



Aktualisasi Yurisprudensi Moderasi Beragama dalam Berinteraksi dengan Umat Beragama Lain

Actualization of Religious Moderation Jurisprudence in Interacting with People of Other Religions

ق فقه الوسطية الدينية في التعامل مع أتباع الديانات الأخرى

Agustiar

STITMA Yogyakarta

agustiar@stimadani.ac.id

Abstrak

Artikel ini menguraikan implementasi konseptual yurisprudensi moderasi dalam konteks interaksi antaragama, dengan penekanan pada fondasi Al-Qur'an. Melalui analisis ayat-ayat Al-Qur'an yang menekankan nilai-nilai toleransi, dialog, dan keadilan, artikel ini menyoroti pentingnya moderasi sebagai prinsip utama dalam membina hubungan yang harmonis antarumat beragama. Tujuan penelitian ini adalah untuk mengkaji konsep moderasi beragama dalam interaksi dengan pemeluk agama lain dari perspektif Al-Qur'an. Penelitian ini memiliki implikasi untuk mendorong pemahaman yang lebih baik antarumat beragama, membangun kerukunan, dan mencegah konflik yang disebabkan oleh ketidakpahaman agama. Penelitian ini merupakan penelitian kepustakaan yang menggabungkan analisis kualitatif sumber pustaka dan teks dengan pendekatan teoretis yang mendalam. Dalam konteks ini, peneliti akan mengumpulkan dan menganalisis berbagai sumber pustaka yang relevan, seperti buku, artikel jurnal, makalah konferensi, dan dokumen akademik lainnya yang terkait dengan pembahasan ini. Temuan penelitian ini menyatakan: 1) Al-Qur'an secara konsisten mendorong umat Islam untuk melakukan tindakan positif dan menolak perilaku negatif. 2) Dialog dan komunikasi yang baik berperan sangat penting dalam membangun hubungan positif antarumat beragama. 3) Al-Qur'an secara tegas menolak kekerasan dalam konteks agama dan mengajak umatnya untuk menyebarkan pesan perdamaian.

Kata Kunci: Aktualisasi, Moderasi Beragama, Fikih, Perspektif Al-Qur'an

Abstract

This article outlines the conceptual implementation of the jurisprudence of moderation in the context of inter-religious interaction, with an emphasis on the foundation of the Quran. Through the analysis of Quranic verses that emphasize the values of tolerance, dialogue, and justice, this article highlights the importance of moderation as the primary principle in fostering harmonious relations between religious communities. The purpose of this research is to examine the concept of religious moderation in interactions with people of other religions

from the perspective of the Quran. This research has implications for promoting better understanding between religious communities, building harmony, and preventing conflicts caused by religious incomprehension. This research is a library research that combines qualitative analysis of literature and text sources with an in-depth theoretical approach. In this context, the researcher will collect and analyze various relevant literature sources, such as books, journal articles, conference papers, and other academic documents related to this discussion. The findings of this research state: 1) The Qur'an consistently encourages Muslims to practice positive actions and reject negative behaviors. 2) Dialogue and good communication have a very important role in building positive relationships between religious communities. 3) The Qur'an explicitly rejects violence in the context of religion and invites its people to spread the message of peace.

Keywords: *Actualization, Religious Moderation, Jurisprudence, Al-Qur'an Perspective*

الملخص

تُحدد هذه المقالة التطبيق المفاهيمي لفقهاء الاعتدال في سياق التفاعل بين الأديان، مع التركيز على ركيزة القرآن الكريم. ومن خلال تحليل الآيات القرآنية التي تؤكد على قيم التسامح والحوار والعدل، تُبرز هذه المقالة أهمية الاعتدال كمبدأ أساسي في تعزيز العلاقات الوثام بين المجتمعات الدينية. ويهدف هذا البحث إلى دراسة مفهوم الاعتدال الديني في التفاعل مع أتباع الديانات الأخرى من منظور القرآن الكريم. ولهذا البحث آثارٌ في تعزيز التفاهم بين المجتمعات الدينية، وبناء الوثام، ومنع الصراعات الناجمة عن سوء الفهم الديني. يُعد هذا البحث بحثًا مكثبيًا يجمع بين التحليل النوعي للمصادر الأدبية والنصوص ومنهج نظري مُعمق. وفي هذا السياق، سيجتمع الباحث ويُحلل مختلف المصادر الأدبية ذات الصلة، مثل الكتب والمقالات العلمية وأوراق المؤتمرات وغيرها من الوثائق الأكاديمية ذات الصلة بهذا الموضوع. وتُشير نتائج هذا البحث إلى ما يلي: (1) يحث القرآن الكريم المسلمين باستمرار على ممارسة الأعمال الإيجابية ونبذ السلوكيات السلبية. (2) للحوار والتواصل الجيد دور بالغ الأهمية في بناء علاقات إيجابية بين المجتمعات الدينية. (3) ينبذ القرآن الكريم العنف في سياق الدين صراحةً، ويدعو أتباعه إلى نشر رسالة السلام.

