

## FIKIH MODERATION OF RELIGION ACCORDING TO THE QUR'AN (The Role of Religious Figures in Strengthening Religious Harmony)

Ahmad Zuhri<sup>1</sup>, Aufah Yumni<sup>2</sup>

<sup>1</sup> Universitas Islam Negeri Sumatera Utara, Indonesia; zuhriahmad@uinsu.ac.id

<sup>2</sup> Universitas Islam Negeri Sumatera Utara, Indonesia; zuhriahmad@uinsu.ac.id

---

### ARTICLE INFO

#### *Keywords:*

Religious of Moderation;  
Al-Qur'an;  
The Role of Religious Leaders

---

#### *Article history:*

Received 2022-07-25  
Revised 2022-10-19  
Accepted 2022-12-30

---

### ABSTRACT

Religious moderation fiqh is an approach to the study of fiqh (Islamic jurisprudence) that emphasizes a moderate, balanced and tolerant understanding of Islamic teachings. which is indicated in the verses of the Koran. The concept of moderation in the Qur'an refers to an approach that avoids extremism, fanaticism and exaggeration (at-Tharruf ad-Dini) in dealing with religious issues. Jurisprudence of moderation promotes a complete and universal understanding that is in line with the principles of simplicity, tolerance, inclusivity and justice in understanding and practicing Islamic teachings according to the instructions and guidance of the Qur'an. In this study, the authors used library research, namely the research object, mainly commentary books and a little field approach. . Based on the objectives of this research, it includes basic research, namely research in order to broaden and sharpen theoretical knowledge and understanding. The results of the study found that religious moderation fiqh according to the Koran basically directs people to understand the deep meaning contained in the Koran regarding religious moderation as a whole and universal, not narrowly and textually. Many Muslim groups understand the text of the verses of the Koran superficially and textually, resulting in the emergence of a radical and extreme understanding that is not in accordance with the messages intended by the Koran itself. intact and universal verses of religious moderation will create harmony among religious communities, even among the religions themselves.

*This is an open access article under the CC BY license.*



---

#### **Corresponding Author:**

Ahmad Zuhri  
Universitas Islam Negeri Sumatera Utara, Indonesia; zuhriahmad@uinsu.ac.id

---

## 1. INTRODUCTION

Quoted from an article (owned by the author) published in the Journal of Islamic Thought, Revelations, Politics and Inter-religious Relations, Faculty of Ushuluddin IAIN North Sumatra ISSN: 08540268 in 2012.

"Religion is considered to have a significant role in providing awareness to each religious community so that it promotes harmony. But on the other hand, religion is often used by certain groups to instigate conflict, which is not uncommon for the conflict to be deliberately inflamed for the sake of certain interests.

In the Qur'an, Allah explicitly says that humans were created from male and female, from various tribes and nations, to know each other, not to be enemies. God's Word.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*Meaning: O you who believe, do not let a group of men belittle another group, it may be that those who are laughed at are better than them. and don't let a group of women demean other groups, maybe it's better to be humiliated. and do not like to reproach yourself and do not call with titles that contain ridicule. the worst call is a bad (call) after faith and whoever does not repent, then they are the wrongdoers.*

On the other hand, there are some people who argue that basically the conflicts between religious communities that have occurred so far are not based on religion, but for other reasons such as politics, economics and other interests. But according to Former Secretary General of the Indonesian Ministry of Religion, Faisal Ismail, whatever the reason, conflict must be prevented. One way is to improve relations between religious communities and beliefs.

We are still trying so that people with their own awareness as well as through religious leaders are urged not to be easily provoked. Because if you are easily provoked and it is out of control, it will certainly lead to cultural conflict. Therefore, all religious leaders are expected to provide coolness and guidance to their respective congregations in order to strengthen the spirit of harmony earlier. Of course, in addition to that, we are also carrying out welfare improvement programs and work-intensive programs in accordance with local conditions and circumstances so that there is a balance.

Local wisdom already exists in each community in Indonesia, so it's not new. It has grown over the past centuries in people's daily lives and is our asset and wealth. We do not deny that tradition, but we must make optimal use of it because it has been proven to be able to bring a spirit of togetherness and harmony among religious people in the midst of society.

In essence, those who become members of local wisdom are people from various ethnicities and religions. Maybe each member of the community has different views and interests, but because they are bound by the local wisdom tradition, these differences do not necessarily become a source of division. Likewise, with such a strong spirit of togetherness based on local wisdom, if one day a potential conflict arises, it will be easy to prevent and resolve it together.

