

RELIGIOUS MODERATION: ERADICING VIOLENCE THROUGH THE INSTRUMENT OF THE ISLAMIC CHARACTER OF THE KAFAH IN THE FAMILY IN THE PERSPECTIVE OF THE QURAN

Mutiara Aulia¹, Nurussakinah Daulay¹

Universitas Islam Negeri Sumatera Utara Medan, Indonesia

Email: mutiaraaulia180702@gmail.com

Abstract

This diversity is of course a social capital for the Indonesian nation because Indonesia is known as a unique and multicultural country where each region has its own regional characteristics that are united in the same ideology and culture, namely Pancasila. However, many conflicts occur between religious communities. Liberal and radical thinking makes society anarchic and apathetic so that it needs to be returned to an understanding that is in accordance with Shari'a and fitrah, namely the inculcation of Islamic values in life with religious moderation. The inculcation of Islamic values starts from the family sphere. Researchers used the method of literature study. Literature study is a method used to collect data or sources related to the topic raised in a study not from direct observation, but obtained from the results of research that has been carried out by previous researchers, in the form of books and scientific reports in articles or journals. The data that has been obtained is then analyzed using descriptive analysis method. By describing the facts which are then followed by analysis, not merely describing, but also providing sufficient understanding and explanation. The purpose of this research is that Muslims can maintain brotherhood, respect differences and can instill an attitude of tolerance between religious communities by avoiding disputes. This research is useful for providing understanding to the community about the importance of instilling Islamic values as a whole and forming an attitude of religious moderation in the family so as to avoid acts of violence.

Keywords: religious moderation, violence, Islamic kaffah, family, the Qur'an

Abstrak

Keberagaman ini tentunya menjadi modal sosial bagi bangsa Indonesia karena Indonesia dikenal sebagai negara yang unik dan multikultur dimana setiap daerah memiliki ciri khas daerah masing-masing yang disatukan dalam ideologi dan budaya yang sama yaitu Pancasila. Namun, banyak konflik yang terjadi antar umat beragama. Pemikiran liberal dan radikal menjadikan masyarakat anarkis dan apatis sehingga perlu dikembalikan pada pemahaman yang sesuai dengan syariat dan fitrah yaitu penanaman nilai-nilai Islam dalam kehidupan dengan moderasi beragama. Penanaman nilai-nilai Islam dimulai dari lingkungan keluarga. Peneliti menggunakan metode studi pustaka. Studi literatur adalah metode yang digunakan untuk mengumpulkan data atau sumber yang berkaitan dengan topik yang diangkat dalam suatu penelitian bukan dari pengamatan langsung, melainkan diperoleh dari hasil penelitian yang telah dilakukan oleh peneliti sebelumnya, berupa buku dan laporan ilmiah dalam bentuk artikel. atau jurnal. Data yang telah diperoleh kemudian dianalisis dengan menggunakan metode analisis deskriptif. Dengan mendeskripsikan fakta-fakta yang kemudian dilanjutkan dengan analisis, tidak sekedar mendeskripsikan, tetapi juga memberikan pemahaman dan penjelasan yang cukup. Tujuan dari penelitian ini adalah agar umat Islam dapat menjaga persaudaraan, menghargai perbedaan dan dapat menanamkan sikap toleransi antar umat beragama dengan menghindari perselisihan. Penelitian ini bermanfaat untuk memberikan pemahaman kepada masyarakat tentang pentingnya menanamkan nilai-nilai Islam secara utuh dan membentuk sikap moderasi beragama dalam keluarga sehingga terhindar dari tindak kekerasan.

Kata kunci: moderasi beragama, kekerasan, Islam kaffah, keluarga, al-Qur'an

Introduction

Indonesia is known as a pluralistic country because it has a diversity of ethnicities, races, cultures, languages, and religions. This diversity is certainly a social capital for our beloved country, Indonesia, where our country is known as a unique and multicultural country where each region has its own regional characteristics that are united in the same ideology and culture, namely Pancasila. The diversity that is in the spotlight is the issue of religion. As is known in Indonesia itself, there are several legalized religions, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism (Vincent Florianus Falu Sogen & Yosep Belen Keban, 2022). Indonesia's diversity is being tested by the many problems that occur among the community. Based on the results of the calculation of the national religious moderation index, the Anti-Violence dimension reached 74.6% (Hasanuddin, 2021). It can be ascertained that some people have not implemented a non-violent attitude to the fullest.

