

Religious Moderation in Caring for Indonesian Plurality (Analysis of Mental Revolution from The Qur'an Perspective)

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Abstract

Indonesia is known as a diverse country with a variety of religions, ethnicities, cultures, customs, and languages. However, behind this gift, there are differences in views in responding to issues, especially regarding religious issues. Differences in views will later give rise to acts of intolerance, hatred, extremism, and radicalism, and ultimately lead to divisions between religious communities. Therefore, as an effort to maintain harmony between religious communities, religious moderation, and mental revolution are present as effective steps that will give birth to solutions for maintaining the diversity that exists in Indonesia. This research aims to find verses from the Qur'an about mental revolution and religious pluralism as well as solutions to religious moderation in mental revolution to address the phenomenon of religious pluralism. By using qualitative research methods and literature, findings were produced as solutions for maintaining diversity in Indonesia, namely (1) Aligning Pancasila with Qur'anic values; (2) Diversity must be managed well; (3) Religious Leaders must Set a Good Example (Socio-Institutional Approach); (4) Prioritizing a sense of protecting the nation and state; (5) Taking a Cultural Approach (Dialogue).

1. Introduction

Indonesia, as a country that upholds Pancasila, accommodates a diversity of religions, ethnicities, cultures, and languages with a diverse social life. Diversity and differences in a multicultural society are a natural part that needs to be managed wisely. Through careful management and appropriate regulations, harmony in national life can be created. [1] However, diversity and multiculturalism bring significant challenges if they are not faced wisely, tolerably, and fairly. Inaccuracy in managing it can be a threat to unity, security, and peace in the social life of society, and even threaten unity and integrity in social life [2].

As an idea to maintain unity amidst the diversity of Indonesian society, implementing moderation in religion is a smart step in upholding balanced religious practices [3]. The reason is that the essence of moderation has been taught by Islam as a teaching of compassion for all of nature (*rahmatan li al-alam*), which has been clearly explained in the Al-Qur'an, which is a holy book that remains relevant at all times and place (*shalih li kulli masa wa makan*) [4, pg. 45].

Through the principles of balance and gentleness in religion, it becomes a graceful procedure for carrying out each individual's religious beliefs [5, pg. 55]. As time goes by, the concept of religious moderation continues to play an important role in bringing peace to life. However, moderation in religion is now often marginalized by conservative attitudes, radical movements, attempts to impose certain beliefs, and the like carried out by individuals and even groups. Currently, we are witnessing various concerns regarding the lack of understanding of the importance of religious moderation in everyday life. This phenomenon causes the emergence of extremist behavior, hateful rhetoric, radicalism, and the breakdown of relations between religious communities [6, pg. 44–55].

Thus, a mental revolution is very necessary to complete religious moderation because a person's actions are greatly influenced by his mentality and character, which are born from the knowledge he understands and believes in, so proper understanding or knowledge is needed regarding the problem of religious plurality that occurs in Indonesia. This research aims to determine the relationship between religious moderation and mental revolution and provide solutions to address the diversity that exists in Indonesia. This research is different from others because no one has linked and interpreted verses related to religious moderation, religious pluralism, and mental revolution, so this research is necessary to increase the body of knowledge.

2. Methodology

This type of research adopts a library study method or library research with a qualitative approach. This qualitative research prioritizes the role of the researcher as the main instrument, combines data collection techniques, and applies inductive data analysis. The focus of this qualitative research lies in understanding and processing descriptive data, especially involving literature reviews taken from various relevant sources. In this research, the type of data used is secondary data obtained from various relevant literature. The data collection technique uses document study by searching for tafsir books and also other literary sources such as books and scientific articles [7, pg. 80–81].

