyah*".

Referee that is a simple description of *wasathiyah*. A point of attitude that is neutral as well as flexible. Not on the left, not on the right. But sometimes one has to take from the left in order to give to the right what the left has illegally taken. In this position moderation means balance. However, this balance is not mathematical. In the past, Plato was imitated by some Muslim philosophers who thought that goodness is between two evils. Courage is between recklessness and cowardice. Generosity is the middle between stinginess and extravagance. But we must underline that it doesn't always have to be the case. Because there is goodness that is not the middle. Among other things, telling the truth, telling the truth. That's not the middle ground between not lying and lying.

Moderation is similar to fairness, namely placing something in its place, and it is also closely related to *al-sadad* (accuracy). In short, being moderate in religion is a behavior that is based on situational considerations to see the situation properly so that it can produce a just religious expression, in accordance with the place and the intended direction. So, moderation is not apparel. Moderation is a condition that we set based on the situation at hand[21].

M. Quraish Shihab in *Tafsir Al-Mishbah*, grouping the early interpretations of juz 2 from verse 142 to verse 150 into one group. This group of verses talks about the change in Qibla and the attitude of the Jews on this matter. While the verse about *ummata wasatan* (Religious Moderation) itself is found in verse 143. M. Quraish Shihab defines moderation as moderate and exemplary, which he also associates with the geographical location of the Kaaba which is also in the middle. Quraish Shihab explained that the middle position makes humans neither sided/heavy to the left nor to the right. Something that can lead humans to act fairly[22].

Quraish Shihab explained that Islam is often associated with the term *wasathiyah* or moderate Islam. According to him, this is not wrong and true because Allah SWT in the Qur'an also uses this term. Word of Allah swt:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ

مِمَّن يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Meaning: *And similarly We have made you (Muslims) "middle people" so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be witnesses of your (actions). We did not make the Qiblah that you (formerly) turned towards but so that We would know who followed the Messenger and who turned back. Indeed, (removing the Qiblah) is very heavy, except for those who have been guided by Allah. And Allah will not waste your faith. Truly, Allah is Most Gracious, Most Merciful to mankind. (QS. Al-Baqarah [2]: 143).*

Quraish Shihab interprets Moderation in religious language, among other things, it means *wasathiyyah*, which means the middle between two extremes. He gave an example: "If I say 11 or 3, then the one in the middle, namely the second, is in a position between the first and the third. I will give an example of *wasathiyyah*, in Indonesian there are the words *referee*. The referee is mid. He is involved in the game, but not playing, he is neither left nor right. He only takes the side of the right if the left does something that takes away the rights of the right." *Wasath* means the middle of everything. This word also means fair, good, best, foremost. This is explained in Al-Baqarah verse 143 (*wa kadzalika ja'alanakum ummatan wasathan*) which is used as a starting point for religious moderation.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Meaning: *Take care of all prayers and wustha prayers. And carry out (prayer) for Allah with humility.*

In this verse Quraish Shihab explains the meaning of the sentence *وَالصَّلَاةِ الْوُسْطَىٰ* is the middle prayer. There are those who understand it in the sense of the number of cycles, namely the Maghrib prayer because the third cycle is halfway between Asr, Isha (four cycles) and dawn, which is two cycles. There are also those who understand the middle in terms of the first period of obligatory prayer. According to history, the *Zhuhur* prayer is the first, followed by Asr, then *Maghrib*, *Isha* and *Fajr*; If so, the middle is *Maghrib*[23].

If the middle is measured from the size of the day, then the measurement of the day in Islamic view begins with the mid-setting of the sun, namely *Maghrib*. If so the middle is dawn. Some make the benchmark in terms of reading hardened and kept secret. Some understand it based on the order to care for, in

the sense of giving the impression that what is being cared for is one that carries the possibility of being ignored, and that kind of thing is usually the heavy ones. So adherents of this benchmark set the *al-Wusta* prayer based on the heaviest prayer. Here of course there is another difference, regarding the heaviest prayer. There are many other opinions, more than twenty in all[23].