On the other hand, as stated by Prof. Dr. Ridwan Lubis, MA in his book BLUEPRINT ON THE ROLE OF RELIGION that there are a number of problems which plague religious harmony, in the context of North Sumatra in particular and the Indonesian people in general, can be broken down as follows:

First, the plurality of the people in this area seen from the ethnic background has created a problem, namely the absence of a dominant cultural concept. If it is called the dominant Malay community, in social reality this ethnic group is not yet in the strategic group layer due to welfare factors. Even though the Batak people are seen from their social role in society, they are more dominant, but among themselves there is still no agreement on the meaning of the word "Batak", whether it is just a historical background or a theological possession.

Second, religious patterns seen by some people as a protrusion of group identity in the form of various rituals, such as religious holidays. As a result, such diversity has not touched the substance of religious messages.

Third, there is still a lingering impression in the various harmony dialogues so far that for Muslims, Christians are taking an offensive stance with their suggestions regarding the issue of building houses of worship. As for Christians, Muslims are always plagued by the disease "inferiority complex." As a result, discussions about procedures for building houses of worship often hit a dead end.

Fourth, there is a penchant for some Christians to keep animals which for Muslims offend aspects of their worship. And fifth, there is an impression that some people associate professional positions (positions that are considered very strategic), with ethnic and religious backgrounds.

We believe in everyday life in the political, economic, socio-cultural and other fields that surround it. Everything has problems there, as well as in the life of religious people. Well, precisely with this problem we have to face it and try to overcome it. Then what should be underlined, with the emergence of various events we can process for self-learning.

Especially through religious figures, interfaith dialogue must be strengthened again. Maybe so far there is still something that is not quite right, which must be found a meeting point. Such dialogue is a necessity and must be empowered again, adjusted to the context of the times and conditions so that it is able to answer all the problems that develop in society.

Religious harmony is not meant to harmonize religious teachings, because each religion does have truth claims that are in sensitive areas. And that's normal, because followers of religion need that belief. So harmony between religious communities must be interpreted as harmony between adherents of religions, the harmony is not the religion, but the people, who are all one nation.

## 2. METHOD

In this study, the authors used library research, namely the research object, mainly commentary books and a little field approach. Based on the objectives of this research, it includes basic research, namely research in order to broaden and sharpen theoretical knowledge and understanding.

## 3. FINDINGS AND DISCUSSION

### Role of Religious Figures

There is a relationship between inter-religious harmony and religious adherence to the characters. If religious people obey the characters, a harmonious atmosphere will be created among religious people and in realizing their religious ideals

Religious leaders (including government figures) try to create an atmosphere of harmony and harmony among members of the congregation and congregation, as well as all members of society. While religious people obey and obey the orders of their leaders, so as to create cohesiveness among them. Between the figures (whether, kiai, ustad, pastor, or village and sub-district officials) have the same awareness to realize inter-religious harmony, which is then followed by the people and members of society as a whole. An overview of mutually beneficial relationships (mutualist symbiosis).

Harmonious relations between religious leaders in creating inter-religious harmony is very important, because religious leaders are central figures who serve as role models for community members and their congregations. If religious leaders are able to set a good example for the community and their congregation, then they will also do the same thing, namely creating harmony. However, if a religious figure does the opposite, causing enmity and conflict between religious communities, then the congregation will follow him. Here religious figures have a great influence on citizens and their followers.

Ibn Khaldun, well-known Muslim sociologist (al-nasu 'ala diniy mulukhim). Khaldun's theory is similar to that used by modern psychologists and sociologists such as Magdgal (England) and Trad (France) who assert that the factors that cause development in society come from the work and engineering of leaders, reformers, and thinkers. (Zainuddin, 2000:64: see Ibn Khaldun, tt., 29; AA. Wafi, 1985:135).

In the context of this pattern of relations between religious figures, in a society the presence of a figure is indeed very important, because a figure is able to move and build society. If in a society there

is no person who is featured, including in this case a religious figure, an unequal condition will occur. This means that people will walk on their own and are vulnerable to problems and conflicts. Thus, the crisis of public figures in society will create vulnerability.

Religious leaders are required to play the function of religion as a human benefit. In fact, they develop interpretations (interpretations) that have a spirit of peace and inter-religious harmony. The development of this kind of interpretation is believed to be able to enlighten the religious diversity of the people. So that the teachings of God become functional, even able to create peace, justice, tolerance, and other human values in the life of society and the nation.

In the context of creating and achieving inter-religious harmony within the framework of pluralism, there must be a reinterpretation of verses that textually legitimize hostilities. For example, QS At-Taubah (9): 29 says: "Fight those who do not believe in Allah and the Last Day, those who do not forbid what Allah and His Messenger have forbidden and those who do not follow the true religion (religion) Allah), (namely those who have been given the book, until they pay fidyah (tax) obediently while they are in a state of submission".