3. Results and discussions

3.1. Definition of Religious Moderation and Religious Plurality

Moderation comes from Latin, namely moderation which means moderate (not excessive or deficient) [8, pg. 14]. Moderation in English is called moderation which is often used in the sense of average, core, standard, or non-aligned [9]. When referring to the Big Indonesian Dictionary (KBBI), moderation is divided into two meanings, namely reducing violence and avoiding extremes [10]. Meanwhile, in Arabic, moderation is synonymous with the term *wasathiyah* [11, pg. 194]. In this case, there are similarities in meaning between the words *tawasut* (middle), *ta'adul* (fair), and *tawazun* (balanced) from the similarity of these three words, they are combined into *wasathiyah* [12, pg. 1]. Al-Asfahany in his book "Al-Alamah al-Raghib, Mufradat al-Fadzul Qur'an" the term *wasath* means guarding oneself from going beyond the limits [13, pg. 345].

Religious moderation, according to the definition from the Ministry of Religion in a work entitled "Religious Moderation", refers to a firm belief in the substance of the religious teachings adhered to, while remaining open to variations in religious interpretation. The essence of religious moderation emphasizes acceptance, inclusivity, and cooperation between diverse religious groups. In essence, religious moderation describes an emphasis on balance in beliefs, morals, and behavior, rejecting extremism in beliefs, not being excessive in religion, not being excessive in all things, and not being arrogant but gentle [14, pg. 24–25].

Various verses and hadith emphasize the principle of moderation in Islam, referring to the specific term used, namely "*wasatha*". Islam is described as a "*wasathan*" religion, which includes aspects of faith, law, and spirituality that show a moderate nature that is in the middle [15, pg. 214–215]. According to M. Quraish Shihab, the character of moderation in Islam is reflected in a moderate attitude, namely not tending to excess (*ifrath*) or underestimation (*tafrith*) in religious or world affairs. This does not belong to the extreme moderate group in religious practice. Because moderation in Islam combines both dimensions, namely the spiritual and physical dimensions, without ignoring one side over the other. In approaching something, they try to think objectively and comprehensively [16, pg. 43–44].

Thus, religious moderation is a middle, balanced, fair attitude, which does not lean towards the extreme right or left. To achieve moderation in religion, the ability to think objectively and comprehensively regarding various problems is needed, especially in responding to religious diversity. Therefore, accuracy in interpreting religious texts is very important. This aims to form a religious concept that is moderate, not extreme, and not radical.

As for plurality, which is described as a plurality in The Random House Dictionary of the English Language, refers to the condition of being diverse or diverse. When the concept of plurality is connected to religion, it refers to religious diversity as a condition or fact that has diverse characteristics [17, pg. 58]. In Indonesia, diversity and plurality, including religious plurality, are a clear picture. Religious diversity is commonplace, as seen in history. Not only in Indonesia, the same principle applies in other countries, even during the time of the Prophet, where various beliefs coexisted peacefully [18].

Nurcholis Majid explained that true religion is a religion that contains a universal human message. This is the essence of inclusivism, namely that the Islamic religion can find similarities with other religions because its teachings focus on tolerance and compassion towards people of other religions [19, pg. 44]. Pluralism in a religion should be accepted by all religious followers in Indonesia as a step towards creating a harmonious and peaceful society despite theological differences. This reflects moderation in religion with its inclusive approach [20].

3.2. Definition of Mental Revolution

Mental revolution refers to the meaning of 'revolution' and 'mental'. Revolution is defined as a substantial transformation in a domain, while 'mental' refers to inner aspects and characteristics that are not related to physical or energy [21]. If simplified, mental revolution describes substantial transformation in matters related to inner and mental aspects. nature, which is not physical or energetic. This term also refers to the fundamental transformation of people's mindsets in the context of national and state life [22, pg. 56].

Changes in the inner dimension of humans involve three elements: thought patterns, beliefs, and spirituality that characterize behavior. These three elements are based on the values embedded in a person, such as cultural traditions, national philosophy, and religion. Personality character is also influenced by various factors such as environment, education, heredity, and global cultural influences. The inner side of humans is manifested in the way they think, behave, feel, and believe, which then results in concrete actions. The essence of mental revolution is to enrich the inner dimensions of humans with noble values, including cultural tradition values, national philosophy, and religious values, as a whole to form good character [23, pg. 161]. o, a person's mental quality, good or bad, depends on what values fill and influence a person's self. Therefore, a person's mental quality is determined by the values that influence him.

