

Portrait of the Implementation of Religious Moderation in the Multiculturalism of Indonesian Society (The Perspective of QS. Al-Baqarah Verse 143 and QS. Al-Hujurat Verse 13)

Arlinda Ayu Diah Arfani

UIN K.H. Abdurrahman Wahid Pekalongan

Email: arlinda115xxx@gmail.com

Abstract

Indonesia has various shades of cultural diversity, race, nation, ethnicity, religion, language, tradition so that it deserves to be called a multicultural country. In the last few years, Indonesia has been faced with issues of government crisis, demands for reform, issues of clashes between ethnic groups, discrimination, inter-ethnic massacres, practices of religious harassment, debates over religious opinions, differences in teachings that are still ongoing in various regions. Of course all that will not happen if the Indonesian people understand and apply the value of religious moderation. Therefore, this study aims to determine the portrait of the application of religious moderation in the midst of multiculturalism in Indonesian society from the perspective of QS Al-Baqarah verse 143 and QS Al-Hujurat verse 13. The Qur'an was chosen considering the main source of Islamic law, global in nature, experiencing novelty until this moment in this era. 4.0 is still firmly held and is the basis for answering the problems that are increasingly affecting the Muslim population in the world, especially in Indonesia. This study uses a qualitative approach with a literature review method. Data collection is done by analyzing cases, data documentation, relevant journals. The results show that the application of religious moderation in the midst of multiculturalism in Indonesian society is to cultivate the nature of justice and balance, maintain the values of tolerance, maintain the value of harmony and spread the value of compassion for others.

Keywords: religious moderation, Indonesian multiculturalism, Al-Qur'an

A. Introduction

Religious moderation is very urgent amidst the cultural diversity of the archipelago. It is this diversity that seems to be the biggest challenge in putting into practice the national symbol that was carried by the founding fathers of the nation, namely "Bhineka Tunggal Ika". The meaning of this national symbol is none other than to illustrate the fact that Indonesia was born in a unique and different world, which of course cannot be denied by anyone. Apparently this uniqueness and difference will later affect a person's personality, way of thinking to how to act. This certainly has the potential for conflict phenomena to lead to divisions if each individual is reluctant to understand or understand each other. As

is the case with issues of clashes between tribes, discrimination, massacres between tribes which are still ongoing in various parts of Indonesia (Jamaluddin, 2022, p. 2). Not only that, the practice of religious harassment, debate over religious opinions, differences in teachings are also issues of concern (Ricky Santoso, 2020, p. 270).

To instill understanding and respect for something that is not in line with one's personal beliefs, Indonesia is currently intensively introducing the concept of religious moderation. As is the case with the Ministry of Religion which has carried out several indicators such as indicators of national commitment, indicators of tolerance, indicators of non-violence and also indicators of local wisdom (Balitbang and Education and Training Ministry of Religion, 2019, p. 16). Basically, this religious moderation aims at nothing else to strengthen tolerance and mental revolution in dealing with the complexities of pluralism or pluralism in Indonesian society (Islam, 2020, p. 13).

In Islam, religious moderation is also called *wasathiyah* which upholds the values of justice, impartiality (balance) and a middle attitude which means neither the extreme right nor the extreme left. As for the principle of religious moderation which is related to Wasathiyah Islam, namely: *Tawasuth*, *Tawazun* and, *tasamuh*, *musawah*, *i'tidal* and also deliberation or shura (Ministry of Religion RI, 2019, p.7). As for the basis or basis of *wasathiyah* is the Qur'an. Allah SWT said in several letters such as the Quran Surah Al-Baqarah verse 143 and QS Al-Hujurat verse 13.

Religious moderation in the midst of Indonesian multiculturalism is very much needed considering this moderation is another form that is still one rhythm with the value of tolerance. Through the application of religious moderation, it is hoped that the people of the Archipelago with a multicultural background will have the mindset to understand more and respect each other more.

Based on the things that have been described above, there are several points that need to be studied in relation to this research. The point that the author examines is the portrait of the application of religious moderation amid the multiculturalism of Indonesian society in the Perspective of the Qur'an in Al-Baqarah verse 143 and Al-Hujurat verse 13.

