

Religious Moderation: Humanist Values as the Basis of Interfaith Tolerance in Indonesia

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ABSTRACT

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Etymologically, the meaning of moderation comes from the English word moderation, which means moderation or moderation. The word moderation in Arabic is called al-wasathiyah, derived from the word wasath which means middle. Humanism according to Abraham Moslow is the concept of humanizing humans, encouraging the improvement of human quality through appreciation of the positive potential that exists in every human being. Humanism also views humans as subjects who are free to determine the direction of their lives and are fully responsible for themselves and also care for others. In this case, the author raises this paper with the formulation of the problem, how religious moderation and Islamic views on the concept of humanism and what are the values of humanism as the basis for tolerance between religious communities. The method used is a qualitative method, the results of this study are Tolerance in religion means that all religions can respect their own obligations and rights as religious adherents and their relationships with other religious adherents. But don't get it wrong in interpreting tolerance, tolerance is not combining Islamic beliefs and rules with religions other than Islam, but instead respecting other religions. It also produces several points on how the attitude of humanity can be built, namely, humanum, humanities and humanitas. As well as the values of humanism which are the basis of tolerance between religious communities, namely, the value of freedom, the value of cooperation, the value of willingness to sacrifice, the value of caring and the value of helping or mutual cooperation.

1. Introduction

Islam is a complex religion and Islam is built on the basis of the Al-Quran and Hadith of the Prophet Muhammad PBUH. Therefore, Islam regulates the joints of the lives of its adherents. If you want to see what Islam is, then look at its teachings, because the followers of the religion are certainly always wrong in their understanding and actions in religion. Therefore, the attitude of Muslims is to follow the teachings of this very beautiful religion. Moreover, our attitude towards followers of other religions. Islam teaches us to respect the followers of different religions in order to maintain harmony and peace. Because the Indonesian state has a variety of ethnic religions and cultures in the book of Sutasoma by Mpu Tantular in which there is a motto "Bhinneka Tunggal Ika" which means different but still one. With this motto, Indonesia is known as a country that is very rich in customs, culture and local wisdom that is diverse and very much. Islam itself does not prohibit existing customs and cultures as long as they do not conflict with the basic rules set out in the Qur'an and Hadith and the Ijma' of the scholars. Therefore, as adherents of Islam, we must prioritize mutual respect, humanization among fellow human beings as

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well as tolerance towards adherents of other religions. Because humans are essentially subjects who have the right to copyright, taste and karsa. Therefore, humanizing humans is a necessity that is continuously implemented, because this is a principle as an effort to educate the nation's life.

As the majority religious community in Indonesia, we must prioritize mutual respect among other religious minorities. Because today, we often find deviations and intolerant attitudes in the name of religion. In the tempo national news, throughout May 2023 there was a dissolution of worship carried out by several community groups against the congregation of the Mawar Sharon Church (GMS) Binjai on Friday, May 19, 2023 in Satia Village, Binjai City, North Sumatra. Then the incident of the dissolution of worship at the Bethel Indonesia Church (GBI) Gihon on the same day in East Sidomulyo village, Pekanbaru City, Riau. Then the case of the dissolution of Christian education activities at the Bethel Indonesia Church (GBI) on May 28, 2023 in Cilame Village, West Bandung Regency, West Java. Furthermore, the case of burning the recitation hall owned by Muhammadiyah in Sangso Village, Bireuen Regency on Tuesday, May 30, 2023, which was previously preceded by the rejection of the construction of the Muhammadiyah Taqwa Mosque in the local village.

With some intolerant problems that occur between religious communities, as Muslims our attitude is to maintain diversity by accepting differences, facing differences, and responding to differences with a good attitude. In the Quran, Allah has explained in the Quran Surah Al-Baqarah verse 143 about Wasathiyah or the middle attitude which in the Indonesian Ministry of Religion program is called religious moderation. Religious Moderation is a way of looking at religion that shows religious moderation. According to Ma'ruf Amin, Wasathiyah Islam as the basis for religious moderation is an Islam that takes the middle way (tawashuth), balance (tawazun), straight and firm (I'tidal), tolerance (tasamuh), egalitarian (musawah), deliberation (shura) and civilized (tahadhur). (Agus Hermanto, 2022)

In its implementation, to create mutual respect between religious communities we need to understand that being humanist is the right step to instill it. In the view of Islam, humanism must be understood as a basic concept of humanity which implies humanizing humans. (Abu Hatin, 2007).

