

MODERASI BERAGAMA BERBASIS NILAI AL-ISLAM DAN KEMUHAMADIYAHAN

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Abstract - This paper aims to analyze the concept of religious moderation based on al-Islam and Muhammadiyah values. The method used is library research, namely investigating the problems of this research that prioritizes social values, such as compassion (mahabbah), justice ('is), togetherness (ijtima'iyah), and brotherhood towards others (ukhuwah). The results of this study found that religious moderation is different from religious moderation or Islamic moderation because all religions contain moderate understanding so that the path taken to achieve moderation is what needs to be done in moderation, one of which is based on al-Islam and Muhammadiyah as an interpretation of the "way" in question. . The values that are put forward in realizing it are love (mahabbah), justice ('is), togetherness (ijtima'iyah), and brotherhood towards others (ukhuwah) in order to avoid intolerant, radical and extreme understandings and attitudes that not only endanger the lives of others. the life of the nation and the state but also the survival and purpose of Islam and the Muslim ummah itself is difficult to achieve.

Keywords: Religious Moderation, Values of al-Islam and Kemuhammadiyah.

1. Introduction

Ethnicity, Religion, and Race or abbreviated as SARA are fundamental matters that can trigger conflict. Even though it is recognized that SARA are three different variables, when a certain incident occurs, the three things can turn into one. However, as long as each party is able to play its role well, for example, it is not easy to be swayed by harmful provocations, this potential can be mitigated even though it cannot be ignored and underestimated.

Fuad's analysis (2020: 93), the presence of Islamic moderation or Islam wasathon, then what is developed is a concept that today has become the direction or school of Islamic thought so that it makes the concept an important part in the Islamic world. Not to mention being faced with today's conditions, the condition of Muslims including certain Islamic organizations which are always accused in every incident of violence committed by personal Muslims who do not understand the character and core teachings of Islam.

Apart from the implementation side, from the concept side there are still many problems. That is why a pocket book was written by the Indonesian Ministry of Religion Team, entitled Questions and Answers on Religious Moderation, the first edition of October 2019 was written which contains a brief and concise discussion of the important points of several frequently asked questions, first starting with the differences between religious moderation with the diction of religious moderation that

religion should not be attached to moderation because actually every religion teaches moderate values, what needs moderation is the behavior of people who interpret and practice their religion or what is called religious moderation. It even continues on other important points such as "how extreme in religion"?, or to what extent the limits of tolerance can be called extreme. This progresses to more specific and detailed points, until it comes to the conclusion that every individual, religious group, up to the state level, including the Muhammadiyah organization as a whole, must take part in maintaining religious moderation which will ultimately lead to tolerance in diversity.

On the basis of these conditions, it is natural that religious moderation has also begun to be questioned again in its conception of including those based on al-Islam and Muhammadiyah values by most people by bringing up various kinds of studies both written and oral on various occasions to contribute ideas and ideas in developing the concept of religious moderation, which is currently being used as a government program, especially the Ministry of Religion.

The study in this paper is also important considering that the current concept and practice of religious moderation is faced with various challenges, along with the birth of the industrial revolution 4.0., and society 5.0. The portrait of al-Islam and Muhammadiyah-based religious moderation that is expected to be realized is one that is able to play its role dynamically and proactively by bringing universal values as a (shifting paradigm), so that the banner of Islam becomes (*Rahmatan lil'alam*), (Ahmad, 2017).

Borrowing and adapting the concept developed by Dakir (2019:92-100) that the existence of education based on al-Islam and Muhammadiyah is believed to be the last moral bastion of all current education systems. The existence of religious moderation in al-Islam and Muhammadiyah education is also expected to be a *rahmatan lil'alam*, namely by promoting social values, such as compassion (*mahabbah*), justice (*'is*), togetherness (*ijtima'iyah*), and brotherhood towards (*ukhuwah*) as the main foundation.

Observing the above review, it is clear that the Qur'an and Hadith as well as *ijtihad* are references as well as references for religious expression both at the level of understanding and application, thus explicitly affirming the existence of moderates (*Ummatan Wasathan*). Al-Islam and Muhammadiyah education as the basis for religious moderation that is able to realize Islam *rahmatan lil'alam* should direct the ummah, especially Islam, to become moderate so that it is able to display the face of Islam in a kaffah and universal manner.