Since ancient times until now there have been many conflicts between religious communities that have caused disunity. This happens because there are many differences between religious communities in terms of beliefs, thoughts and practices. History records that in 1095 there was a Crusade caused by conflict between Islam and Christianity. Conflicts between religious communities did not only occur in prophetic times, but even today there are many major conflicts that have become history. In Indonesia, in 2006 there was a Sunni and Shia conflict that occurred in East Java, and a religious conflict in 1992 in Poso, a Sunni and Shia conflict in East Java that emerged around 2006 (Firdaus M Yunus, 2014). However, conflicts do not only occur between religious communities, there are also many inter-religious conflicts that occur. In 2012 in East Java there was a religious conflict that resulted in one person being killed. This conflict between Shia and Sunni occurred because of the interests of the United States against countries in the Middle East.

Indonesia, which is included in the United Nations (UN), has ratified the Law governing Human Rights, namely Law Number 39 of 1999 concerning Human Rights, which consists of 11 chapters and 106 contents of this stake emphasizing the recognition of the Republic of Indonesia for human rights which have natural rights that must be protected, upheld and respected (Budi Hermawan Bangun, 2019). In Indonesia itself, human rights enforcement already has adequate instruments (Sukendar, 2017). However, there are several problems that cannot be resolved, namely, intolerance and freedom of religion. Not only religious problems, but there are social, economic, political and even morality problems of the people.

Problems arise due to a mismatch in the different perspectives and ways of thinking. There are many acts of violence around us, ranging from physical, sexual and moral Violence and the lack of morality of the people influence many daily newspapers. This is triggered by several interrelated factors in terms of reducing the morality of the people, namely family, environmental and spiritual factors. The family is the first place to build character and morals. However, seeing the current conditions, many families do not instill the principles of life in them. The emergence of liberal and radical ideas is very dangerous for life so it needs supervision. Liberal and radical thinking makes society anarchic and apathetic so it needs to be revert to an understanding that is in accordance with sharia and fitrah, namely the planting of Islamic elements in life. The cultivation of Islamic elements can be given in the family. Family is the most important aspect in the cultivation of kaffah Islamic character. By strengthening Islamic values in life, it will minimize the occurrence of acts of violence caused by a decrease in morality. The cultivation of kaffah Islamic character in the family will form an attitude of religious moderation.

Method

In this study, a method is applied, namely Library research, where this method uses a number of studies concerned with using the literature data collection method, or research using various kinds of literary (Putrihapsari, R., & Fauziah, 2020). In this literature study research, the author takes issues around violence and also about eradicating violence. In this study, researchers used literature studies that only came from a paper, and also the results of published and unpublished research. In research that uses this literature study method for power obtained based on a number of articles searched using a database from google scholar and from various other journal sites. The data that has been obtained will then be analyzed using the descriptive analysis method.

The descriptive analysis method is carried out by describing various facts which are then analyzed, in this method not only describing but also providing sufficient explanation and understanding. If the data source that will be used as a reference has been obtained, then content analysis is carried out for literature review data. Content analysis is an activity carried out by researchers to describe a text objectively which aims to get a picture of the content as it is without any participation from researchers (Ahmad, 2018). Therefore, researchers must conduct a deeper discussion related to the content of information derived from reference data which requires time to read, understand and discuss existing data to get results. By obtaining a result that is expected to be an answer to the problem of religious moderation.

Result and Discussion

1. Efforts to Eradicate Violence with an Attitude of Religious Moderation

Allah created humans full of differences, ranging from differences in ethnicity, nation, gender, skin color and even different human traits and characters. As Allah says in QS. Al-Hujurat Verse 13: "*O man! Indeed, We have created you from a man and a woman, then We made you nations and tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the Exhaustive*". Asbabun Nuzul of this verse is narrated from Ibn Abi Hatim that this verse was revealed in relation to the people who reproached Bilal when he went up to the Ka'bah to chant the call to prayer during the liberation of Mecca. The Prophet then called them and forbade them to boast of their lineage" (Ministry of Religious Affairs, 2010).

This verse explains that Allah created humans differently so that humans can distinguish one another and also get to know each other and appreciate every difference that exists, because what is valued on the side of Allah is not the difference but the devotion that makes the human being noble before Allah. Humans as creatures that Allah created should respect every difference that exists. But in reality, many differences cause strife. Indonesia itself is a country that has a diversity of tribes, religions and cultures. These differences can trigger conflicts in social life. The very high intensity of communication makes it easier for someone to get into trouble. Self-adjustment is one of the many problems that are often experienced by humans in the surrounding environment. This self-adjustment problem is called maladjustment behavior. Maladjustment is a condition where individuals cannot make adjustments to their social environment, position (Thantawy, 2020).