الكلمات الدالة: التحديث، الاعتدال الديني، الفقه، منظور القرآن الكريم

INTRODUCTION

Religious moderation is an important concept in managing diversity and interfaith harmony in a pluralistic society (Pancarani, 2024). In the Islamic context, religious moderation is often associated with the term "wasatiyyah," which means a middle or balanced attitude in religion (Alim & Munib, 2021). The Qur'an as the holy book of Muslims provides a strong theological foundation for this concept of moderation (Zuhriyandi, 2023).

The Qur'anic perspective on religious moderation includes principles such as justice, tolerance and dialog (Malahayati et al., 2024). Verses that encourage Muslims to interact respectfully with adherents of other religions are clear evidence of the importance of moderation in Islamic teachings. For example, the Qur'an mentions in Surah Al-Baqarah verse 143 that Muslims are to be an "ummatan wasatan" (moderate ummah), meaning an ummah that is fair and balanced in various aspects of life, including in interfaith interactions (Sartina & Hanif, 2023).

This approach to religious moderation is very relevant in the context of the contemporary world, which is often characterized by tensions and conflicts between religious communities. By promoting the principles of moderation taught by the Qur'an, Muslims can play a constructive role in creating peace and social justice in a diverse society. In the current era of globalization, interfaith interactions are becoming increasingly important. However, often in these interactions, there are tensions or conflicts arising from differences in beliefs. To face this challenge, an important concept in Islam known as wasatiyyah or simplicity has emerged. This concept emphasizes the importance of moderation and tolerance in interacting with people of other religions. In the Qur'anic perspective, wasatiyyah is realized as an effort to maintain a balance between various aspects of life, including in interfaith relations (Lista et al., 2023).

The Qur'an provides strong foundations to support moderation in religion. Verses such as "La ikraha fid-din" (There is no compulsion in religion) affirm freedom of religion as a fundamental value in Islam. This indicates that Islam values diversity of beliefs and encourages tolerance of such differences. In addition, principles such as justice, compassion and peace are also emphasized in the Qur'an as guidelines for Muslims in interacting with people of other faiths (Romlah & Rusdi, 2023).

In many parts of the world, Muslims often face accusations of intolerance towards people of other religions (Effendi, 2020). These accusations, both well-founded and unwarranted, reflect the various social and political challenges faced by Muslim communities in the global context. Here are some social realities that show how these accusations arise and their impact. Negative stereotypes of Muslims as intolerant and extreme are often reinforced by media and political discourse. Western media, for example, often highlights violent acts committed by Islamic extremist groups, such as ISIS or Al-Qaeda, without providing adequate context on the diversity within the Muslim community. As a result, the entire Muslim community is sometimes labeled as intolerant or even supportive of violence (Anisa, 2020). Based on the above facts, the problem of this research is how the concept of religious moderation in interacting with people of other religions according to the perspective of the Qur'an.

This research aims to dig deeper into how these concepts can be applied in the modern context, with the hope of making a real contribution to the creation of a harmonious and

peaceful society and to clarify the understanding that may still be wrong about Islamic teachings related to moderation and religious tolerance.

DEFINITION OF RELIGIOUS MODERATION

In Arabic, moderation is known as *al-wasathiyah* which comes from the word *wasath* (Aziz, 2021). In his explanation Ibn Ashur in detail defines the word *wasath* in two aspects. First, *wasath* according to etymology means something that is in the middle or something that has two ends that are equal in size (Rizkon, 2024). Second, the definition according to terminology which means that Islamic values are formed on the basis of straight and moderate thinking and tend not to be excessive in certain matters (Nurullah et al., 2022). Likewise, Al-Asfahany interprets the meaning of *wasath* as the middle between two limits, or with justice in the middle (Ridho, 2021). *Wasathan* also means guarding against being uncompromising and even leaving the line of religious truth. Moderation is an action or behavior that avoids extremes. Someone who is moderate according to him is those who stay away from extreme behaviors and expressions.

