



## Implementation of Religious Moderation in the Subdistrict of Pulo Brayan (Analytical Study of Religious Moderation in Surah al-Kâfirun)

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### ABSTRACT

*Because Indonesia is a pluralistic society, religious moderation has an impact on society. Because moderation means reducing extremism, religious moderation is a program to reduce the number of community fanaticism and extremism in religion. Essentially, religious moderation serves a good purpose, but in practice, people have been unable to love one another and set aside religious fanaticism.*

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## 1. INTRODUCTION

Indonesia has long been known as a religious nation because its forefathers believed in supernatural powers known as animism. This belief is the forerunner for the Indonesian people's ancestors to live in religion so that religious teachings can be quickly assimilated into the archipelago.

Because Indonesia is an archipelago, several religions arrived by sea, brought by traders. As a result, it's not surprising that the Indonesian government officially recognizes six religions: Islam, Hinduism, Buddhism, Protestant Christianity, Catholicism, and Confucianism.

If properly organized, these various religions can become a source of strength for the state. On the other hand, if it is not organized, it has the potential to destroy this country. As a result, the diversity that exists in Indonesia is a double-edged sword: if it is properly maximized, it will be a blessing; if it is not properly maximized, it will be a disaster that can destroy the joints of the nation's integrity.

The author of this study examines social phenomena in the Pulo Brayan subdistrict that are related to religious harmony or religious moderation. The author examines neighborhoods 1, 2, and 3 where Muslims constitute the majority of the population. Religious moderation, on the

other hand, aims to improve social relations so that people can love one another. As a result, the focus of this study is not only on Muslims' relationships with other religions, but also on Muslims themselves. Religious moderation is deemed necessary in order to maximize the potential of this religious diversity. In simple terms, religious moderation will be built if each religious community carries out their religious teachings properly and correctly and does not interfere in the affairs of other religious teachings. The Qur'an, particularly Surah al-Kafirun in the early days of Islam, offered this concept. Allah revealed Surah al-Kâfirun in response to the Quraish officials' offer to unite two distinctly different religions. This offer is not feasible because it would diminish the sacredness of the two religions' teachings. Surah al-Kafirun offers the concept of religious moderation at this level, namely practicing the teachings of their respective religions.

The author raises several major questions in the preceding explanation, which become the formulation of the problem. First, what does surah al-Kâfirun say about religious moderation in general? Second, how is religious moderation implemented in the Pulo Brayan subdistrict based on Surah al-Kâfirun?

## 2. RESEARCH METHODE

This article discusses religious moderation in the Pulo Brayan sub-district of Medan, because community associations predict that religious moderation has gone well in this area. The purpose of this research is to identify the factors that will play a significant role in the establishment of religious moderation in this location. This article employs a descriptive analysis method to provide a descriptive overview of the object to be studied. Data collection methods include interviews, observations, and documentation. Furthermore, the author employs the tahlilî interpretation method to analyze Surah al-Kâfirun. To hone the analysis, the author consults books, journals, articles, and interpretations relevant to the topic.

## 3. RESULT AND ANALYSIS

The infidels of Makkah were living in fear because the number of people who embraced Islam was growing by the day. Various tactics and strategies are used to thwart Islamic teachings, even to the point of intimidation, but the results are still in vain. Finally, they proposed to the Prophet Muhammad that the teachings of Islam and their religious teachings coexist. According to al-Thabarî (d. 310 H), the compromise material they propose is four things. First, they were willing to lavish wealth on the Prophet Muhammad, making him the wealthiest person in Mecca. Second, ready to assist the Prophet Muhammad in marrying any woman he desires. Third, ready to elevate the Prophet Muhammad to the position of leader. Fourth, the Prophet Muhammad worshiped their gods one year and then worshiped the Prophet Muhammad's God the following year. If the Prophet Muhammad accepted the first, second, and third proposals, he would have to stop swearing and mentioning bad things about their gods. If the Prophet Muhammad did not agree, they were willing to submit the fourth proposal as a form of peace between the Prophet Muhammad and them. (al-Thabary, 2000, p. 662)