2. Research Methodology

This research is a type of library research, which is a study whose data comes from the literature related to the object of research, then the content is analyzed. The literature used as the object of research consists of books and references as data sources and then focuses on scientific studies of literature relevant to the concept of religious moderation based on al-Islam and Muhammadiyah values.

The application of the library research method is that researchers collect data in the form of relevant literature from journal articles, books, reports, and news to then carry out content analysis that is relevant to the theme of this research and is linked to research findings as an offer of problem solutions that are certainly analytical. his studies put forward social values, such as compassion (*mahabbah*), justice ('is), togetherness (*ijtima'iyyah*), and brotherhood towards others (*ukhuwah*).

There are several things that must be considered in qualitative data analysis, namely: (1) the data that appears in the form of words and not a series of numbers, (2) the data has been collected as the essence of the document (content). The data (content) is processed before being used as a theoretical construct.

Content analysis in library research usually uses qualitative studies with a conceptual realm, namely condensing words that contain meaning. Starting from the words collected into reference elements that have been common so that it is easy to build concepts. Furthermore, the analyzed concept is expected to accommodate the content or message of the work comprehensively.

Researchers in terms of content analysis should be able to give meaning to the data that has been collected, then construct theory, comparison and interpretation. Interpretation of research data is carried out by researchers with reference to theories that are relevant to the research problem. Throughout the research process, verification was carried out so as to strengthen the conclusions of the study based on grounded data.

The research data collected by the researcher was then analyzed using descriptive analysis techniques. That is why in this study the data collected were analyzed descriptively and in depth, as a problem-solving procedure investigated by describing the views of experts in their fields at the present time based on the facts that appear or as they are.

3. Results and Discussion

One of the ways that universities can overcome or anticipate their students from being exposed to radical ideas, especially in Muhammadiyah universities, is to develop Islamic religious education courses with the orientation of forming moderate Muslims based on student needs. Another course named Al-Islam and Kemuhamadiyahan (AIK) is taught at the University of Muhammadiyah for 4 semesters. These two courses are taught only in general study programs, which are considered to be lacking in religious content. These two courses are taught to all students, both Muslim and non-Muslim students.

In order to analyze the concept of religious moderation based on al-Islam and Muhammadiyah values, a knife of analysis of social values is used, such as compassion (*mahabbah*), justice ('is), togetherness (*ijtima'iyyah*), and brotherhood towards others (*ukhuwah*) which can be considered in the following review:

1. Value of Compassion (Mahabbah) as the basis for religious moderation

Farid Setiawan (2020:15) wrote that one of the values developed in Islam and Muhammadiyah is compassion (*mahabbah*), namely the spirit of religious moderation

is well developed through Muhammadiyah education in this case al-Islam and Kemuhammadiyah courses. Examples of awareness to live in peace, concern for maintaining and caring for the environment, to the principles of justice, honesty and respect for differences are always upheld as a form of love.

Many verses in the Qur'an discuss this, for example the word "Rahmat" (compassion) is repeated 144 times, which means that the mention of this word is the same as the letters in the Qur'an as QS. Ar-Rum [3]:21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

The translation:

“And among the signs of His power is that He has created for you wives of your own kind, so that you may tend to and find peace in them, and He has created between you love and compassion. Verily in that are signs for a people who think.”

This verse according to Bambang Irawan (2012: 79) shows that the Qur'an makes compassion a priority in its teachings and rejects all violence in the name of religion. The values of al-Islam and kemuhammadiyah are also loaded with moderate attitudes, namely making the nature of compassion one of the important components, because the struggle for da'wah and education for Muhammadiyah is actually the realization of *al-islammu rahmatan lil alamīn*.

That is why, anyone who studies al-Islam and Kemuhammadiyah can have progressive thoughts and at the same time uphold the value of compassion in life. Muhammadiyah is basically an Islamic movement with missions of da'wah and tajdid, born on November 18, 1912 by KH. Ahmad Dahlan is a young cleric whose movement was named Muhammadiyah because it was inspired by the prophet Muhammad SAW who wanted to realize Islam with the values of submission, safety, peace and holiness through Muhammadiyah because it is based on the value of compassion in it.

The compassion embodied by Muhammadiyah is in harmony with Islam as the spirit of the movement for Muhammadiyah to create a true Islamic society, advancing education, health, socio-economics, living with dignity and dignity for both men and women, mutual respect between humans and different religions and race groups to become people who provide benefits in life because they are based on the value of compassion for fellow human beings.