Many values can be implicated in the way people think in Indonesia. However, the values instilled should tend towards moderation and inclusivity, not exclusivity. This aims to create a peaceful life together, even though people have diverse religious backgrounds. The concept of moderation in religion and diversity of beliefs are important principles to instill in all religious adherents in Indonesia, with a focus on the substance or essence of these two concepts.

3.3. Factors Causing Inter-Religious Conflict

There are many factors that cause inter-religious conflicts that occur in Indonesia, these factors can be: (1) Exclusive attitudes, namely viewing oneself as more righteous and holy, and turning a blind eye to the truths of other religions, which is even more dangerous, if someone wanting to impose one opinion on others under the pretext of being accused of heresy (making things up), denying religion, kufr and heresy [24, pg. 40–41]; (2) Celebration of religious holidays; (3) Religious assistance from abroad which is carried out behind closed doors; (4) Marriage between people of different religions; (5) Establishment of a House of Worship [25, pg. 121]; (6) Activities of Splinter (Radical) Groups which have textual understanding, understanding like this, according to Nasaruddin Umar that although literal and textual understanding sometimes cannot be separated, the model of literal and textual understanding in In turn, this can give rise to actions that seem intolerant, anarchic and tend to be destructive [26, pg. 323–324].

Verses about Mental Revolution in the Qur'anic Perspective

1. Q.S Ar-Rad verse 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۝ ١١

Meaning: "Indeed, Allah does not change the condition of a people until they change the condition of themselves. and if Allah wills evil for a people, then no one can resist it, and there is no protector for them but Him" [27, pg. 346].

M. Quraish Shihab in Al-Misbah's interpretation, the changes that occurred were due to the intervention of Allah SWT. or what the verse above terms '*ma biqamin*' concerns many things, such as wealth and poverty, health and disease, glory and humiliation, unity and division, and others that relate to society in general, not individually [28, pg. 253]. In line with the interpretation of Adhwa'ul Bayan explained by Allah SWT. does not change the condition of a people, in the form of enjoyment and health of body and soul, until they change what is within themselves [29, pg. 148].

Sheikh Muhammad Ali Ash-Shabuni in Tafsir Safwatut Tafasir stated that Allah Swt. does not remove His blessings from a people unless they replace good behavior with bad behavior. This includes Sunatullah, that He does not change their good life, health, security, and glory unless they are not grateful for Allah SWT's blessings [30, pg. 14]. In line with Tafsir Jalalain which states that Allah SWT. will not revoke His blessings unless humans change a good situation by committing disobedient acts.

So, it can be understood that Allah SWT. will change someone if the person who wants the change is themselves. When someone wants to change their fate for the better, then they can start by developing what is in themselves and around them well, then goodness will be what they get. On the other hand, if the person uses it for bad things, then he will get bad things.

2. Q.S Al-Anfal verse 53

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعَمَهُ أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ٥٣

Meaning: "Such (torment) is because Allah will never change a favor that He has bestowed on a people, until that people changes what is within themselves, and indeed Allah is All-Hearing. All-knowing" [31, pg. 253].

He word *dzalika* in Q.S Al-Anfal verse 53 means giving punishment due to acts of kufr. This was a punishment or punishment for the Quraysh group due to their acts of disbelief when Allah sent a Messenger to them, which they then lied about, therefore, Allah's provisions applied to their situation regarding their rights to these blessings. In this verse, Allah shows the nature of His justice that He will not change the blessings He has bestowed on a people (group) unless it is due to their sins (mistakes) [32, pg. 28]. This verse contains an indication that God's gifts in the form of blessings given to human beings or individuals, are always linked to their continuity with their own deeds and moral behavior. He would not have revoked it, without their transgression and tyrann [33, pg. 16].

Both, the first and second verses, talk about change, so it can be understood that social change cannot be carried out by just one person, indeed, change starts from someone who disseminates his ideas, and then it is accepted and circulated in society, from here, it starts from attitudes and A person's mindset then ends up in wider society [34, pg. 232].

Verses about Religious Plurality in the Qur'anic Perspective

1. Q.S Al-Maidah verse 48

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ٤٨

Meaning: "If Allah willed, He would have made you one people (only), but Allah will test you regarding what He has given you, so compete with each other to do good deeds. Only to Allah will you all return, then He will tell you what you have disputed" [31, pg. 156].