How Religious Moderation: The Values of Humanism as the Basis of Tolerance between Religious Believers will be discussed in this article.

2. Literature Review

2.1 Religious Moderation

Etymologically, the meaning of moderation comes from the English word moderation which means moderate or not excessive. The word moderation in Arabic is called al-wasathiyah, derived from the word wasath which means middle. (Agus Hermanto, 2022) Ibn Ashur defines the word wasath with two meanings, namely etymologically and terminologically. Etymologically, the word wasath means something in the middle or something that has two ends that are comparable in size. As for the terminological meaning of wasath is Islamic values that are built on the basis of a straight and middle mindset, not excessive in certain matters. (Ibn Ashur, 1984) According to al-Thabariy, wasathiyah is a place in the middle that occupies a position between two ends like the middle of a house. Umar Sulaiman al-Ashqar argues that Allah swt gives nature to Muslims as a middle people, so they are always fair in matters of religion. This means that Muslims are not excessive. (Umar Sulaiman al-Asyqar, 2008).

2.2 Humanism and Tolerance between Religions

2.2.1 Humanism as a Theory

Humanism according to Abraham Moslow is the concept of humanizing humans, encouraging the improvement of human quality through appreciation of the positive potential that exists in every human being. Humanism also views humans as subjects who are free to determine the direction of their lives and are fully responsible for themselves and also care for others. (Rachmahana; 2019) The concept of humanism generally means the dignity and value of every human being, and all efforts to enhance their natural abilities (physical or non-physical) in full. (Franz Magnis Suseno, 2007)

2.2.2 Humanism in Indonesian Perspective

Humanism means being open to the principles of others, regardless of their status. This means that we are required to be caring and sensitive to the difficulties of others and to show compassion for each other. This is in line with the foundation of the Indonesian state, Pancasila in the 2nd principle, Fair and Civilized Humanity, which is an institutional guarantee that

fortifies humanist behavior in order to avoid arbitrary behavior. (Franzs Magnis Suseno, 2007) Humanism is also in line with Indonesian culture which always prioritizes manners and courtesy.

2.3 Tolerance

Tasamuh or tolerance means generosity, tolerance and an attitude of respect for others. Tasamuh is a word adopted from Arabic which means meek, a noble and easy to forgive. So, tasamuh is a good attitude in getting along with respect for respecting fellow creatures of God by not crossing the boundaries of Islamic teachings. There are also those who state that tasamuh is a limitation of Islamic teachings. There are also those who state that tasamuh is maintaining an attitude towards one's principles, which can be in the form of views, habits, and behaviors that are not the same and opposite to one's own principles.

Tasamuh can be interpreted as tolerance in religion, meaning that all religions can respect their own obligations and rights so as not to interfere with each other. (Ade Jamaruddin, 2016)

2.4 Tolerance between Religious Believers and its Relevance to Humanism

Tolerance in religion means that all religions can respect their own obligations and rights as religious adherents and their relationships with other religious adherents. Therefore, tolerance in religion requires patience and self-preservation with the aim of not disturbing and not demonizing other religions. But don't get it wrong in interpreting tolerance, tolerance is not combining Islamic beliefs and rules with religions other than Islam, but instead respecting other religions. (Ade Jamaruddin; 2016) Humanism is a right for every human being on earth regardless of what religion they are and where they come from. Because humanism views all aspects and nature that exist in a human being from birth. Meanwhile, tolerance, which means being respectful, appreciative and not making fun of each other, is something that must be done for all followers of any religion, especially Islam. That is why humanism and tolerance cannot be separated from every human being.

This is in line with the words of Allah swt in surah Al-Hujurat ayat 11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللُّقَبِ بِنِسِ الْأَسْمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning:

"O you who believe, let not one people make fun of another people (because) they may be better than those who make fun of them, nor let women make fun of other women (because) they may be better than those who make fun of them. Do not insult one another and do not call one another by bad names. The worst of calls is that which is bad after believing. And whoever does not repent, then they are the wrongdoers". (Al-Quran Kemenag RI, 2019)