Besides that, according to Quraish Shihab, the concept of *Wasathiyah* is also seen in considering the principle of *wasathiyah* as a character and method in understanding the texts of the Qur'an and the hadiths of the prophet. This can be seen from the opinion of Quraish Shihab that *wasath* originally meant everything that was good according to its object. The Prophet Muhammad said "*Khair al-umur al-wasath*" (the best of all things is in the middle), in other words, what is good is between two extremes. Furthermore, those who face two conflicting parties because they lean towards one of the two ends are required to be a referee (*wasith*), namely being in the middle position in the sense of being fair and from here the third part is born again, namely fairness. So it can be concluded that the best, middle and fair position are the three popular meanings of the word *wasath* or *wasathiyah* which are felt to be closest to the essence of religious moderation[24].

In explaining the meaning of religious moderation (*ummatan wasatan*) this does not miss Quraish Shihab put forward various opinions of scholars about Moderation, one of which is the view of God and the world. Regarding the view of God, some argue that *ummatan wasatan* are those who do not deny the existence of God, but also do not adhere to polytheism/many Gods. According to the Islamic view, God is the Supreme Being and He is the One and Only God.

Meanwhile, the views of Muslims regarding worldly life are not to deny and judge it, but they also do not view worldly life is everything. The Islamic view of life is that besides the world there is also the hereafter. Success in the hereafter is determined by faith and good deeds in this world. Humans must not sink into materialism, nor soar in spiritualism. When your eyes look up to the sky, your feet must remain firmly planted on the earth. Islam teaches its people to achieve worldly material but with divine values[25].

According to Quraysh Shihab Someone who adheres to *wasathiyah*, he will not issue swear words. Because that person understands, that something is permissible and there is a reason. The wider a person's knowledge, the greater his tolerance. The narrower and more stupid, then he will easily blame everything. For example, when we do math, six plus four equals ten. Then narrow-minded people will blame the statement. According to him, to produce ten is the addition of the numbers five and five, besides that it's all wrong. It's the

same with religious teachings, when he doesn't know a law of a case and he blames someone else who disagrees with him, then he will blame that person.

According to Quraish Shihab, several important points regarding religious moderation, said that the main characteristic of religion is *washatiyyah* which means the middle, something that is between the two ends. The second meaning is fair, then the third meaning means the best. So Islam that is *washatiyyah* means Islam that is in the middle is the best, and the one that is maintained. Furthermore, Quraish Shihab regarding religious moderation stated that religion is *rabbaniyah*, *alamiyah* and *insaniyah*. How important *insaniyah* precedes religion. He gave an example of an illustration of a surgeon who is operating on his patient. So according to him do not leave the operation even though the call to prayer comes.

In his lecture, Quraish Shihab also gave tips for realizing religious moderation through three things, first, knowledge is needed, without knowledge we don't know about moderation. Second, you need to control your passions or emotions so you don't go overboard. Lastly, always be careful. Wasathiyah is not going beyond the limits, not the extremities[26].

Looking at M. Quraish Shihab's interpretation of the verses of the Qur'an, *Wasathiyah's* book *Wasathiyah Nawasan Islam tentang Moderasi Beragama* can be categorized as an *Ijtima'i* style interpretation which is nothing but an interpretation that involves the social reality that develops in society. M. Quraish Shihab through his understanding of the verses of the Qur'an, tries to highlight actual social problems. The problem is then answered by dialogue with the Qur'an. Quraish tries to show how the Qur'an talks about these problems and what solutions the Qur'an offers to these problems. Thus it will be felt that the Qur'an is a guide to life and guidance for humans.

In highlighting these various problems, Quraish's interpretation of the verses of the Qur'an that have a social pattern always prioritizes a linguistic approach. Quraish considers this approach very significant, because without elaborating the linguistic meaning of the vocabulary of the Qur'anic verses, Muslims can't the intentions of the owner of the Al-Qur'anic information (Allah SWT). According to Quraish Shihab, the vocabulary of the Qur'an comes from Arabic, which is like a container or glass. The glass can only be filled with water and has limitations. We must not fill the glass with stones or iron, because it can cause the glass to break. We should not fill the glass beyond its ability to accept the contents of the water, because it will cause the water to spill[27].

On In the description of the interpretation above, M. Quraish Shihab begins his interpretation with an interpretation that involves the social reality

that is developing among the community, which requires serious efforts. In the discourse of interpretation, style is a necessity that is attached to the work of interpretation. This is because the mufassir does not exist in a vacuum. He is influenced by the social reality that surrounds him when writing works. There are 3 keys to *wasathiyah*, namely knowledge, don't be emotional, and be careful.