Based on the records of Ab Shalih from Ibn 'Abbs, Imam al-Qurthubî added that if the Prophet Muhammad accepted some of their gods, they would justify the Prophet Muhammad. In the midst of this negotiation, Gabriel unexpectedly delivered Surah al-Kâfirûn, making the disbelievers feel hopeless, and they then tortured the Prophet Muhammad and his companions. al-Qurthuby, 1384 H: 225 People in Makkah who do not adhere to the teachings of Islam as brought by the Prophet Muhammad are referred to as "infidels," whose plural form is "al-kâfirûn

or al-kuffâr." According to al-Ashfahânî (d. 502 H), the word "infidel" is etymologically interpreted as "closing something," as the night is called "infidel" because it covers one's view. Denying the oneness of God, the law, or the prophethood is the most serious form of infidelity. Al-Ashfahani, t.th. 433-436 Meanwhile, al-Dâmaghânî defines "infidel" as having at least four meanings: disbelief, quarreling, ungratefulness, and resignation/not following. (405-406) (al-Damaghany, 1983).

The messages contained in surah al-Kâfirûn emphasize the importance of religious moderation, specifically being obedient in carrying out their religious teachings, being tolerant of other people's religious teachings, and respecting one's choice of religion. As a result, the messages contained in Surah al-Kâfirûn can be used as a guiding principle for coexistence in a diverse society.

Given that the Indonesian nation is made up of various ethnicities and religions, one of the government's programs is to teach people how to coexist. This program is implemented through education, as outlined in Presidential Regulation No. 87 of 2017 on Strengthening Character Education, one of which is religious character. The importance of educating someone to have a religious character because there are many teachings of a religion and all of them have a moral nuance, so people who are diligent in carrying out their religious teachings will almost certainly not have the opportunity to discuss other people's religious teachings.

The importance of taking religious teachings seriously can be seen when Quraish infidels offer to worship the God taught by the Prophet Muhammad in exchange for the Prophet Muhammad himself worshipping their gods. The Qur'an explicitly rejected this proposal because it implied that the Quraish disbelievers were not serious about practicing their religion. The offer made by the Quraish infidels demonstrates that they have not yet reached the religious level because they wish to mix their worship with that of other religions. This is because they perform rituals based on hereditary traditions rather than logic sharpened through special education. Religion without education, like the Quraish disbelievers above, will never touch anything substantial and will generally run aground on mere ceremonial boundaries. People like this will use their religious teachings to justify their wrongdoing because the worship they practice is merely ritual and ceremonial. People like this are always "nosy" about other people's religious teachings.

Religious moderation, on the other hand, can be defined as a concept that reduces violence and avoids religious extremism. Excess is the polar opposite of moderation. It is undeniable that going too far in religion can harm the nature and purpose of religious teachings. In one of the Shihab & Shihab talk shows, M. Quraish Shihab stated that if someone washes his face four times during ablution, the essence of ablution has been harmed. Despite the fact that religious moderation is becoming increasingly popular in Indonesia, many people continue to reject it. The number of social frictions occurring in the community, such as the ongoing rejection of the construction of a house of worship in a location, attempts to demolish an existing house of worship, hate speech or insults to a religion, and others, demonstrate this. Because of the ease with which social frictions can arise, many radical actions in the name of religious teachings will be undertaken.

In fact, the teachings of religion never teach such things in substance, and even more ironically, adherents of one religion mislead each other. It appears difficult to deny that religious issues have always been enticing content for influencing society. Anyone can argue about science without getting emotional, but religion is a different story. A scientist's opinion can be easily changed, but his religious beliefs cannot. This occurs because religion has a strong emotional impact.