Furthermore, Khaled Abu el Fadl in *The Great Theft* has the same view of moderation, which is an understanding that is neither extreme right nor extreme left (Zulkifli et al., 2023). The word moderation comes from the Latin *moderatio*, which means moderation or neither excess nor deficiency (Sutimin, 2023). Religious moderation is fair and balanced in viewing, responding to, and practicing all of the above paired concepts. In the KBBI, the word fair is defined as: a) not one-sided or impartial, b) in favor of the truth, and c) appropriate or not arbitrary. So, religious moderation is believing absolutely in the teachings of the religion we believe in and giving space to the religions believed by others (Nisar, 2022).

Moderation (*wasathiyah*) is one of the prominent characteristics of Islam. It is often referred to as "*tawazun*", which is an attitude of moderation and a balanced attitude between two opposing and conflicting poles, where one of them is not influential alone, but the opposing pole is not denied, where one of these two poles is not taken more than its right or violates and mistreats the opposing pole. Examples of these opposing poles are *rabbaniyah* and *insaniyah*, spiritualism and materialism, hereafter-orientation and world-orientation, revelation and reason, projection into the past and prospection into the future, individualism and socialism, realism and idealism, firmness of principle and unsteadiness, and so on (Saputera, 2021).

Based on the definitions mentioned, moderation in the context of religion, especially in Islam, can be understood as an attitude that maintains balance and moderation between extremes. The term "*wasathiyah*" embodies the concept of holding religious values with rectitude and moderation, without exaggeration in any respect. This includes the rejection of extremism on both the right and the left, as well as the avoidance of bigoted or dogmatic attitudes. Religious moderation also affirms the importance of fairness, moderation and moderation in viewing, responding to and practicing religious teachings. This includes respect for the plurality of beliefs and tolerance for differences, without sacrificing the truth of the religion believed. In practical terms, religious moderation encourages individuals to avoid extreme behaviors and expressions, and promotes interfaith dialogue and cooperation to build better understanding and increase tolerance among religious believers. Thus, religious moderation is not only a characteristic of Islam, but also a universal value that is relevant in building a harmonious and inclusive society.

RESEARCH METHODS

This study is a library research that combines qualitative analysis of literature and text sources with an in-depth theoretical approach. In this context, the researcher will collect and analyze various relevant literature sources, such as books, journal articles, conference papers, and other academic documents related to this discussion. This method will involve an in-depth analysis of Qur'anic verses relating to interfaith interaction. The researcher will scrutinize the verses to understand the messages contained therein.

The combination of these various methods will provide a comprehensive understanding of the actualization of religious moderate jurisprudence in interaction with people of other faiths from a Qur'anic perspective. This will enable researchers to present rich and in-depth findings in their articles.

RESULTS AND DISCUSSION

The following will present some Qur'anic verses and Prophetic hadiths that explain the principles of religious moderation. The verses and hadiths will be presented systematically according to the topic of discussion. Then after that, the content of the values and concepts of moderation contained therein will be analyzed.

a. Islam recommends practicing positive and rejecting negative behaviors.

Qur'anic Verse

1. Surah Ali 'Imran, 3:104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: *"And make you (O Muhammad's people) a just (straight) Ummah, calling to the good, enjoining the ma'ruf (good), and forbidding the munkar (evil); and they are the fortunate ones."* (Quran, Surah Ali 'Imran, 3:104)

This verse calls upon Muslims to be role models of goodness in society. Islam commands its followers to promote goodness, encourage good actions, and discourage bad deeds. This verse emphasizes that Muslims have a moral responsibility to promote good values in society. In line with the thoughts mentioned by Rohman that the concept of Islam contains the main teachings of an active attitude in calling to goodness and preventing the spread of evil. By becoming whistleblowers and change-makers who fight for goodness, Muslims can play an active role in shaping a better society (Rohman, 2021).

More than just a recommendation, this verse emphasizes the moral responsibility Muslims have in shaping a positive and ethical social environment. By promoting good values and opposing harmful deeds, Muslims are instructed to take the lead in building a better society. This includes actively spreading awareness of the importance of goodness as well as taking concrete steps to prevent and overcome various forms of vices.

Kaspun and Huriani in their research emphasized that all the values of Islamic teachings are a call to Muslims to become agents of positive change in society. Islam not only calls for, but also affirms the obligation for its people to be pioneers in promoting goodness and encouraging good behavior around them. The moral principles taught in Islam encourage individual Muslims to be actively involved in advancing good

values in their daily lives. By being pioneers of change who strive for goodness, Muslims are expected to play a significant role in creating a more harmonious and dignified environment. In this essence, the duty of Muslims is not only limited to carrying out ritualistic religious obligations, but also to actively involve themselves in fighting for human values and justice in society at large (Nazir, 2021).