1. Knowledge

The knowledge in question is knowing about religious teachings and the condition of the people. "Without knowing that, you won't be able to (apply moderation). All (differences) can be accommodated by *wasathiyah*," An example of knowledge about his religious teachings, is like *zakat fitrah* using money. According to Quraish, whether or not money for *zakat fitrah* is permissible among *madzhab* scholars. The Hanafi school allows it. While the Shafi'i school does not allow it. Differences between the two schools also occur, for example in terms of whether qunut during the morning prayer is sunnah or not. According to him, to respond to the differences that exist, one must know, so that later it is not easy to blame. For him, as long as the principle is the same, like God is One, the Prophet Muhammad is the messenger of Allah, and believes in the truth of the Qur'an, then a person or group of people does not need to blame each other[28].

2. Don't Emotion

What does emotion mean? The emotion in question is being too enthusiastic in carrying out religious teachings, often this makes him easily offended by the principles and beliefs of other people. For example, there is someone who is too enthusiastic about practicing religious teachings, he fasts and when breaking the fast he exceeds the time for breaking the fast, or postpones the time for breaking the fast. Then it's not good[29].

There is someone who practices religious teachings to the fullest and reaches the peak. There is someone who practices religion moderately, in the middle. And some practice religious teachings in a minimalist manner. So it could be that people who practice religious teachings to the fullest will accuse people who practice religious teachings in a minimalist way of not being right, not practicing religion properly, and so on[29].

Examples can be found such as someone does not hasten to break their fast because they want to fast longer. Likewise in the case of increasing the washing of ablution so that it is more *afdhol*, even though it is wasteful to use water. Because of that, in religion some people carry out religion to its peak level. There are those in the middle, there are those who carry out at minimum limits.

If addressed emotionally, people who practice religion at the highest understanding will accuse those who are religious at least as people who do not have a true religion. Religious emotions can make people violate religious teachings even though it is contrary to what they believe[30].

Religion there are limits. There is a minimum limit, there is a maximum limit. Less than the minimum, is considered to facilitate religion. More than the maximum, it is excessive beyond the limits or *ghuluw*. Therefore, for a Muslim to know the minimum and maximum limits to be moderate in religion, the initial key is to know. This religion has provided many conveniences. There are too many religious conveniences that we reject because of excessive emotional attitudes toward religion. This moderate attitude must also extend to the behavior of non-Muslims. In responding to people of different religions, it is necessary to understand that there are brothers in faith and brothers in humanity. *"To non-Muslims, we don't claim before other religions that we are the most righteous. However, as a Muslim, one must have one hundred percent confidence in oneself that Islam is the true religion."* It should be like that for people of different religions, let alone fellow Muslims[30].

3. Be careful

In tempting humans, Satan always makes humans lose or makes them lose money. For example, when someone performs a prayer, the devil tempts you with "don't perform the *fardlu* prayer", in your heart you might say, "no, this must be carried out." Then the devil will reduce his temptation, "no need to carry out sunnah prayers", and if someone does not carry it out, then he is at a loss. Such is the devil, there is not a single positive activity that the devil does not come to man. Satan will come to humans and ask him to increase or decrease it, so that it is no longer *wasathiyah*. Therefore, a Muslim must be careful so that he can apply *wasathiyah*[29].

The Relevance of Qurasih Shihab's Interpretation in the Context of Modern Indonesia

In the context of government, Indonesian interpreters stated that the form of moderation is to balance the functions within the government structure. The form of moderation in running the government is to maximize the function of each state institution. This function must be carried out on the principles of deliberation and justice. That is more or less the explanation of Quraish Shihab[31].

The peace and harmony that Islam longs for, is not that which is imaginary, but which gives a sense of security to the souls of every member of the community. Therefore, the first step is to create a sense of security in each individual's soul. Then move on to the smallest unit of society, namely the family. From here it goes to the general public, and so on to all nations on the surface of the earth. In this way, world peace can be created, and harmony and tolerance relations can be realized with all parties[1].

Tolerance is needed to maintain harmony and harmony in the social environment. Tolerance can be realized through mutual respect, tolerance and mutual respect. In everyday terms the words harmony and harmony are peace and peace. With this understanding it is clear that the word harmony is only used and applies in the social world. As social beings, humans need relationships and cooperation with other people in meeting their needs.