Islam, as a rahmatan lil alâmin religion, has provided a good and correct example of religious moderation. Surah al-verses Kafirun's already provide an overview of religious moderation. The statement "for you is your religion, and for me is my religion" is an undeniable form of religious moderation because it was previously discussed about the One who is worshiped and how to worship Him, where each religion has its own beliefs and ways that cannot be combined.

According to Surah al-Kafirun, the general picture of religious moderation is perseverance in carrying out the teachings of their respective religions and the ability to internalize the messages conveyed. The behavior sentence in the law of waliyadin implies that each believer is sufficient to be said to practice religious moderation by practicing his religious teachings without having to participate in discussing other people's religious teachings, particularly mocking and insulting them.

### **The Importance of Religious Moderation in Indonesian Society**

The Prophet Muhammad's success in spreading Islam throughout the world was largely due to his use of moderation. The Prophet Muhammad's method of socialization was to take Islam's teachings seriously, so that they became crystallized in him and his behavior. This behavior causes the Islamic religion he introduced to flourish rapidly in the midst of society. The Prophet Muhammad's teachings of Islam were able to coexist with the religions around him because the Prophet himself never started harassing other religions. Concerns arose first on the part of the infidels of Mecca, according to Surah al-Kafirun.

The Prophet Muhammad's attitude, which was influenced by Islamic teachings, caused Islam to spread rapidly, even to Indonesia. Given the rapid development of religious teachings and the spread of information, it is almost certain that there are no longer any regions in Indonesia that are religiously illiterate. If there are still people who do not want to be religious, it is due to a choice, not to ignorance.

As a people who have always had customs, religious teachings can coexist with these customs. Assimilation occurred gradually between the two, where religious teachings could "color" customs and vice versa. This assimilation is what distinguishes the Indonesian nation as one known for its religious nature. The kingdoms of Indonesia reflect the religious character of this country. For example, the Buddhist kingdom of Sriwijaya, the Hindu kingdom of Majapahit, the Muslim kingdom of Demak, and many other religiously diverse kingdoms. This can be used to demonstrate that the Indonesian nation is a religious nation that does not separate religion from the role of the state. The religious nature of the Indonesian people is mirrored in the movement for Indonesian independence. Religious teachings were used as a source of strength by the heroes of independence in their fight against the invaders. Religious teachings are always used to repel invaders, and even death fighting against invaders is considered martyrdom.

Religious teachings have so deeply penetrated the Indonesian nation's soul that the name of God is still carried around at the time of seizing independence. The sentence "Thanks to the grace of Allah the Almighty" is immortalized in the 1945 Constitution's preamble, as well as when the name of God is placed in the first order of the Pancasila precepts, namely "Belief in One Supreme God."

All Indonesians accept the use of the name of God, which should be used as evidence that the Indonesian nation is a religious nation. It is undeniable that religion is one of the defining characteristics of the Indonesian people. As a result, instilling religious values in students is a state mandate that cannot be overlooked. As a religious nation, it is undeniable that religion plays a significant role in empowering the community in Indonesia, particularly in today's

technological era. Empowerment means that each religious follower uses his or her religion's teachings as a motivator to do what is best for the country, rather than just rhetoric.

As a result, issues of religious moderation cannot be handled solely by individuals or groups, but must involve the participation of the majority of Indonesians, including the government. According to a review of communication science, the best way to campaign for and socialize religious moderation is to use opinion leaders (people who have positions in society, be they leaders, religious leaders or community leaders). This opinion leader has frequently been used in political campaigns as well as product advertisements. This technique has been shown to be very effective because it can have a large enough impact on the community. According to the author, dealing with diversity necessitates a moderate attitude, and the role of figures is required to socialize it.

Religious moderation is a perspective, attitude, and practice of religion in everyday life that protects human dignity and builds the common good by embodying the essence of religious teachings and adhering to the principles of fairness, balance, and adhering to the constitution as a national agreement. Fathurrahman (Fathurrahman, 2020) defines formalized formalized formalized formalized formal In history, fighters for the homeland were able to defend the country from invaders because they upheld the value of moderation without regard for race, ethnicity, or religion. This union also fosters a fighting spirit in order to preserve the Republic of Indonesia's integrity.