The verse highlights the importance of the role of groups in Islamic society that are actively involved in promoting good and opposing evil. Islam asserts that these groups are the lucky ones as they not only bear witness to good deeds, but are also active in championing good values. Thus, the verse provides an understanding that every individual in Islamic society has a moral responsibility to be part of a group that calls for goodness. In this context, the verse provides encouragement to every individual to contribute actively in promoting virtuous values and opposing all forms of evil and ugliness. This includes concrete actions in speaking out for the truth, fighting for justice, and practicing moral values in daily life. This is in line with the thoughts presented by Sulaiman and Tihami that Islam affirms that through collaboration and cooperation between individuals in society, efforts to create a better and dignified environment can be realized more effectively (Rivaldy et al., 2024).

2. Surah Al-Ahzab, 33:73

عَنْتَ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَتْهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا وَكَأَيِّن مِّن قَرْيَةٍ

Meaning: *"And how many lands transgressed the commandments of their Lord and His Messenger, and We punished them severely."* (Quran, Surah Al-Ahzab, 33:73)

This verse confirms that Allah will punish the countries that transgress and disobey His commands and His Messenger. This includes acts of crime and injustice committed by individuals and groups in society. This verse reminds Muslims of the consequences of violating the commands of Allah and His Messenger. It asserts that a society that embraces good values and rejects evil will be blessed, while those who do otherwise will face severe consequences from Allah. Through the interpretation and analysis of these verses, we can understand that Islam calls upon its followers to be agents of change who promote good and reject evil in society. It is a call to build a better and harmonious society based on the commendable moral values in Islamic teachings.

b. Islam Carries the Mission of Interfaith Dialogue

Qur'anic Verse

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: *"There is no compulsion in religion; surely the right way is clear from the wrong way. So whoever disbelieves in Thaghut and believes in Allah, then indeed he has taken hold of a very firm rope, which will not break. And Allah is All-Hearing, All-Knowing."* (Surah Al-Baqarah 2:256)

The verse Surah Al-Baqarah (2:256) emphatically states that Islam rejects any form of compulsion in matters of religion. The commentators emphasize that freedom of religion is a fundamental right of every individual recognized in Islam, and that Islam promotes the concept of freedom of thought and belief. This principle is considered one of the

fundamental foundations of Islamic teachings, affirming that an individual's faith and belief must come from a sincere heart, not because of pressure or coercion from any party.

The practice of moderation in Islamic society is reflected in tolerance and respect for the religious freedom of each individual, as well as rejection of any form of extremism or intolerance. By understanding that freedom of religion is a right that is protected and upheld in Islam, Muslims are expected to maintain these principles in their interactions with individuals or groups who have different beliefs. Mutual respect and appreciation of different beliefs is an integral part of religious moderation, which is the foundation for the creation of an inclusive and harmonious society.

1. Surah Al-Imran (3:64)

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.

Meaning: *"Say: 'O People of the Book, come to the same sentence between us and you, that is, that there should be no partner with Allah whatsoever and that there should be none other as Lord but Allah'. (Surah Al-Imran 3:64)*

The verse from Surah Al-Imran (3:64) emphasizes the importance of interfaith dialogue as a means to find common ground and strengthen better understanding between religious communities. The interpretation of this verse highlights the urgency of promoting good communication and mutual respect between religious communities in an effort to build harmonious cooperation in society.

The practice of moderation in society is reflected in active efforts to strengthen interfaith dialogue. This involves promoting a better understanding of each other's religious beliefs and practices, as well as avoiding conflict or hostility that can arise from ignorance or prejudice between religions. By encouraging dialog and mutual respect, it is hoped that society can create an inclusive and supportive environment, where diversity is seen as a source of richness rather than a source of conflict.

2. Surah Ash-Shura (42:13)

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى بِهِ أَنْ آمِنُوا الدِّينَ. وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ.

Meaning: *"Allah has established for you the same religion (Islam) which He commanded Noah and which We revealed to you and which We commanded Abraham, Moses, and Jesus: 'Establish the religion (of Islam), and do not be divided in it'. It is very hard for the polytheists what you call them to. Allah chooses those whom He wills for guidance, and guides those who return to Him". (Surah Ash-Shura 42:13)*

The verse Surah Ash-Shura (42:13) emphasizes the importance of maintaining unity in Islam and rejecting divisions in society. In this verse, Allah commands Muslims to remain united in practicing the teachings of the religion, as has been commanded to the previous prophets, from Noah, Abraham, Moses, to Jesus. This verse shows that Islam emphasizes the importance of unity in carrying out religious teachings, and rejects all forms of division or division within Muslims. Unity in Islam is seen as the main foundation for strengthening the identity of the people and advancing common goals in social life.