The consequences of this situation appear in their behavior and social life so that someone who is unable to adjust to their environment will tend to be more easily involved in conflict. In this case, it is important for a person to improve skills in self-adjustment, namely cooperation skills, problem solving skills and skills in empathizing with the environment. When these skills are not honed by humans, it will cause many conflicts in their lives. Disputes that lead to violence will easily occur.

Ironically, because they do not have mutual respect, humans can commit acts of violence and even murder. The principle of justice must be upheld in order to be balanced in running life. The attitude of religious moderation must be formed so that there is no partiality

incorrectly. Islam as a moderate religion highly upholds justice according to Sharia so that there is no radical or liberal understanding. As Allah says in QS. Al-Baqarah verse 143: "*And likewise We have made you (Muslims) 'the middle people' so that you are witnesses to the actions of mankind and so that the Messenger Muhammad is a witness to your actions. We have not made the Qiblah to which you used to turn but that We may know who follows the Messenger and who turns back. Indeed, (shifting the Qiblah) is very hard, except for those whom Allah guides. And Allah will not waste your faith. Indeed, Allah is the Most Merciful, the Most Merciful to mankind*".

This verse explains that Muslims are a moderate people, meaning that they are people who can be fair, where the fairness in question is not one-sided but balanced both in life in the world and life for the hereafter. A moderate religious attitude is a balance that occurs between a spirit and a body, the world and the hereafter, a group of people with individuals, religion and science and others. (Arif Budiono, 2001). Indonesia's diversity has recently been tested, when an extreme attitude of diversity is expressed by a group on behalf of a religion. Groups of people who have an exclusive, explorative and intolerant nature in the name of religion are one of the challenges the world is facing (Edy Sutrisno, n.d.).

Many Muslims are excessive in religion, causing disputes and conflicts in society. Allah has forbidden his servants not to exaggerate in religion, as He says in QS. Al-Maidah Verse 77: "*Say, 'O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before 'you'. They misled many and strayed from the Right Way.*". This verse gives people the understanding not to go overboard in matters of religion that are unnatural or incorrect. The Prophet also told his people to avoid and stay away from all actions or behaviors that have the potential to reveal the attitude of *ghuluw*. Excessive attitude in religion is not good to apply because as a human being Allah has set in the Qur'an and Hadith all the rules in practicing religion. Excessive attitudes tend to cause conflict because they impose personal opinions and act on behalf of religion. In essence, Islam is a religion that is easy and has a lot of relief in it.

Islam is a moderate religion, so it is important for us as Muslims to foster a moderate attitude in order to eradicate the violence that often occurs in life. By cultivating a moderate attitude, Muslims can understand Islam in a *kaffah* manner. Understanding Islam in a *kaffah* manner can be given through the smallest scope, namely the family. The family has an important role in instilling the character of *kaffah* Islam.

2. The Urgency of Family Role in Cultivating *Kaffah* Islamic Character

Humans are born in accordance to their *fitrah*. Human nature is to have potential that can be developed. The basic potential of man is to know his god. Religion is a *fitrah* that humans have as Allah says in QS. Ar-Rum verse 30: "*So, set your face straight to Islam according to the fitrah of Allah because He has created man according to that fitrah. There is no change in Allah's creation. That is the straight religion, but most people do not know*". Allah created man according to his *fitrah*, basically man's *fitrah* is in the truth. Islam is a religion that leads humans to the truth so that religion is a guide for Muslims to implement Islam as a whole. Islam is a true religion. Muslims should enter into Islam in a *kaffah* manner. In understanding Islam, it cannot be half-hearted because there is a deviation of understanding. Allah says in QS. Al-Baqarah verse 208: "*O believers! Enter into Islam wholeheartedly and do not follow Satan's footsteps. Surely he is your sworn enemy*".