Furthermore, the government's role in raising public awareness about moderation is critical. The government must fortify the state's three pillars, namely Pancasila, the 1945 Constitution, and Bhineka Tunggal Ika. As a result, fair enforcement of the law against those who obstruct moderation must be dealt with sternly in order to create a calm and peaceful environment. Religious tolerance is critical in Indonesia because it is impossible to defend the country from invaders if people continue to question each other's beliefs and do not practice tolerance. The community must improve in order to join forces with other communities. Although it is impossible to unite two people of different religions, it is not impossible to unite two religions.

The concept of religious moderation must be understood contextually rather than textually. It means that religious moderation in Indonesia is not about the country itself, but about the way religion is understood in Indonesia, which has many cultures, cultures, and customs. Muhammad Fahri and Ahmad Zainuri (2019: 95) If religious moderation is practiced correctly, the intrigues that lead to hostility will cease to exist. Sometimes the emergence of "friction" in the name of religion is caused by the actions of some people who do not fully understand their religion's teachings. The Indonesian people are not immune to internal and external attacks in the modern era. The intention is to use religious teachings to legalize evil deeds.

Religious teachings are viewed emotionally rather than rationally. The external attack is the belief that in order to control Indonesia, the people must be separated from religion. The pattern followed by the Prophet Muhammad, as described in surah al-Kafirun, demonstrates the significance of religious moderation. The Prophet appeared to be so preoccupied with his religion that he had no time to discuss other religions. Because the Prophet believed that his religion always provided enlightenment, he never shied away from practicing it.

As a result, religious moderation must be maximally empowered in Indonesia by each religious believer through religious leaders in order for religion's contribution to Indonesia's progress to be felt. If a person commits a crime, all religious followers should condemn him; if he does good, all religious followers should support him.

### Implementation of Religious Moderation in Sub-district of Pulo Brayan

The practice of religious moderation in the Pulo Brayan sub-district promotes the value of tolerance. In practice, the local community never interferes with the activities of people of different religious beliefs. However, the sub-districts of Pulo Brayan, particularly neighborhoods 1 and 2, are predominantly Muslim, making inter-religious conflict impossible. On the other hand, an Islamic cemetery complex is located next to a Christian cemetery. The local community stated that they had no objections to the funeral, stating that tolerance trumped religious fanaticism. This is consistent with M. Quraish Shihab's belief that human values must take precedence over religion. According to the findings of the author's observations, the Pulo Brayan sub district values tolerance and respect for others. The good relationship between religious communities is allegedly due to the fact that people with religious knowledge dominate; additionally, people in society ignore emotions. As previously stated, social phenomena in Indonesia are not only chaotic between religious communities, but also among Muslims. Incidents such as feeling the most correct and cultural justification make Muslims feel as if their books are not the same.

In practice, the Pulo Brayan subdistrict is free of self-righteousness and a justification culture. People understand how important it is to respect one's fellow Muslims. Most people believe that if the bad values listed above are implemented, the mosque will be vacant for the next five years. This image shows that the Pulo Brayan community's understanding of religion has advanced to a significant level. Most people have successfully internalized the importance of religious moderation, so there is little friction between religious communities. The only mosques in neighborhoods 1, 2, and 3 are always packed with worshipers from various scientific backgrounds. This harmony exists because parents understand the value of religious and social values, and children in the Pulo Brayan subdistrict are taught science from an early age.

#### 4. CONCLUSION

Based on the foregoing, it is possible to conclude that the majority of the Pulo Brayan sub-district community, which is Muslim, has practiced religious moderation in accordance with the instructions contained in Surah al-Kafirun. They exercise moderation by carrying out the teachings of their respective religions correctly and without interfering with the religious teachings or beliefs of others.

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