Regarding inter-religious tolerance on the issue of religious freedom, carrying out their respective principles and teachings with an awareness of the thoughts of Quraish Shihab needs to be reviewed given the dynamics of today's diversity to present a tolerant Islam. verse of religious tolerance in *Tafsir al-Mishbah: QS al-Kafiruun/109* verse 6:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Lakum dinukum wa liya din, Meaning: "To you your religion, and to me, my religion"

The verse above stipulates the manner of meeting in social life, namely: For you specifically your religion, meaning that religion will not touch Muslims in the slightest, and they are free to practice according to their beliefs, and for me also specifically my religion, meaning that Muslims should also get the freedom to carry it out, and they will not be touched by it. This verse is a mutual acknowledgment of existence, for you your religion and me mine. So that each party can carry out what they think is right and good, without absolute opinion to others but at the same time without ignoring each other's beliefs[23].

Say (دين) *diin* can mean religion, or recompense, or obedience. While the Ulama understood the word in a counter meaning, arguing that the polytheists of Mecca had no religion. They do not understand the above verse in the sense that each group will receive a suitable reply. For them, there is a reward, and for the Prophet too. Whether the reward is good or bad is up to God. The word comes first (لكم) *lakum* and (لي) *liya* serves to describe specificity, because of that also let each religion stand alone and do not need to be mixed up. If (دين) *diin* religion,

then this verse does not mean that the Prophet was ordered to acknowledge the truth of their beliefs. This verse only allows a person to adhere to what they believe in[32].

In the freedom to choose and carry out the teachings of each, the thought of Quraish Shihab is seen as inclusive by emphasizing that humans are given full rights by God in choosing and carrying out their religious teachings, forcing others to embrace Islam cannot be justified theologically, so the indication is that freedom of choice is a necessity in reality. community life, which has an impact on differences in belief and religion. Therefore, an attitude of tolerance by respecting the beliefs and freedoms of other people is an attitude that cannot be negotiated anymore for the sake of social interests and the continuation of human religion.

In the Indonesian context regarding freedom contained in Article 29 paragraph 2 of the 1945 Constitution it says, "the state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs[33]. Recognition of the principle of freedom of religion has been regulated in applicable law in Indonesia and is guaranteed by the constitution. Everyone has the right to freedom of thought and choice. In fact, the state has never comprehensively regulated any religion. All religions before the law have the same position and their rights are guaranteed[34].

The dynamics of Islamic thought determine the pattern and development of human life related to tolerance between religious communities and the existence of religions. This is because the interpretation of the scholars is a pattern of "consumption" by society in living the reality of life. Modern society is no exception with various problems or problems in society that require the presence of religion through *ijtihad* and the interpretation of the clergy. This is because modern society itself is very dynamic and inevitably shifts in values and morals. Such consequences will lead to major changes in the field of values, attitudes and personality. One of the major changes is in the field of religion, at any time secular beliefs begin to replace traditionalistic religions[35].

According to Quraish Shihab, a person's view of religion is determined by his understanding of the religion itself. Meanwhile, according to the Islamic view, diversity is *fitriah* (something that is inherent in humans and carried over from birth). This shows that humans cannot escape religion. God created so, because religion is a necessity of human life[1].

The most valuable thing to something is itself. This means that the most valuable for religion is religion itself. Therefore every religion demands any sacrifice from its adherents to maintain its sustainability[36]. But Islam does not

only aim to preserve its existence but also recognizes the existence of other religions, and also gives it the rithemt to live side by side while respecting the adherents of other religions[1]. Based on M Quraish Shihab's interpretation of the above, the researcher underlines the sentence admitting existence without believing. In the opinion of researchers, the true meaning of the word pluralism, which is often questioned by the public, is to acknowledge the existence of a religion without interfering with what they believe in matters of faith.

Based on the interpretation of M Quraish Shihab at the end of *surah Al-Kafirun* above, he revealed the personality of the Prophet when preaching first, who conveyed Islam in a friendly manner without even coercion. How did he allow people to embrace the religion they believe in? The main task of a messenger is only to convey, not to impose the rights of others[37]. Because all religions especially Islam is a religion that teaches peace. Peace is a dream for all religions in this world. Especially in Indonesia, where adherents of their religions live side by side. Because the principle of religion is to treat other people kindly, not even to do evil, unfairly until they fall.