Islam comes from the word *aslama*, which means safe from defects or perfect. Islam itself is a religion that is perfect and also full of peace. Peace in Islam is needed in realizing the unity of Muslims and eradicating violence in life. Realizing *kaffah* Islam is crucial and must be implemented by Muslims. Family is the most important aspect in instilling the character of *kaffah* Islam in life. The cultivation of *kaffah* Islamic character has been arranged by Allah starting from the smallest things in family life. Moral learning and character cultivation start

from the smallest things in the family. Children need parental figures as role models in their lives, so the role of the family is very important in the cultivation of kaffah Islamic character. However, looking at the current reality, many parents do not care about the development of their children and there is not even any planting of religious values taught. According to Rosiana, et al (2021), the factors that cause parents to care less lead to a lack of child morality, namely:

a. Parent's busy Schedule

The work that every parent has in the world makes them forget to set aside time for their children. In that case, many parents are lacking in providing learning and understanding of the child's morals. Due to the busyness that parents do for their work, there is a lack of providing moral understanding and learning which plays a very important role for the child.

b. Parents not being a role model for their children

Parents are the role models for their children so that parents must model good things to their children. A lot of things happen nowadays, parents showing bad things that are not good for their children, such as parents leaving prayers, being rude in attitude and words. This makes children tend to imitate what their parents do, making children experience a decline in morals and morality.

This is a factor in the decline in children's morality. Parents are accountable to Allah for what they teach their children. As parents, they should instill the character of kaffah Islam to their children in accordance with the teachings of the Prophet. Rasulullah is a messenger sent by Allah and is a mercy for all nature, so as a follower of Rasulullah should follow and obey the rules that have been set. Allah gives a mandate to every parent, namely children, to be required to be given the best education and teaching.

Family is the first place a person recognizes Allah as God. The family is a place to provide affection, teaching, role models and instill the character of every human being. The creation of a family that has a sense of security and comfort in peace of mind. Instilling Islamic values in the family is a form of human responsibility to Allah. The family has an important role in instilling the character of kaffah Islam which can form an attitude of religious moderation so that it can be implemented in life.

3. Implementasi Moderasi Beragama Dalam Kehidupan

Religious moderation is an attitude that is in the middle (wasith) as an effort to solve problems in order to bring solutions and peace in life. Islam is a religion brought by the Prophet with peace and harmony. Rasulullah is a messenger sent by Allah and is a mercy for all nature. Muslims must teach Islam peacefully in order to reduce the level of violence that exists. Muhammad Ulinnuha & Mamluatun Nafisah (2020) have a distinctive concept of religious moderation. Haslina Ibrahim (2011) explains about moderation: "*Moderation being one of key concepts in Islam provides an ideal and practical solution for developing an individual personality as well as a controlling mechanism in the society*". Moderation is one of the key concepts of Islam that is ideal and through moderation can make humans become the best person and have control over their social environment.

Religious moderation according to Fauziah Nurdin (2021) is "*Religious moderation is a moderate understanding and practice of worship in religion, balance, not extreme and excessive. Practicing religion must go through the path of balance and be in the middle way so that religion seems friendly, gentle and compassionate*". This means that religious moderation is a balanced understanding and practice, not extreme or weak. Muslims must have the strength to maintain unity, one of which is by forming an attitude of religious moderation. According to the Indonesian Ministry of Religious Affairs (2019), there are three pillars of moderation, namely (1) The pillar of moderation of thought, namely the ability to combine text and context.

(2) The pillar of movement moderation, which means the movement to invite to the path of goodness and not to use means of evil such as forcing others to agree with violence. (3) Pillars of inter-religious relations, cultural traditions, namely being open to each other in building inter-religious dialog.

Menurut Ansani, dkk (2021) terdapat sebuah prinsip yang harus di taati oleh umat islam dalam mengimplementasi sikap moderasi beragama dalam kehidupan, yaitu:

a) Instilling the value of balance and justice

A good foundation for people who have a belief or religion is one that has the nature of balance (*wasatiyah*) and is fair. The concept of *wasatiyah* is used as a guideline where it handles every problem in a fair manner and is always in the middle without taking sides. To implement a value of balance and fairness requires humans to continue to develop in terms of understanding and understanding of fairness, respect each other and love each other, build a cooperation in all matters and build high solidarity in order to create a peace and harmony of social life and understand each other even though different beliefs and beliefs in Pancasila based on a unitary state of the Republic of Indonesia.

b) Maintaining the value of religious tolerance

Religious tolerance must be maintained and is not an easy problem, because the value of religious tolerance itself is the most essential principle, because it has a relationship with religion that can cause conflict, quarrels and disputes if presented with the state of religious life. Therefore, Muslims themselves must be able to maintain religious values, high solidarity, maintain togetherness and also have to respect each other in religion.

c) Instilling the principle of openness in thinking

Equality of degrees creates an attitude where mutual respect for each other, because we are presented with the same position, no one is high or low in social status. The same degree will create a trait of solidarity, harmony and also respect for each other and assess a person's progress from a good attitude and religious observance.