B. Method

Research on "Portrait of the Implementation of Religious Moderation in the Middle of Multiculturalism in Indonesian Society (Perspective of QS. Al-Baqarah verse 143 and QS. Al-Hujurat verse 13)" uses a qualitative approach to descriptive analysis method which is based on library research or literature review. Literature research is a series of activities which relates to library data collection Reading and recording and processing research materials Library research or research is research conducted by reading journals, magazines, books, encyclopedias and other data sources in the library This activity will be carried out by collecting

various data literature either in the library or other places (Moh. Slamet Untung, 2019, p. 214).

C. Discussion

1. Multiculturalism of Indonesian Society

Fundamentally, multiculturalism is a view. The view referred to here is a view which demands respect for the truth in life that is not the same and is multicultural be it race, religion, ethnicity or culture (Ramedlon, Ida Wardah et al, 2021, p. 187). The term multiculturalism may not be familiar to rural communities or non-academic circles, considering that this is a phenomenon that has only recently become popular. However, consciously or unconsciously, the people of the Indonesian fall into the multicultural category.

Indonesia has various patterns of cultural diversity, race, nation, ethnicity, religion, language, tradition so that it deserves to be called a multicultural country. Counting 300 tribes, regional languages count up to 200, 5 religions (Amsuri, 2017, p. 25). The most basic factor for the existence of multiculturalism in Indonesian society is none other than the result of history, geography, as well as openness to the outside (cultural) world.

In the last few years, Indonesia has been faced with the issue of a government crisis, demands for reform without a clear or obvious platform, which of course will invite ignorance and chaos. The issue of chaos and social harmony is getting messy, leading to social disobedience. This little thing apparently triggers acts of discrimination, anarchy, violations of ethics and morals (Afandi and Munif, 2018, p. 2). Or even the issue of clashes between tribes, discrimination, massacres between tribes which are still ongoing in various parts of Indonesia (Jamaluddin, 2022, p. 2). Not only that, the practice of religious harassment, debate over religious opinions, differences in teachings are also issues of concern (Ricky Santoso, 2020, p. 270).

One sees according to the beliefs that have been instilled in the mind without looking at the surrounding beliefs, as a result there are many disturbing issues or phenomena as described above as well as other phenomena such as radicalism, injustice, violence, terrorism, deprivation of rights and others. others, of course there will be fears of splitting. Of course we all don't want divisions to occur, because basically the Indonesia was born in the midst of differences as the motto "*Bersatu Kita Teguh Bercerai Kita Runtuh*". In order to avoid unwanted things, the Indonesian people need an understanding and application of religious moderation.

2. Al-Qur'an Perspective on Religious Moderation

Al-Quran is Allah's holy book which guides Muslims in doing something because it contains various relevant rules. Various instructions, social rules, muamalah, laws and even *assyfa* which in any medical world or in any other text has never been able to match the powerful medicine of the Al-Quran. Allah revelation revealed to the Prophet Muhammad SAW has a global

nature and of course the discussions related to it are new to this moment in the 4.0 era and are still being held firmly and become the basis for answering the problems that are increasingly engulfing the Muslim population in the world, especially in Indonesia. M. Qurays Shihab, 2013, p. 4). One of the challenges in answering the problem is the matter of religious moderation in Indonesian society

a. QS. Al-Baqarah verse 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

Meaning: "And similarly We have made you (Muslims) "Middle people" so that you become witnesses of human (actions) and so that the Messenger (Muhammad) becomes a witness of your (actions). We did not make your Qiblah (formerly) towards it except so that We would know who was following the Messenger and who was turning back. Indeed, (removing the Qiblah) is very heavy, except for those who have been guided by Allah. And Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind."