The implementation of moderation in society is reflected in the efforts made to strengthen unity and solidarity in practicing religious teachings. This includes promoting the values of tolerance, mutual respect and building interfaith cooperation. In addition, rejecting any form of extremism or divisiveness is also an integral part of religious moderation, as this can jeopardize social stability and disrupt peace in society. By upholding the principle of unity and rejecting all forms of divisiveness, it is hoped that Muslims can lead a more harmonious and productive life within the framework of the religious values taught.

The above information means that Islam emphasizes the principles of moderation in Islam, including religious freedom, interfaith dialogue, and unity in carrying out religious teachings. The verses emphasize that Islam rejects all forms of coercion in religious matters, inviting its followers to maintain tolerance, mutual respect, and strengthen unity in society. The application of this moderation is reflected in the attitude of Muslims to respect the religious freedom of each individual, strengthen interfaith dialog, and reject extremism and divisiveness within the Muslim community. The hadiths included emphasize the importance of spreading the truth and shunning misguidance, which is relevant in guiding Muslim interactions in a modern world filled with complex and diverse information (Alfisyahrin, n.d; Alimuddin et al., 2023)

Inter-religious dialog is very important for the Indonesian nation, as explained by A. Mukti Ali. Increasingly apparent religious pluralism demands open and inclusive communication. In the context of Indonesia, which is rich in religious diversity such as Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, and Khong Hu Chu, dialog becomes a bridge to strengthen each individual's beliefs while respecting differences. More than that, dialog also encourages cooperation among the population in the spirit of mutual respect, justice, peace, and friendly cooperation, creating a solid foundation for building this country with harmony and progress (Anwar, 2018).

c. Rejection of Extremism:

Here are three Qur'anic verses that emphasize the rejection of extremism:

1. Surah Al-Baqarah (2:190):

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Meaning: *"And fight in the cause of Allah those who fight you, (but) do not exceed the limits, for surely Allah does not love those who exceed the limits."* (Surah Al-Baqarah 2:190)

The verse in Surah Al-Baqarah (2:190) confirms the principles laid down in Islam with regard to war. In this context, Islam emphasizes that war is only allowed as a last resort to defend oneself and one's religion, and even then Muslims are not allowed to exceed the limits set by Allah. The interpretations of the scholars emphasize the importance of upholding justice in every action, including in situations of war.

This shows that Islam rejects any form of extremism or disproportionate violence. War in Islam is only allowed as a defensive measure in the face of threats to individual or community safety, not as a means of unwarranted aggression or violence. In this context, Islam emphasizes that the use of violence must be accompanied by careful consideration and in accordance with the principles of justice established by religion.

The application of moderation in the context of war is reflected in Islam's emphasis on the principles of justice, proportion and humanity in every action taken. This ensures that Muslims do not fall into extreme or violent actions that go against the teachings of the religion. By understanding and practicing these principles, Muslims are expected to fulfill their role in maintaining peace and justice in society and protecting human rights in every situation, including in situations of conflict or war.

2. Surah Al-Baqarah (2:193):

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Meaning: "And fight them until there is no fitnah and the only religion is that of Allah. Then if they cease (from fighting you), then do not use force, except against the wrongdoers." (Al-Baqarah 2:193)

This verse from Surah Al-Baqarah (2:193) emphasizes the principles laid down in Islam with regard to war. According to this verse, war should be stopped when there is no more fitnah or disturbance, and the ultimate goal is to preserve the religion of Allah. Scholarly commentaries highlight that Islam emphasizes the importance of maintaining peace and upholding religion in a just and proportionate manner.

This shows Islam's rejection of extremism that incites violence for no apparent reason or beyond the prescribed limits. Islam emphasizes that war should cease once the noble goal of safeguarding Allah's religion and eliminating fitnah is achieved. However, in circumstances where the enemy is still committing injustice or aggression, Islam permits proportionate acts of violence as a means of upholding justice and protecting human rights.

The application of moderation in the context of war is reflected in Islam's emphasis on the principles of justice, peace and humanity in every action taken. This ensures that Islam warns against any form of extreme action or disproportionate violence. By understanding and practicing these principles, Muslims are expected to play their role in maintaining peace and justice in society and protecting human rights in every situation, including in situations of conflict or war.