The explanation of the interpretation of the Ministry of Religious Affairs, on the word تَلْمِزُ comes from the root lamaza-yalmizu-lamzan which means signaling accompanied by whispers with the intention of reproaching. This mockery is usually directly addressed to the person being mocked either by gestures of the eyes, lips, head, hands, or words that are understood as mockery. In this verse, Allah explains about the prohibition of doing lamz against oneself (talmizu anfusakum), even though what is meant is another person. The phrase anfusakum means that fellow human beings are brothers and are one unit, so that what our brothers suffer means that we also suffer from ourselves. (Kemenag Balitbang Pusdiklat, 2019)

The word تَنَابَرُ is derived from the word nabaza-yanbizu-nabzan which means to give a nickname with the intention of reproaching. The plural is anbaz. A person who commits lamz is not necessarily in front of the person he is criticizing, but if tanabuz is done openly in front of the person concerned, calling him bad names. (Kemenag Balitbang Pusdiklat, 2019).

3. Methodology

This type of research uses a type of literature study research with a qualitative approach that utilizes a theoretical basis as a guide so that the focus of the research can be well directed. A qualitative approach is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. For this reason, the author will conduct a literature study (literature), with the method of collecting data on available literature and documents.

4. Results and Discussion

4.1 Humanism Values as the Basis of Interfaith Tolerance

On the basis of the author's anxiety about the problem of intolerance between religious communities and individuals that are rampant in Indonesia, the need for a human value or the value of humanism becomes the basis and guidance for every human being in life and becomes a solution so that harmony and diversity are maintained. Humanism is built on a sense of humanity for a good life, then the sense of humanity consists of three, namely: (Upik Khoirul Abidin, 2016)

4.1.1 Humanum

Humanum is a description of man in his essence or position in the world, namely as an independent human being and as a leader and caliph on earth so that humans are given the completeness of physical and spiritual life that allows him to carry out his duties. (Arifin, 2008)

4.1.2 Humanitas

Humanitas means good and harmonious relations between religious communities with one another. As we know, every human being needs other people, almost every activity of a person involves the role of other people, so that we cannot be separated from dependence on others. This is what is called social attitudes between individuals. (Baghrudin, 2011)

4.1.3 Humanities

Humanities is a means of education to achieve humanist values with science, and cultural heritage of the nation. (Baghrudin, 2011)

In addition, the values of humanism that need to be built on individual behavior in order to become the basis for tolerance between religious communities are:

4.1.1 Freedom Value

This value means that every citizen is given the right and freedom of opinion. In line with Article 28 E of the Human Rights Law regarding freedom of religion, belief, choice of citizenship, choice of residence, freedom of association, assembly and opinion. (Ketetapan MPRRI, 2011)

4.1.2 Cooperation Value

Cooperation is an action needed to overcome problems in society. With these values of cooperation, anything can be resolved, especially if the problem of religious harmony that occurs can be resolved because cooperation certainly prioritizes common interests.

4.1.3 The Value of Willingness to Sacrifice

Willing to sacrifice is an attitude of sacrifice, both in the form of time, energy and thoughts in any form for the sake of goodness. Willing means sincerely not expecting praise or rewards from others.

4.1.4 Caring Value

Caring is a basic human value and an attitude of paying attention and being proactive about the surrounding conditions. With the value of caring, namely feeling what the person feels, a sense of helping each other grows so that problems between religious communities do not occur again so that life in harmony can be maintained.

4.1.5 The Value of Helping Each Other (Gotong Royong)

This value is the identity of the Indonesian people who always like to help. So this attitude can mean that we are beneficial to other humans, *khairunnas anfauhum linnas*, the best of mankind is he who is beneficial to other humans.

5. Conclusion

In the midst of the current condition of religious communities, problems continue to occur among adherents. Because that problem needs a solution so that religious diversity becomes beautiful and valuable.

Therefore, as Muslims who understand the teachings of their religion must instill values based on our nature and attitude as humans who know themselves and know their God. Because the essence of human creation is not only to worship but to spread that Islam is a religion that is *rahmatan lil alamin*. So that life in harmony between religious communities can be maintained and intertwined properly.

Humans are given the potential to develop because it is the nature of every human being. In the implementation of human life, humans are guided to respect and appreciate each other in diversity between religious communities so that they can provide postal value. Religious moderation becomes the main mouthpiece in religious life in Indonesia, with which we can enjoy a peaceful life order and present the principles of humanity and human values or humanism can be embedded in every human being in order to realize harmonious harmony for all elements of society.

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