Many experts make this letter a verse that explains the importance of religious moderation. As explained by Anica, Ris'an Rusli et al in M. Quraish Shihab, there are various meanings of this verse, which of course are related to religious moderation. The first is related to fairness. This fair word refers to a specific intention not to take sides, not to take sides in one direction according to each individual's personal will. Second, wasath which means "the best". Next, the best. Fourth, if Muslims are like "ummatan wasathan" it means having moderation and it can also be interpreted as having different paths. These differences can be accommodated by way of peace. Allah SWT has given a sign that different things will go hand in hand towards the path that is blessed by Allah. Therefore the fourth sentence is an attempt to have a fair and moderate nature both in worshipping God and fellow human beings. If the understanding of wasath refers to the nature of moderation, then it requires Muslims as witnesses to serve as role models for the people and Rasulullah SAW as role models (Anica, Ris'an et al, 2021, p. 91).

Next, the author will describe the interpretation of QS Al-Baqarah verse 143 according to Imam Al-Razy as quoted by Arif Budiono (Arif Budiono, 2001, p. 91-100): (1) *Kadzalika*, Imam Al-Razy stated that *dzalik*

when associated with the wasatan ummah is: Has the first meaning guidance, meaning We give guidance to *siratul mustaqim*, then We also grant the middle class. Second, it has the meaning of hinting towards Mecca. Third, referring to the previous letter, namely QS Al-Baqarah verse 142 which reveals that both directions (west and east) belong to Allah SWT. In this case, the two directions are basically the same, that is, it is the same as Allah who owns it, it's just that Allah gave Mecca to be the mecca. (2) *Ja'alnakum*, in this sentence, seems to invite various questions. If Muslims have basically been made the ummatan wasathan, then of course these people do not need to try again to make this trait a reality. In this case, Qurais Shihab interprets that what is meant by the sentence above is in the form of potential. Because basically humans are born already equipped with various potentials or various adequate instruments, it just depends on how humans use them. This potential will be used in order to become a *ummatan wasathan* people. (3) *Ummatan*, according to language, the word Ummah has many meanings, namely: towards and following. From this word, it seems that al-umm has the meaning of mother and ima is the leader. Given that both are the foundation of life as well as hope and role model. (4) *Wasathan*, has many meanings, according to Imam Al-Razy, the word wasat is possible to have several meanings such as: fair, best, meaning the most important/good and the last meaning is ummah wasatan which means being middle. Be in the middle in terms of lack and excess in all things. The difference in giving the meaning of wasathan does not seem to contradict each other, but rather complements each other that Muslims are moderates who should have a fair attitude, thus having many virtues that make themselves the main people or the best people. (5) *Syuhada*, this verse is related to the issue of witnessing, because the person who can be used as a witness is none other than someone who is just, does not take sides with one or the other, does not exaggerate or must be in accordance with his needs. When Allah created humans and asked for human testimony that Allah is their Lord and showed them the way to follow. If you don't follow the instructions that Allah has given you will be awarded hell, and vice versa, if you follow Allah's instructions, you will be awarded heaven. Thus the future of the hereafter depends on who runs it.

Furthermore, Buya Hamka argued in the sentence *ummatan wasatan*, namely people who are *sirathal mustaqim* or also called people who are on the middle way and are on the straight path. And not so fixated on the afterlife or my world, but both are in balance between the world and the hereafter.

Next, Ash Shiddieqy argues that *ummatan wasatan* are the chosen people. The choice referred to in this verse is the people who are the best, fair and moderate, not exaggerating or lacking in religious affairs (Achmad Junaidi, et al, 2020, p. 222). In line with the opinion above, Az-Zuhaili

gives the meaning of *ummatan wasatan* as the best person, has a fair character, is moderate and does not forget his obligations (Fitriani, 2021, p. 102).

Then according to Al-Qurtubi in the book *al-Jami' al-ahkam* the sentence *wa kadzalika ja'alnaakum ummatan wasatan*, means the Kaaba is the middle of the earth, so We also made the people the middle. And *wasat* means fair (Rizal Ahyar M, 2018, p. 71).

According to Muhammad Jawad Mughniyah in *al-kaasyif's* interpretation, the sentence *wa kadzalika ja'alnaakum ummatan wasatan* means Allah SWT will give guidance to his people who are blessed to *sirathal mustaqim*. And the guidance will be given to the people of Rasulullah SAW. The guidance that Allah gives is of various kinds, such as being fair (Muhammad Jawad, 1968, p. 224).