3. Surah An-Nisa (4:171):

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَةٌ أُلْقِيَهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةً ۚ انْتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَحْدَهُ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا

Meaning: "O People of the Book, do not exceed the limits in your religion, and do not speak against Allah except what is true. Verily, Jesus, the son of Mary, is the messenger of Allah, and (there is) His word which He conveyed to Mary, and (there is) a spirit (which came) from Him. So believe in Allah and His messengers, and do not say: 'There are three (Gods).' Cease (from your disbelief), that is better for you. Verily, Allah is the One True God. Sanctified is Allah from having children, to Him belong all things in the heavens and the earth. And Allah is sufficient as a Protector." (An-Nisa 4:171)

This verse emphasizes that the People of the Book (Jews and Christians) should not transgress in their religion and should avoid kufr and misguidance. The interpretations of the scholars explain the importance of adhering to the rules of the true religion and staying away from actions that go against the teachings of Allah. This

shows a rejection of extremism in religious beliefs that can lead to conflict and intolerance.

All of the above verses pivot on the same principle that Islam teaches the principle of peace and rejects extremism and violence. Islam affirms that war is only permissible as a last resort in defense of self and religion, with a rejection of extremism or disproportionate violence. The verses emphasize the need to maintain justice, proportion and humanity in any action taken in the context of conflict or war, and assert that war should cease once the noble goal of safeguarding Allah's religion and eliminating fitnah is achieved.

In addition, it emphasizes the importance of maintaining the diversity of beliefs in society, with an emphasis on the prohibition of crossing boundaries in religion and the need to avoid extremism that can lead to conflict and intolerance. Islam requires its adherents to abide by the rules of the true religion and stay away from actions that are contrary to the teachings of Allah, by rejecting all forms of violence, intimidation, terrorism and the like.

In the context of daily life practices, traditions that teach compassion and responsibility towards animals highlight the humanitarian values of Islam. They remind Muslims of the importance of treating animals well as part of worshiping Allah, as well as the moral consequences of mistreating animals. As such, these messages provide a call for concrete action in protecting and respecting animal life, creating a society that is more aware of the importance of maintaining harmony between humans, animals and nature. This implies that humans, as social and dignified beings, have the highest priority to be treated morally and with high dignity through an order of good values (Hamzani, 2021).

CONCLUSION

It can be concluded based on the results of the study above that the verses of the Qur'an explaining the religious moderation at least pivots on three main things, namely: 1) The Qur'an consistently encourages Islam to practice positive actions and reject negative behavior. 2) Dialogue and good communication have a very important role in building positive relationships between religious communities. 3) The Qur'an explicitly rejects violence in the context of religion and invites its followers to spread the message of peace.

BIBLIOGRAPHY

- Alfisyahrin, L. (n.d.). *PENTINGNYA MODERASI BERAGAMA DI ERA GLOBALISASI*.
- Alim, M. S., & Munib, A. (2021). Aktualisasi Pendidikan Moderasi Beragama Di Madrasah. *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas*, 9(2), 263. <https://doi.org/10.31942/pgrs.v9i2.5719>
- Alimuddin, A., Masmuddin, M., & Effendi, P. (2023). Implementasi Moderasi Beragama dalam Menjaga Kerukunan di Desa Rinjani Luwu Timur. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 12(1), 35–52.
- Anisa, D. (2020). Hegemoni Wacana Islamophobia. In *Hegemoni Wacana Islamophobia*. Guepedia.
- Anwar, M. K. (2018). Dialog Antar Umat Beragama di Indonesia: Perspektif A. Mukti Ali.