The movement carried out by Muhammadiyah is imbued with compassion so that it displays the face of moderate Islam because it is filled with the value of compassion which is getting lost but is actually needed, especially in Indonesia, because of its multicultural society. Masdar Hilmy in Hasan Bustomi (2020:292) formulates the characteristics of moderateism in the Indonesian context as follows: a) Non-violent ideology in Islamic da'wah; b) Adopting a modern way of life with all its derivatives, including science and technology, democracy, human rights and the like; c) Use of

rational thinking; d) Contextual approach in understanding Islam, and; e) The use of *ijtihad*. These characteristics can be expanded to include tolerance, harmony and cooperation between different religious groups.

Religious moderation, especially for Muslims, is actually a character of Islam and Muhammadiyah as a movement embodied by the value of KH's compassion. At that time, Ahmad Dahlan was trying to become a safe group for Muslims, as was the legitimacy of the Messenger of Allah, so that he should show a moderate attitude in religion.

In fact, Muhammadiyah is an Islamic movement that is not only intended for the benefit of Muslims. However, his movement for the nation and universal humanity is evidenced by, among other things, the establishment of various business charities that are not only intended for Muslims as a form of love for fellow human beings so that true religious moderation can also be established. Al-Islam and Kemuhammadiyahan, as subjects, carry out a difficult task, namely realizing this, including displaying encouraging modernist Islamic character education with the value of compassion as one of the bases for religious moderation.

2. The Value of Togetherness (*Ijtima'iyah*) As the Basis for Religious Moderation

The value of togetherness (*ijtima'iyah*) is very necessary in religious moderation, especially in relation to various complex national problems which are also targets and areas of struggle, especially to foster the value of togetherness. Al-Islam and Muhammadiyah are not only present in efforts to develop educational institutions, but also contribute to building togetherness by fixing problems in various areas of life. For example, in the health sector, togetherly establishing various health service businesses, in the social sector, jointly establishing various orphanages, in the economic and political sectors, demonstrates such a great role with the value of togetherness in realizing polite politics.

Concretely, building togetherness in overcoming the nation's problems in order to create religious moderation requires the role and participation of all components of the nation including Muhammadiyah in order to advance the nation. Muhammadiyah is not only concerned with cultivating the value of togetherness through the education movement alone, but also in the fields of health, economy, social, culture and politics.

People's lives are all difficult, the economy is not advanced, education is backward and socio-cultural life is not encouraging (Ni'mah, 2014), encouraging the emergence of the idea of KH. Ahmad Dahlan to build an education center based on the value of togetherness, as a first step formulated because the objective problems being faced cannot be solved without togetherness.

Although recognized by KH. Ahmad Dahlan founded Madrasah Ibtidaiyah Diniyah Islamiyah in Kauman Yogyakarta independently, but in managing this education, it is focused on giving a touch of the western classical system as a form of good togetherness by borrowing ideas or ideas that come from the west. In addition, the form of togetherness can be seen from the completeness of schools with various

adequate supporting facilities such as; benches, chairs and blackboards. (Arofah & Jamu'in, 2015)

This condition, of course, deviates from the pesantren education tradition which is identical to the sorogan, bandongan or wetonan methods. But that doesn't mean he doesn't heed the value of togetherness anymore because what he is fighting for is for Islam to appear together as a progressive religion, even though they have to accept the risk of being denounced as infidel kyai because they are considered to have violated the pesantren tradition and follow the non-Islamic Dutch education pattern.

Al-Islam and Kemuhammadiyah which are full of value education in it certainly cannot be separated from Muhammadiyah's educational vision to become a pioneer and pioneer of Islamic education with national and humanitarian insight that is able to penetrate socio-cultural barriers as the implementation of religious moderation.

The value of togetherness is one of the secrets of the greatness of Muhammadiyah education in building religious moderation in addition to inclusiveness, sincerity in service, and the high dedication of educators and administrators in advancing their institutions. That is why the diversity that is displayed is characterized by moderate Islam which is built on perseverance, the spirit of togetherness and cohesiveness to turn on the Amal Usaha Muhammadiyah (AUM), not seeking life in Muhammadiyah, as KH had instructed. Ahmad Dahlan.

Moreover, in a multicultural Indonesian society, an exclusive religious attitude that only recognizes truth and salvation unilaterally will certainly cause friction between religious groups. The value of togetherness as the basis for religious moderation needs to be cultivated to avoid disharmony. An inclusive way of Islam or an open religious attitude, which is called an attitude of religious moderation, has been displayed by Islam and is in harmony with the Muhammadiyah movement. Moderation means moderate, the opposite of extreme, or excessive in addressing differences and diversity.