If understood textually, this verse has a negative impact on the future of inter-religious harmony. It is not impossible for texts like this to belong to various religious books which, if interpreted by adherents and their characters textually, can create extraordinary complications among the people.

Actually the meaning of this verse does not apply universally (generally), but is bound by space and time. The condition of the Arab community where the verse was revealed was in an atmosphere that was polarized within (1) the pole of the faithful, namely people who are theologically Muslim and ideologically anti-slavery and anti-monopoly on wealth. (2) the pole of non-believers who are theologically non-Islamic and ideologically pro-slavery and monopoly of wealth.

Conditions at that time did not allow for the desired harmony to be created, because each line of struggle was different, even facing each other. In other words, this verse was revealed in a real war situation. So in the contemporary and heretical context, where believers and non-believers (non-Muslims) are not in a position to face each other, this verse must be accompanied and dialogued with other verses which promote tolerance, compassion and mutual assistance between people. fellow.

In the history of human civilization, religion has become a commodity of conflict. On the one hand, religion teaches mankind to love one another. Religion has contributed a lot to make people understand the meaning and purpose of life. But on the other hand, religion is also used as a tool to eradicate other human communities, in the name of faith. The sacred values of religion become blurred along with the abundance of destructive human behavior that uses them as a source of legitimacy.

Inter-religious harmony will become a national agenda that will never end. This is understandable because the future of our nation more or less depends on how harmonious relations between religious communities are. Failure to realize this agenda will lead the nation to the trauma of being divided as a nation. So it is very natural if the demands on religious leaders are getting bigger in socializing religious harmony.

So religious preaching (Islam and non-Islam) should be done by eliminating the nuances of hatred. God's verses and prophetic treatises must be preached according to their function, namely to advise and rectify what is lacking and crooked, not to condemn wrongdoing or legitimize hatred of people of other religions.

Dakwah must also be conveyed in polite words, not offending or insinuating the beliefs of other people, let alone insulting them. Rude speech in religious activities and da'wah will not only damage the harmony of inter-religious relations, but also is not permitted in Islam. Allah's word in the Qur'an in Ali Imran verse 159: "If you were hard-hearted and rough-hearted, they would certainly flee from your environment. Therefore, forgive them, and ask forgiveness for them and consult them in all matters."

Religious leaders are expected to be able to develop sympathetic preaching, not allowed to vilify religions or even insult God, who is the belief of members of other religions.

In this way, religious leaders can play their role optimally in reducing conflict and developing a diversity of mutual respect. Religious harmony is not something that is easy to achieve. In the West

itself, which nowadays often promotes harmony, it turns out that in the past (the period from the middle to the emergence of the Renaissance), they were a society that liked to fight (Bernard Lewis, 1999).

Even the government at that time was monolithic, rejecting differences of opinion and hostile to other religions. This indicates that the West needs a tug-of-war process for hundreds of years to become a nation that is harmonious and respects differences. The Indonesian nation must always learn to develop differences into something positive and constructive. Religious harmony cannot be denied anymore, we need religious harmony now and tomorrow.

#### 4. CONCLUSION

In this paper the author will try to offer concrete steps that can be carried out and played by religious leaders in strengthening inter-religious harmony and presenting it in a polite form to each congregation, as follows:

1. Each party realizes that their religious teachings regarding faith (doctrine) and divinity are very different and impossible to compromise. And in this respect it is all the more impossible to make an attempt at Pantheonism. Harmony in this matter is only by respecting everyone with their respective beliefs.
2. Each party recognizes the rights and obligations of other religious leaders to teach their religion to their own adherents even though that religion denounces other religions. For example, a Pastor preaches in front of Christians or other religious people who come to listen to Christian teachings, while in his sermon there is a teaching that 'Muhammad is an example of a false prophet that Jesus allegedly pointed out in Mark 13:22'. It is not permissible for a Muslim to be offended and complain about this as an insult to the religion of Islam. Vice versa, if an ustadz teaches in front of Muslims or people of other religions who want to listen to an explanation of Islamic teachings, while in his description it says 'Whoever believes in Jesus is a polytheist' then a Christian should not be offended and complain about this as an insult to religion Christian. Why? Because it is true that in the Qur'an, one-third of its contents are corrections to Jews and Christians regarding their deviation from the teachings of their prophets (Moses and Jesus).
3. Each party should tolerate the other party's religion if the relationship of interest is outside those mentioned above. For example, Muslims should not use loudspeakers to recite dhikr in the middle of the night or early in the morning when it is not the time for worship. Muslims themselves feel disturbed, let alone people of other religions.
4. Each party acknowledges that the other party because it is required by their religion to broadcast to the other party. However, each party should carry out broadcasting without violating local customs, let alone using the motive of a community's economic weakness. This era is not like the old days where it was very difficult to convey religious symbols. Let's put it forward through the internet, books, electronic media, print media and open seminars where people who are really looking for the true religion gather. It doesn't affect poor people and children who really don't pay enough attention to religion.
5. Hold a continuous dialogue among religious leaders to seek and realize things that are productive in the effort to create a universal human civilization.
6. Continuous deliberations between religious leaders in anticipating and overcoming potential conflicts / conflicts that occur in the midst of society or between religious communities.
7. Religious leaders should be able to create religious harmony through economic and social cooperation. This step can reduce conflicts between religious adherents that originate from poverty and injustice. Cooperation like this will also eliminate mutual suspicion between religious believers.
8. The existence of cooperation between religious leaders and people, between religious leaders, and between religious leaders and the government which is realized in the form of deliberations and dialogues also has its own impact in realizing harmony among religious people, as well as the unity and integrity of religious communities. The approach used by religious leaders in realizing inter-religious harmony is also cultural and ethical, not structural and political. The factor of openness