The word *lau* in this verse shows that He does not want it because the word *lau* is not used but to assume something impossible, namely impossible, that means God does not want to make all humans from the past until now just one people, with the aim that humans can compete. -Compete in doing good, so that there will be an increase in quality and creativity because only with differences and healthy competition will this be achieved [34, pg. 141–142].

Buya Hamka also explains in his book Tafsir Al-Azhar, that the meaning of this verse is not Allah SWT has no power to make your Shari'a one and only one pattern from the time of Prophet Adam, the time of Prophet Muhammad until the Day of Judgment. The nation is one, the customs are one, and even the development of life is all one if Allah wills. But God entrusted reason to humans, so it is for this reason that humans are tested to adapt their lives to the natural world around them [35, pg. 1755–1756].

So, this is what we have to realize that pluralism is a necessity and God's will that cannot be denied. God wants the existence of human plurality and the universe to be truly pondered deeply by humans. So, from the start God wanted us to be different. However, this does not mean that these differences are a trigger for conflict, on the contrary, these differences must be addressed positively.

2. Q.S Al-Hujurat verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ١٣

Meaning: "O people, We have indeed created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing" [36, pg. 755].

The verse "Indeed, We created you from a man and a woman" is an introduction to emphasize that all humans have the same level of humanity before Allah SWT. There is no difference between one group and another, there is also no difference in human values between men and women. This introduction leads to the conclusion mentioned by the last fragment of the verse, namely "Indeed, the noblest person among you in the sight of Allah is the one who is most pious".

The word *ta'arafa* comes from the word *'arafa* which means to know. The form of the word used in the verse contains a reciprocal meaning, therefore, it means getting to know each other. The stronger the introduction of one party to another party, the greater the opportunity to provide mutual benefits, therefore, this verse emphasizes the importance of getting to know each other. The emphasis on getting to know each other is the fishing rod, not the fish, which shows that the emphasis in the verse is on the method, not the benefit, because, as people say, giving a fishing rod is much better than giving a fish [34, pg. 616–618].

Buya Hamka, in his commentary book Al-Azhar, also explains the meaning of this verse that Allah SWT. emphasizes that the existence of various nations, various tribes down to the smallest details, is not so that they grow older and more distant, but so that they get to know each other. Get to know where the origins come from, where the ancestors came from, and where the ancient descendants came from. The conclusion is that humans are essentially of one descent. Even though they are far apart, their origins are one. There is no difference between one another and there is no need to arouse differences, but to realize the existence of similarities in descent [35, pg. 6834–6835].

So, it is clear about the inclusive nature of Islamic religious teachings, both from the human aspect and religious life, therefore a deep understanding of the concepts of religious moderation and religious plurality is very important. Especially in caring for the diversity and diversity that exists in Indonesia.

3.4. Implementation of Mental Revolution and Solutions in Addressing the Phenomenon of Religious Plurality

The phenomenon of religious pluralism will continue to exist and even increase if there is no shared awareness of maintaining the integrity and harmony between religious communities in Indonesia [37]. In the verse above it has been explained that "Allah will not change the condition of one nation or people or group from prosperity, enjoyment, happiness that they enjoy and possess to destruction and misery, but they are the ones who change it. This happened due to acts of persecution and mutual hostility, as well as sin and corruption on the face of the earth. Therefore, steps that can be taken in dealing with religious diversity in Indonesia, by considering the interpretation of previous verses regarding diversity and also the views of Islamic scholars, include the following:

3.4.1 Aligning Pancasila with Qur'anic values

Pancasila, which is the moral source of the Indonesian nation, is the result of exploring the values that grow and develop in Indonesian society. (Wulandari, 2021) The string of words in the Pancasila precepts shows that they are in harmony with the values of Islamic teachings. Therefore, the principles contained in Pancasila are a reflection of the principles contained in the characteristics of the Ummatan Wasathan so that the two have compatibility and connection. So, with this harmony, the hopes and ideals of the Indonesian people will be realized, namely to become an advanced, superior, and just nation [38, pg. 240].