The word moderate in Arabic is known as al-wasathiyah as recorded from QS. Al-Baqarah [2]:143:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

The translation:

"And similarly We have made you (Muslims) "middle people" so that you may be witnesses of (deeds) of mankind and that the Messenger (Muhammad) may be witnesses of (deeds) you..."

The verse above is a mirror in seeing and solving a problem, moderate Islam takes an approach by prioritizing the values of truth and goodness and beauty so that they are able to compromise and be in the middle, in responding to differences, both religion, sect, and the flow they adhere to. Moderate Islam puts forward these values to apply an attitude of tolerance, mutual respect, while still believing in the truth they believe in, so that all problems and conflicts are resolved because they are willing and

able to accept decisions wisely, without having to be involved in anarchic actions. (Darlis, 2017).

Religious moderation for Muslims, especially Muhammadiyah, should be based on al-Islam and Kemuhammadiyahan values in order to be able to implement a middle way in the midst of religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand, and does not negate each other between religion and local wisdom. For Muslims, especially Muhammadiyah members, they will present themselves by not contradicting each other but seeking solutions to the nation's problems by prioritizing the values of al-Islam and Muhammadiyah.

3. The Value of Justice ('Is) As The Basis Of Religious Moderation

The value of justice as a basis for religious moderation in the view of al-Islam and Muhammadiyah because Islam is a strong religion in applying the principle of justice for all parties. Religious moderation will be difficult to realize if the application of daily life is far from the principle of justice. Likewise, other components of religious values become meaningless as humans live but without thoughts and common sense.

The discussion of fairness is one of the themes that has received serious attention from Muslim scholars and intellectuals. M. Quraish Shihab in his book *Insights of the Qur'an*, for example, has discussed the order to uphold justice in the Qur'an by quoting three words, namely *al-adl*, *al-qisth*, *al-mizan*.

When it comes to religious moderation, the embodiment of the value of social justice must be a priority in Indonesia. This is because the value of justice is focused on the small community as the basis of the struggle which has often been marginalized by the current entrenched political system that can tear life and religion apart that has been going well and peacefully as expected by the nation's founders.

The word *al-adl* refers to the meaning of "the same" which gives the impression of the existence of two or more parties, while the word *al-qist* refers to the meaning of "part" (which is reasonable and appropriate), and *al-mizan* refers to the meaning of a tool for weighing which also means "justice". Even though the three of them are different in form, they have the same spirit, namely the command to humans to be fair.

Justice can be interpreted as balance but it does not mean equality in obtaining something, for example equality in income. But there should also not be a very sharp gulf and no element of equality among the nation's children. Opportunities are given to everyone in equal numbers, but what they get really depends on the effort put in. When development is only centered in a certain place, the name is unfair, because there is no balance and this will lead to social jealousy which is dangerous for a society in realizing religious moderation.

Also included in this level, the balance between material and spiritual development, balance between remembrance and thought, middle in dealing with wealth, not stingy and not extravagant. People who can balance between remembrance and thought are called intelligent people as Allah says in the QS. Ali Imran [3]:190-191:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولَى الْأَلْبَابِ (190)
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ (191)

The translation:

“Verily in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding. (Ie) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth.”

Even traced in another verse, Allah commands that a person balance between ruhiyyah (spiritual) interests with physical interests, as stated by Allah in the QS. Al-Jumuah (62):10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

The translation:

“When the prayer has been performed, then you are scattered on the earth; and seek the bounty of Allah and remember Allah much so that you may be successful.”

Justice is not only in line with the values of al-Islam but as the foundation of the implementation of the Muhammadiyah movement 'Al-Amru bil 'adli wa an-nahyu 'anil dhulmi', which will then act as an agent in realizing a just society in a broader order which is interpreted broadly. comprehensive, namely changing the world order, in which some countries are still victims of inequality and exploitative relationships. This condition of course can trigger the difficulty of religious moderation to be realized in such a life order.

As revealed by Hamim Ilyas in the Forum for the Discussion of the Cadre and Islamic Study of the Educational Council for the Cadre of PP Muhammadiyah, which emphasized that in the past, religion was able to achieve physical independence, then with Al-Amru bil 'adli wa an-nahyu 'anil dhulmi' Muslims will able to realize independence, equality, equality with other nations and people. This includes breaking the exploitative chain that has existed in the world order so that religious moderation is upheld above these values.