- Jurnal Dakwah*, 19(1), 89–107.
- Aziz, A. (2021). Moderasi Beragama Dalam Perspektif Al-Qur'an:(Sebuah Tafsir Kontekstual di Indonesia). *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, 21(02), 218–231.
- Bielefeldt, Heiner, and Michael Wiener (2022). Examining Religious Freedom. *Mizan Publishing*.
- Effendi, M. R. (2020). Mitigasi Intoleransi dan Radikalisme Beragama di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 1(1), 54–77. <https://doi.org/10.52593/pdg.01.1.05>
- Farid, Miftah, Muhammad Iqbal Al-Kautsary, and Asep Hilmi Muhamad Sidik (2024). Character Education in the Perspective of the Qur'an (Analysis of Tarbawi Tafsir Style in Qs. Luqman Verses 12-19). *Al-Qiyam Journal* 5, no. 1, 1-15.
- Firdaus, Muhammad (2024). The Concept of Religious Freedom in Islam: An Analysis of Tāhir IbnĀshūr's Views. *Empirisma: Journal of Islamic Thought and Culture* 33, no. 1, 61-86.
- Fitri, M., & Indriyani, L. T. (2022). Toleransi Antar Umat Beragama di Ruang Digital Perspektif Al-Qur'an. *Jurnal Dakwah Dan Komunikasi*, 7(1), 95–109.
- Fuady, Farkhan, Imanatur Rofiah, and Selvia Ningsih (2021). Tolerance of Nasaruddin Umar as a Solution to Overcoming Radicalism in the Name of Religion. *Academica: Journal of Multidisciplinary Studies* 5, no. 1, 1-26.
- Hamzani, A. I. (2022). *Hukum Pidana Islam Tinjauan Teoritis Jilid 2*. PT. Nasya Expanding Management.
- Harahap, Sumper Mulia (2023). Harmonization of Religion and Culture in Indonesia. *Prenada*.
- Idrus Ruslan (2010). The Contribution of Religious Institutions in the Development of Interfaith Tolerance in Indonesia. *Arjasa Pratama*. https://books.google.com/books?hl=en&lr=&id=XEfrDwAAQBAJ&oi=fnd&pg=PR1&q=bahasa+and+religious&ots=6NDnpRAQil&sig=jEKUwTlncW3LcWBipX_pxJKpNz0
- Ishak, Nurfaika (2023). Constitutional Regulation of Religious Tolerance in Realizing Human Rights Protection in Indonesia. *Journal of Social and Cultural Dynamics* 25, no. 1, 22-30.
- Lista, L., Randan, A. J., & Tanga, M. (2023). Pengaruh Lingkungan Sosial Dan Pendidikan Terhadap Praktik Moderasi Beragama. *Capitalis: Journal of Social Sciences*, 1(1), 39–51.
- Luthfiah, Naurah (2024). Religious Moderation in Indonesia: Building Tolerance & Harmony in a Pluralist Society. *Book Chapter of Proceedings Journey-Liaison Academia and Society* 3, no. 1, 64-86. <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>.
- M THUNDER, SANDI PRATAMA (2022). "MESSAGES OF RELIGIOUS PEACE IN THE POETRY OF JALALUDDIN RUMI." UIN RADEN INTAN LAMPUNG.
- Malahayati, P., Harahap, I., & Siregar, H. S. (2024). Implementasi Moderasi Beragama dalam Respon Agama Islam dan Kristen terhadap Modernitas. *Anwarul*, 4(1), 452–465. <https://doi.org/10.58578/anwarul.v4i1.2674>
- Muhtarom, A, S Fuad, T Latif, and E A J Soefihara (2020). Religious Moderation: Concepts, Values, and Development Strategies in Pesantren. *Talibuana Nusantara Foundation*.
- Nafis, Mhd Ad-Darrun, Kamaluddin Kamaluddin, and Endang Ekowati (2023). Social Religion in the Perspective of Islam and Christianity. *YASIN* 3, no. 5, 895-911.
- Nazir, K. (n.d.). *Pemikiran Dan Kontribusi Said Aqil Siraj Dalam Upaya Perdamaian*. Fakultas Adab dan Humaniora UIN Syarif Hidayatullah Jakarta.
- Nisar, N. (2022). *Pemahaman Moderasi Beragama dan Sikap Mahasiswa Sosiologi Agama Terhadap Intoleransi Sosial IAIN Parepare*. IAIN PAREPARE.