Some forms of tolerance include the following. *First*, tolerant with the fellow Muslim brotherhood. About the relationship of tolerance with brotherhood among Muslims, in this case Allah says which means, "believers are Therefore reconciled (improve the relationship) between your two brothers and fear Allah, so that you may receive mercy (QS. Al-Hujurat: 10). In this verse, the believers are brothers and Allah commands them to do islah (reconcile to improve relations) if there is a misunderstanding between them.

Second, Tolerance between religious communities. Tolerance between religious communities can be interpreted as an attitude to be able to live with other religious communities by having the freedom to carry out their respective religious principles (worship). *Third*, tolerance in family life[38]. Tolerance is needed to be grown in the family so that a harmonious family atmosphere is formed. Each family member has their role and function in the family.

Fourth, tolerance in social life. Tolerance is a form of attitude due to the conflict between individual rights in society and community rights in the state. So, it can be said that tolerance is a solution to the conflict of rights. *Fifth*, is tolerance in the life of the nation and state. The life of the nation and state is essentially the life of the nation's people. In it, there are lives of various kinds of customs, culturese, ethnicity, religions, and adherents of different beliefs[39].

In addition, Quraish Shihab's interpretation of its relevance to the context of Indonesian society can be seen in three ways. *First*, Muslims are prohibited from forcing everyone to embrace a religion, and this is regulated by the

constitution. *Second*, Muslims are encouraged to respect other people's religions at the practical (social) level, but not at the *aqidah* (theoretical) level, because this is very important for building a civilization in the context of a pluralistic society, such as in Indonesia.

Third, Islam teaches dialogue as a way to address differences. Because in dialogue, there must be a process of exchange of ideas, so differences are not used as a source. The relevance to the context of Indonesian society can be seen in three ways. *First*, Muslims are prohibited from forcing everyone to embrace a religion, and this is regulated by the constitution. *Second*, Muslims are encouraged to respect other people's religions at the practical (social) level, but not at the *aqidah* (theoretical) level, because this is very important for building a civilization in the context of a pluralistic society, such as in Indonesia. *Third*, Islam teaches dialogue as a way to address differences. Because in dialogue, there must be a process of exchanging ideas, so differences are not used as a source.

In Islam, the culture of dialogue has been exemplified by the Prophet. According to Quraish Shihab, Rasulullah and the priests had a discussion about Prophet Isa and its relation to the oneness of God. Discussions lasted for days inside the Medina Mosque. As long as the priests are in Medina, they live and stay in the mosque. The Prophet entertained and respected them by inviting them to carry out their worship according to the teachings he adhered to[40]. The attitude shown by Rasulullah above is in line with QS. An-Nahl [16]: 125,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call on the way of your Lord with wisdom and good teaching and refute them in the best way. Truly your Lord, He is the one who knows better about those who have strayed from His path and He is the one who knows better those who are guided."

A dialogue is not just an exchange of words, but a response from the whole person to the whole other person. The sincere religious conversation starts from one open heart to another open heart. The dialogue must include universal elements from religions, which are not difficult to find[41]. Because the main source of every religion is local wisdom and knowledge that comes from the creator of the universe, God.

Conclusion

By taking into account the existing assumptions from M. Quraish Shihab's perspective on religious tolerance according to M. Quraish Shihab in the interpretation of *al-Mishbah*, it can be concluded: Religious tolerance is an attitude of accepting and acknowledging the existence of other religions. In the implementation of tolerance itself, of course, there are supporting and inhibiting factors such as a lack of mutual recognition which then results in mutual distrust and creates gaps between adherents. Therefore, Allah forbids His people to fight against people of other religions without cause, to maintain peace as Islam wants.

Moderation is the middle way, and this is by Islamic teachings, by human nature. So Muslims are called *ummatan wasatan*. Middle people are People who are harmonious and balanced because they can combine the two poles of the previous religion. Religious Moderation means the way of religion is the middle way according to the meaning of moderation that the author has explained, with moderation in religion one is not extreme and not exaggerating when living one's religious teachings. Quraish Shihab in his Tafsir Al-Misbah explains that the middle position makes humans not take sides to the left and right, something that can lead humans to act fairly and not deviate in action and also not take sides or exaggerate one party. As for the concept of religious moderation in the Qur'an, the benchmark is in Al-Baqarah verse 143 which is called Al-Wasathiyah.

Credit author statement

Siswoyo Aris Munandar: Conceptualization, Methodology, Writing – review & editing. **Saifuddin Amin:** Supervision, Project administration

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