4. The Value of Brotherhood (Ukhuwah) As The Basis Of Religious Moderation

Ukhuwah diniyyah (brotherhood towards fellow Muslims), ukhuwah wathâniyyah (brotherhood based on a sense of nationality), and ukhuwah basyâriyyah (brotherhood based on fellow creatures of God) have the same opportunity to become Ukhuwah Islamiyah. Ukhuwah Islamiyah is not just brotherhood with fellow Muslims. But also brotherhood with every human being even though they have different beliefs and religions, as long as they are based on Islamic values, such as reminding each other, respecting each other, and respecting each other.

Realizing enlightening religious moderation for Muhammadiyah is by displaying piety and the advancement of authentic Islamic behavior for the benefit of living together in line with the spirit of brotherhood in addition to justice, togetherness, and compassion as the basis for sowing it in individual life and national life and humanity that are more comprehensive in their respective dimensions. -each regardless of origin, color, and conflict that surrounds it.

Believers must maintain and carry out two aspects of the relationship in their lives, namely the vertical relationship to Allah SWT. maintained through worship, such as prayer, fasting and others. Furthermore, the horizontal relationship is the relationship with fellow human beings in social life, this relationship is maintained and implemented by interacting well with each other. This is done with the belief that human beings are brothers and sisters to each other. (Shihab, 1992:357)

One aspect of brotherhood that must be built in life because it is in harmony with al-Islam and Muhammadiyah in creating religious moderation including ukhuwwah insaniyyah based on human equality and equality before Allah SWT as QS al-Hujurat [49]:13:

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

The translation:

“Hi humans! We created you from one pair of male and female, and We made you into several nations and tribes, so that you might know one another [not to hate one another, be enemies]. Indeed, the most honorable among you in the sight of Allah is the most pious, Allah is Omniscient, All-Knowing.”

The brotherhood according to Shihab (1992: 357) is motivated by having the same culture even though it is a different culture. Furthermore, Shihab quoted Ibn Kathir's commentary which states that شعوبا (nations) are more global than قبائل (tribes). Another opinion is that شعوبا are people who live in other countries while قبائل are native Arabs, so الاسباط is interpreted as people who live in Israel.

Realizing the value of brotherhood as expressed above in Muhammadiyah is important considering that educational institutions have distinctive characteristics, namely al-Islam and Kemuhammadiyahan education in addition to being a solution in filling the dryness of the spiritual spirit in education, especially to build religious moderation at the conceptual and factual levels, both in primary and secondary education. as well as in higher education in Muhammadiyah. All Muhammadiyah Charities (AUM) education must implement al-Islam and Muhammadiyah education as the foundation of education. AIK that has been running in Muhammadiyah institutions must be revived in its function.

The embedded values of al-Islam and Muhammadiyah as the basis for religious moderation can be seen from the correct awareness and understanding that the creation of humans with various tribes, nations, races and others are just names to make it easier so that certain characteristics can be known. . The name of a nation or country in which

there are different tribes and races indicates that the nation and the country are considered the same as brothers because they have the same nationality and citizenship. Fellow nation's children should not deny each other that the other is his brother, because such an act is not only inconsistent with religious moderation but is a resistance to the destiny that has been outlined by God Almighty.

4. Conclusion

Moderation of religion based on al-Islam and Muhammadiyah values should be interpreted as a process of understanding and practicing the teachings of Islam and Muhammadiyah in a fair and balanced manner in order to avoid extreme or excessive behavior when implementing them. Observing the description above, it is understood that there are different concepts between religious moderation and religious moderation. Moderation of religion does not mean moderating religion, because religion in itself already contains the principle of moderation, namely justice and balance. Religion does not need to be moderated anymore, but the path of a religious person must always be moderated in this case referring to the values of al-Islam and Muhammadiyah because every religious community has the potential to turn into extreme, unfair, even excessive. Meanwhile, tolerance is the result of a moderate attitude in religion. Moderation of religion based on al-Islam and Kemuhammadiyah is a process and tolerance is the result. Likewise, a moderate student or member of the Muhammadiyah must have taken sides with an interpretation of religious teachings adopted by himself and his religious organization but in practice he will not impose the understanding and interpretation of al-Islam and its Kemuhammadiyah in religious moderation to different people and groups.

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