According to Abdurrahman bin Nashr as-Sa'di, in *Tafsir al-Karim ar-Rahman*, the sentence *wa kadzalika ja'alnaakum ummatan wasatan* means that Allah SWT has made Muslims one of the people who are just in religious matters. Not too much like Jews or Christians. Both of these people are not only excessive but also too much concerned with the life of the world. (Abdurrahman bin Nasr, 2000, p. 72).

By looking at some of the interpretations that have been put forward by the commentators, apparently it can form a value of religious moderation including: (1) *Tawasuth*, is to be a human being who has a moderate nature, does not take sides anywhere. (2) *Tawazun*, is to be a balanced human being, meaning to be balanced in world affairs with the hereafter. (3) *I'tidal*, is to be fair in doing anything and anything. (4) Trying to be a good human being, good fellow creatures such as helping each other, respecting each other, being fair, not putting each other down, not blaming each other or feeling that he is the most righteous.

b. QS Al-Hujurat verse 13

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

Meaning: “O mankind! Indeed, We have created you from a male and a female, then We made you nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Allah is All-knowing, All-knowing.”

As it is known that Allah SWT has created human crews with different races, ethnicities, cultures, nations, religions, beliefs and others. The difference is nothing but to be grateful for because God created it so that we know each other, so that we can understand each other and be grateful for the blessings that Allah SWT has given. Here are some interpretations of Surah Al-Hujarat verse 13: (1) Tafsir Ibn Katsir, explained very clearly that

Allah SWT created humans with many differences, but all of them are the same in the eyes of Allah and the difference is their piety. The interpretation indicates that this difference is no longer a reason to find fault. Instead, differences must be made to unite together to reach the pleasure of Allah alone. The existence of religious moderation is expected to create mutual harmony in the midst of differences. (2) Tafsir Al-Maroghi, in essence, humans are creatures who created with the same lineage, namely the descendants of the Prophet Adam and Eve, as for the differences that God created to get to know each other, help each other not to help each other. indifferent. But the fact is now there are many disputes due to disagreements. These inequalities sometimes lead to violence and threats.

3. Application of Religious Moderation in the Multiculturalism of Indonesian Society

After knowing the content and interpretation of Surah Al-Baqarah verse 143 and Surah Al-Hujurat verse 13 it is hoped that every human crew will apply it in their daily lives. The following is its application: (1) Growing the nature of justice and balance. Cultivating the characteristics of justice and balance is a must, considering that God in His revelation confirmed to have these characteristics. These two characteristics must be understood correctly in accordance with the true meaning of moderation, so as to give rise to a common understanding, mutual love, respect, understanding of human principles with the aim of creating peace and mutual understanding despite living side by side in differences. (2) Maintain the values of tolerance in religion. Maintaining the value of religious tolerance is not easy, especially with regard to religious matters as well as with regard to God and each other's beliefs. Therefore Muslims need special attention by building solidarity, togetherness and mutual respect. Regarding tolerance, in essence we are tolerant not only in matters of religion, but also in the field of muamalah must also be applied. (3) Maintaining the value of harmony. Maintaining the value of harmony amidst the Multiculturalism of the Indonesia, especially in the current era is very important and should be maintained, because through understanding the values of harmony will create togetherness, harmony. Applying religious moderation through the value of harmony can minimize the phenomena of intolerance, radicalism and extremism in religious matters. Pancasila as the foundation of the state is proven to be able to unite various religions, especially religious diversity. Because indeed, as we all know that the Indonesian Nation is a nation that is diverse in diversity, we can embrace various kinds of differences in race, ethnicity, culture, religion, belief together through moderation. (4) Spread the value of compassion towards others. One way to spread compassion for others is to invite them not to hate each other or one another, not only not to hate each other, but also to not discriminate. And the most important thing is to spread this value of compassion not only to fellow Muslims, but also to other religions. The value of compassion for others is a form of Islam that is

rahmatan lil'alamin and creatures who want to be loved by Allah should love their fellow human beings first.