3.4.2 Diversity must be managed well

If diversity is managed well, it will give birth to an attitude that this is a divine nature that must be grateful for and becomes the wealth of the Indonesian nation itself [39]. The attitude of mutual suspicion should be eliminated in state life, which is one of the absolute requirements when this nation wants to maintain the strength of the Unitary State of the Republic of Indonesia within the framework of Bhinneka Tunggal Ika [40, pg. 150]. Islam and other religions can work together in the worldly, social, and humanitarian fields [17, pg. 41]. Synergy within reasonable and measurable limits must continue to be carried out by the entire community regardless of differences, accompanied by fostering a sense of togetherness and brotherhood as citizens of the same country.

3.4.3 Religious Leaders must Set a Good Example (Socio-Institutional Approach)

An example of tolerance is manifested in the attitude of standing for justice and goodness by the Prophet Muhammad SAW. He showed when interacting with non-Muslims who were peaceful and did not carry out hostility. Imam Al-Bukhari and Muslim narrated from Asma bint Abi Bakr that her polytheistic mother once came to her. Then he asked the Prophet for a fatwa. Asma asked, "My mother came to me and she wanted me to be good to her. Should I be good to her?" The Prophet answered, "Yes, do good to him" [41].

Prophet Muhammad SAW showing an attitude of tolerance that is increasingly evident in his treatment of the People of the Book, including Jews and Christians. He regularly maintains contact with them, giving respect and appreciation. When one of them was sick, he visited them. Prophet Muhammad Saw. also received gifts from them and gave gifts to them [42]. The exemplary attitude that had a great influence carried out by the Prophet Muhammad was the Medina Charter which is proof of the historical document of tolerance and shows proof that the humanitarian spirit needs to be encouraged in establishing healthy human relations, harmony amidst diversity [43, pg. 115–116].

3.4.4 Prioritize a sense of protecting the nation and state

According to the principles of jurisprudence, things that have greater benefits must be prioritized, in this case, maintaining the safety of the country is a greater priority and is the responsibility of every individual who lives in it. The history of conflict in several Middle Eastern countries reflects how these countries fell apart because of fighting between groups based on religious cohesiveness [43, pg. 194–195]. Unity is more important than division because division ultimately only results in losses for all parties involved. Especially in the context of the state, it is important to foster unity by establishing harmonious, peaceful, and harmonious relations between religious communities in Indonesia.

3.4.5 Taking a Cultural Approach (Dialogue)

The approach to facilitating dialogue between religious communities is based on the understanding that dialogue is an appropriate tool for finding agreement, mutual understanding, and collaboration between religious communities. This kind of approach needs to be appreciated and realized. For dialogue to function optimally, it must be given space to develop naturally, from everyday conversation to cooperation in social action and other aspects. Education about religious diversity should be an important part of the education curriculum from an early age. Teaching about religions should start from the beginning, for example, from the family environment and educational institutions (the initial foundation for holding effective dialogue) [25, pg. 102–103].

4. Conclusion

Religious moderation, as an ideal principle in maintaining the unity of diverse Indonesian society, creates balanced religious practices and shows acceptance, openness, and cooperation between various religious communities. Religious moderation is closely related to a wise attitude towards religious diversity. Religious diversity, which is a natural part of Indonesian history, was seen during the time of the Prophet Muhammad when they lived side by side peacefully despite having different beliefs. Acceptance of religious diversity by all religious adherents in Indonesia is an example of religious moderation with an inclusive approach.

The implementation of religious moderation, in this case, mental revolution, emphasizes a deep understanding of the concept of religious moderation and religious diversity, to then realize changes in attitudes that are respectful and tolerant in a life full of diversity. To achieve good and ideal religious moderation, solutions and implementation of mental revolution are needed, such as: (1) Aligning Pancasila with Qur'anic values; (2) Diversity must be managed well; (3) Religious Leaders must Set a Good Example (Socio-Institutional Approach); (4) Prioritizing a sense of protecting the nation and state; (5) Taking a Cultural Approach (Dialogue).

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