- Nurullah, A., Panggayuh, B. P., & Shidiq, S. (2022). Implementasi Moderasi Beragama di Madrasah Aliyah Tahdzibun Nufus Jakarta dalam Terbentuknya Nilai-Nilai Moderasi Beragama. *MA'ALIM: Jurnal Pendidikan Islam*, 3(02), 175–186. <https://doi.org/10.21154/maalim.v3i2.4950>
- Pancarani, Y. (2024). Refleksi Tentang Penginjilan, Kristenisasi, dan Moderasi Beragama di Era Modern. *LOGON ZOES: Jurnal Teologi, Sosial Dan Budaya*, 7(1), 17–29. <https://doi.org/10.53827/lz.v7i1.150>
- Pedrasan, R (2022). "Analysis of the Jamaah Ansharusy Syariah Movement as a Radical Islamic Organization and its Impact on the Sovereignty of the Unitary State of the Republic of Indonesia." *Syntax Literate; Indonesian Scientific Journal* 7, no. 3. <https://jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/6523%0Ahttps://jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/6523/3863>.
- Rahman, Khalid, and Aditia Muhammad Noor (2020). Religious Moderation Amidst the Struggle of Extremism Ideology. *Brawijaya University Press*.
- Rashid, Fauzan Ali, Ah. Fathonih, Syahrul Anwar, and Ayi Yunus Rusyana (2020). Contestation of Religion and State: The Politics of Blasphemy Law in Southeast Asia. *LP2M UIN Sunan Gunung Djati Bandung*.
- Ridho, H. (2021). Membangun Toleransi Beragama Berlandaskan Konsep Moderasi dalam Al-Qur'an dan Pancasila. *An-Natiq: Jurnal Kajian Islam Interdisipliner*, 1(01), 75–88.
- Rivaldy, N., Tihami, T., & Gunawan, A. (2024). PERAN MODAL SOSIAL DALAM MENCAPAI PERUBAHAN SOSIAL DI LEMBAGA PENDIDIKAN ISLAM. *Jurnal Tarbiyatuna: Kajian Pendidikan Islam*, 8(1), 21–39.
- RIZKON, J. (2024). UPAYA MENANAMKAN NILAI NILAI MODERASI BERAGAMA DI PONDOK PESANTREN MIFTAHURROHMAH KECAMATAN PESISIR TENGAH KABUPATEN PESISIR BARAT. UIN RADEN INTAN LAMPUNG.
- Rohman, A. (2021). MODERASI BERAGAMA Dalam Bingkai Keislaman Di Indonesia - Dudung Abdul Rohman - Google Buku. In *E-Book*. Lekkas.
- Romlah, S., & Rusdi, R. (2023). Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika. *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam*, 8(1), 67–85. <https://doi.org/10.61815/alibrah.v8i1.249>
- Rosyad, R., Mubarak, M. F., Rahman, M. T., & Huriani, Y. (2021). *Toleransi beragama dan harmonisasi sosial*. Lekkas.
- Safrudin, Moh, Nasaruddin Nasaruddin, and Ihwan Ihwan (2023). Tafsir Ayat-Ayat Kemasyarakatan Implementation of Humanitarian Values in Modern Life. *TAJDID: Journal of Islamic and Humanitarian Thought* 7, no. 1, 135-48.
- SALBIA, SALBIA (2022). ISLAMOPHOBIA PARADIGMA (Critical Discourse Analysis of Teun A Van Dijk's Novel Bumi Cinta by Habiburrahman El Shirazy). *State Islamic Institute (IAIN) Palopo*.
- Saputera, A. A. (2021). Potret Pengarusutamaan Moderasi Beragama Di Gorontalo. *MODERATIO: Jurnal Moderasi Beragama*, 1(1), 41–60.
- Sartina, I., & Hanif, H. (2023). Moderasi Beragama Di Aceh Barat: Nilai-Nilai Moderasi Beragama Dalam Perspektif Para Mufassir. *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir*, 129–142. <https://doi.org/10.47498/bashair.v2i2.1609>
- Sarumpaet, A., Pd, M., NURHADI, S. P. I., Sy, S. E., & SH, M. S. (2020). *Pendidikan wasathiyah dalam Al-Qur'an*. GUEPEDIA.

- Sirajuddin, Sirajuddin (2020). "The Literacy Book of Religious Moderation in Indonesia. *Zigie Utama*.
- Sulaiman, M., & Abidin, A. A. (2024). TANGGUNG JAWAB PENDIDIKAN PADA ANAK DALAM PERSPEKTIF ISLAM. *Atthiflah: Journal of Early Childhood Islamic Education*, 11(1), 45–56.
- Sutimin, S. (2023). Pendidikan Moderasi Beragama Bagi Remaja. *Pedagogik: Jurnal Pendidikan Dan Riset*, 1(2), 203–209.
- Sutopo, Umarwan (2021). "Religious Tolerance (Tolerance of Muslim and Buddhist Communities in Sodong Hamlet from an Islamic Perspective)." *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 2, 48-82.
- Syukur, A. (2021). Buku Konten Dakwah Era Digital dan Uji Similarity Jurnal Abdul Syukur FDIK. *UP UIN RIL*.
- Truna, D S, and T Zakaria (2021). Religious and Ethnic Prejudice. *Master Program in Religious Studies UIN Sunan Gunung Djati Bandung*.
- Zuhriyandi, Z. (2023). Harmoni Beragama Dan Pencegahan Konflik: Perspektif Moderasi Menurut Al-Qur'an Dan Alkitab. *MODERATIO: Jurnal Moderasi Beragama*, 3(2), 218. <https://doi.org/10.32332/moderatio.v3i2.8222>
- Zulkifli, Z., Setiawan, A., Firman, F., Maryam, M., Tang, M., & Rosadi, K. (2023). Pemahaman Mahasiswa Tentang Moderasi Beragama di Perguruan Tinggi Umum. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(1), 685–694.