D. Conclusion

Religious moderation is needed in a society with a multicultural background as is the case in Indonesian society. Religious moderation is a person's perspective in matters of belief or belief. Al-Quran is the word of Allah SWT which is a guide and the reason why mankind needs to be moderate. In the Qur'an, Allah has mentioned in several letters which essentially have the same meaning, namely behind the differences that Allah has created are Allah's blessings and in dealing with a business, acting on something, determining something must be fair and taking the middle way. The portrait of the application of religious moderation in the midst of the multiculturalism of Indonesian society based on the perspective of QS. Al-Baqarah verse 143 and QS. Al-Hujurat verse 13 is to cultivate the nature of justice and balance, maintain the values of tolerance, maintain the value of harmony and spread the value of compassion for others.

REFERENCES

- Abdurrahman bin Nasr as-Sa'di. 2000. *Interpretation of Al-Karim Ar-Rahman*. Kuwait: Maktabah Tholibul Ilmi.
- Afandi, Munif. 2018. "Portrait of a Multicultural Society in Indonesia", *Journal of Muncultural*, Vol. 2, No.1, October.
- Ahyar, Rizal Mussafa. 2018. *The Concept of Moderation Values in the Al-Quran and Its Implementation in Islamic Religious Education*. (Thesis) Semarang: UIN Walisongo Semarang.
- Amsuri. 2017. "Multicultural Education" *Journal of Islamic Education*, Vol. 2, No.1.
- Al-Quran and Translation. 2009. Surakarta: CV Al-Hanan.
- Slamets, Moh. Profit. 2019. *Research Methodology*. Yogyakarta: Litera.
- Budiono, Arif. 2001. "Religious Moderation in Al-Quran Perspective (Study of Interpretation of Surah Al-Baqarah: 143)", *JADID Journal: Journal of Quranic Studies and Islamic Communication*, Vol. 1, No. March 1st.
- Fitriani. 2021. "Integrating the Moderation Values of Religious Perspective of the Koran through Strengthening Media Literacy", *Journal of Al-Fikri*, Vol. 4, No. 2. <http://jurnal.unissula.ac.id/index.php/fikri/issue/archive>.
- Islam. 2020. Religious Moderation in the Middle of a Plurality of Nations: Review of the Mental Revolution from the Perspective of the Al-Qur'an, *Journal*, Vol.13, No.1.
- Jamaluddin. 2022. "Implementation of Religious Moderation Amidst Indonesia's Multiculturalism", *As-Salam Journal*, Vol. 7, No. 1, February.
- Junaidi, Achmad, Agus Kharir.2020. "The Concept of Islamic Moderation in the Koran (Comparative Study Between Tafsir An-Nur and Al-Ahzar)", *El-*

- Waraqoh Journal*, Vol. 4, No. 2, July-December. <http://ejournal.idia.ac.id/index.php/el-waraqoh>.
- Indonesian Ministry of Religion. 2019. *Religious Moderation*. Jakarta: RI Ministry of Religion.
- Muhammad Jawad Mughniyah. 1968. *Tafsir Al-Kaasif*. Beirut: Dara al-Ilmi.
- Qurays, M. 2013. *Al-Quran Insights: Thematic Interpretation of Various Problems of the Ummah*. Jakarta: PT Mizan Pustaka.
- Ramedlon et al. 2021. "Basic Ideas and Thoughts of Multiculturalism", *Journal of History Education and Humanities Social Research*, Vol. Vol.4, No.2, December.
- Ris'an, Anica, Rusli, Anisatul Medina, Muh Mawangir, Abdul Ghofur. 2021. "Religious Moderation in Islam and the West" *JSA Journal*, Vol.5, No.2, December. <https://doi.org/10.19109/jsa.v5i2.10888>.
- Santoso, Ricky. 2020. "Building Religious Tolerance in Indonesia Based on the Cairo Declaration Concept" *Journal of HAM*. Vol.11, No.2.