among religious adherents is manifested in the form of dialogue between religious adherents, religious leaders and the government. The formation of inter-religious perceptions, that religious differences are a natural thing from various religions.

9. All religious parties and their leaders should heed, obey and implement the 2006 Joint Ministerial Regulations (PBM)

## REFERENCES

- Abdullah, M. Amin, 'Bangunan Baru Epistemologi Keilmuan Hukum Islam,' *Asy-Syir'ah: Jurnal Ilmu Syariat dan Hukum*, 46. II (2012), 316.
- Aminah, Siti, 'The Role Of Government To Eradicate Radicalism and Terrorism In Indonesia,' *Inovasi dan Pembangunan Jurnal Kelitbangan*, 4.1 (2016), 83.
- Amirullah, Eko Siswanto, Syaiful muhyidin, Athoillah Islamy, "Pancasila dan Kerukunan Hidup Antar Umat Beragama : Manifestasi Nilai-nilai Pancasila dalam Peran Forum Kerukunan Antar Umat Beragama Kota Jayapura," *Inovatif*, 7.1 (2022), 197.
- Aryani, Sekar Ayu, "Orientation of religiosity and radicalism: the dynamic of an ex-terrorist's religiosity," *Indonesian Journal of Islam and Muslim Societies*, 10 2 (2020), 298.
- Auda, Jasser, *Maqasid al-Shari'ah as Philosophy of Islamic Law: a Systems Approach* (London dan Washington: The International Institute of Islamic Thought, 2008), 29.
- Azis, Donny Khoirul, Made Saihu, Akmal Rizki Gunawan Hsb, Athoillah Islamy, "Pancasila Educational Values in Indicators Religious Moderation in Indonesia," *Fitrah : Jurnal Kajian Ilmu-ilmu Keislaman*, 7. 2 (2021), 229.
- Bachr, Syamsul, Tarmizi, Habibah, "Nasionalisme dalam Perspektif Hukum Maqasid Al-Syariah," *Moderation*, 01. 02(2021), 65-66.
- Dedi, Syahrial, "Perluasan Teori Maqashid Al-Syari'ah: Kaji Ulang Wacana Hifdz Al-'Ummah A. Djuzuli," *Al Istimbath : Jurnal Hukum Islam*, 1. 1(2016), 52-59.
- Ferdiansyah, Hengki, "Pemikiran Hukum Islam Jasser Auda (Tesis, Sekolah Pascasarjana Universitas Islam Negeri Jakarta, 2017), 7-8.
- Hamdi, Saibatul, Khabib Musthofa, "Menghadirkan Konsep Hifz Al-Irdi dalam Bermedia Sosial Upaya Menyikapi Asusila Abu-Abu di Youtube," *El Madani: Jurnal Dakwah dan Komunikasi Islam*, 1. 02 (2020), 147-149.
- Hidayati, Nunung, Siti Maemunah, Athoillah Islamy, "Nilai Moderasi Beragama dalam Orientasi Pendidikan Pesantren di Indonesia," *Transformasi : Jurnal Ilmiah Pendidikan dan Keagamaan*, 3.2 (2021), 1.
- Islamy, Athoillah "Landasan Filosofis dan Corak Pendekatan Abdurrahmad Wahid Tentang Impelementasi Hukum Islam di Indonesia," *Al-'Adalah : Jurnal Hukum dan Politik Islam*, 6.1 (2021), 69.