Conclusion

Every human being must have an attitude of moderation, especially Muslims in the unitary state of the Republic of Indonesia. Indonesia is a multicultural country that must understand and respect each other. The formation of a moderate attitude of religion can be through the family sphere by instilling the character of *kaffah* Islam. Maintaining unity and not being divided in terms of a difference is the obligation of Muslims and also other religious believers. The concept of religious moderation points to the application in life, namely maintaining a balance between the interests of the hereafter and world success, maintaining a balance of peaceful coexistence, without violence and maintaining a balance between the body, spirit and human reason. This research can be useful as a reference for Muslims in carrying out their lives in accordance with instilling the character of *kaffah* Islam in the family so that Muslims can avoid violence and form an attitude of religious moderation in Muslims.

Reference

- Ahmad. (2018). Desain Penelitian Analisis Isi (Content Analysis). *Research Gate*, 1-20. <https://doi.org/https://doi.org/10.13140/RG.2.2.12201.08804>
- Ansani, Abubakar, A., & Mahfudz, M. (2021). Implementasi Nilai Moderasi Beragama Dalam Perspektif Al-Qur'an Di Era Society 5.0. *Jurnal Cakrawala Ilmiah*, 1(3), 395-408.
- Arif Budiono. (2001). Moderasi Beragama Dalam Perspektif Al-Qur'an. *ADID: Journal of Quranic Studies and Islamic Communication*, 1(1), 107.

- Budi Hermawan Bangun. (2019). Perbandingan Sistem Dan Mekanisme HAM Negara-Negara Anggota Asean: Tinjauan Konstitusi Dan Kelembagaan. *Jurnal HAM* 10, 99-114.
- Edy Sutrisno. (n.d.). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(1), 326.
- Fauziah Nurdin. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah*, 18(1), 59.
- Firdaus M Yunus. (2014). Konflik Agama Di Indonesia Problem Dan Solusi Pemecahannya. *Substantia* 16, No. 2, 217-228.
- Hasanuddin. (2021). *Potret Umat Beragama*. Alvara Strategi Indonesia.
- Haslina Ibrahim. (2011). The Principle of Wasatiyyah Moderation and the Social Concept of Islam: Countering Extremism in Religion. *Al-Itqan Journal of Islamic Sciences and Comparative Studies*, 47.
- Kementerian Agama RI. (2019). *Moderasi Beragama*.
- Kementrian Agama RI. (2010). *Al-Qur'an Tajwid dan Terjemah*. Sigma Exagrafika.
- Muhammad Ulinnuha & Mamluatun Nafisah. (2020). Moderasi Beragama Perspektif Hasbi Ash-Shiddieqy, Hamka dan Quraisy Shihab: Kajian atas Tafsir an-Nur, al-Azhar dan al-Misbah. *Jurnal Suhuf*, 1(1), 75.
- Putrihapsari, R., & Fauziah, P. Y. (2020). Manajemen Pengasuhan Anak Usia Dini pada Ibu yang Bekerja : Sebuah Studi Literatur. *VISI: Jurnal Ilmiah PTK PNF*, 15(2), 127-136. <https://doi.org/>. <https://doi.org/http://doi.org/10.21009/JIV.1502.4> DOI:
- Rosiana, Fathurohman, R., & Kuryanto, M. S. (2021). Analisis Pola Asuh Orangtua Yang Bekerja Terhadap Pembentukan Moral Kejujuran Anak. *Jurnal Pendidikan Guru Sekolah Dasar*, 10(6), 1599-1609.
- Sukendar. (2017). Hak Asasi Manusia Dalam Kebijakan Luar Negeri Indonesia. *Administrasi Negara*, 3(2), 70-76.
- Thantawy. (2020). *Kamus Istilah Bimbingan dan Konseling*. Grasindo.
- Vinsensius Florianus Falu Sogen & Yosep Belen Keban. (2022). Membangun Sikap Moderasi Beragama Yang Berorientasi Pada Anti Kekerasan Melalui Kegiatan Keagamaan. *Jurnal Reinha*, 12(2), 76-85.