

DIVERSITY AND HUMANITY IN ISLAM: A PERSPECTIVE OF RELIGIOUS MODERATION

Asmanidar

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

Email: asmanidar.asmanidar@ar-raniry.ac.id

Abstract

The important principles in Islam that emphasize simplicity, balance, tolerance, justice, and respect for differences reflect the profound teachings of Islam and play a key role in maintaining social harmony in diverse societies. Overall, religious moderation in Islam is an approach centered on values that promote tolerance, peace, and appreciation of differences. This is a relevant and essential principle in an increasingly interconnected and diverse world, where a deep understanding of Islamic teachings can help resolve conflicts and promote harmony among different religious communities. The research method used in this study is a literature review (library research), with a research approach based on the analysis and synthesis of literature relevant to the specific research topic. The literature review method can be employed to gather and analyze relevant text sources, including books, academic papers, journals, and other sources discussing diversity, humanity, and moderation in the context of Islam. The results of this research show that religious moderation provides a comprehensive overview of the importance of religious moderation in Islam and how values such as tolerance, national commitment, anti-violence, respect for tradition, welfare, justice, balance, humanity, and diversity are applied in the Islamic context. In the modern era, where communities are increasingly interconnected and global challenges such as extremism and radicalization arise, understanding and practicing religious moderation is crucial to promoting peace, harmony, and cooperation among humanity.

Keywords: Diversity, Humanity, Islam, Religious Moderation.

Abstrak

Prinsip penting dalam Islam yang menekankan kesederhanaan, keseimbangan, toleransi, keadilan, dan penghargaan terhadap perbedaan. Prinsip-prinsip ini mencerminkan ajaran Islam yang mendalam dan memainkan peran kunci dalam menjaga kerukunan sosial dalam masyarakat yang beragam. Secara keseluruhan, moderasi beragama dalam Islam adalah pendekatan yang berpusat pada nilai-nilai yang mendorong toleransi, perdamaian, dan penghargaan terhadap perbedaan. Ini adalah prinsip yang relevan dan penting dalam dunia yang semakin terhubung dan beragam, di mana pemahaman yang mendalam tentang ajaran Islam dapat membantu memecahkan konflik dan mempromosikan kerukunan antarumat beragama. Metode penelitian yang digunakan dalam studi ini adalah studi kepustakaan (*library research*), dengan pendekatan penelitian yang didasarkan pada analisis dan sintesis literatur yang relevan untuk topik penelitian tertentu. Metode penelitian kepustakaan dapat digunakan untuk mengumpulkan dan menganalisis sumber-

sumber teks yang relevan, termasuk buku, makalah akademik, jurnal, dan sumber-sumber lainnya yang membahas kebhinekaan, kemanusiaan, dan moderasi dalam konteks Islam. Hasil penelitian ini menunjukkan bahwa moderasi beragama memberikan gambaran yang sangat komprehensif mengenai pentingnya moderasi beragama dalam Islam dan cara nilai-nilai seperti toleransi, komitmen kebangsaan, anti-kekerasan, penghargaan terhadap tradisi, kemashlahatan, keadilan, keseimbangan, kemanusiaan, dan kemajemukan diterapkan dalam konteks Islam. Dalam era modern, di mana masyarakat semakin terhubung dan tantangan global seperti ekstremisme dan radikalisme muncul, pemahaman dan praktik moderasi beragama sangat penting untuk mempromosikan perdamaian, harmoni, dan kerjasama antarumat manusia.

Kata Kunci: Kebhinekaan, Kemanusiaan, Islam, Moderasi Beragama.

A. Introduction

Diversity and humanity are two deeply ingrained principles in Islam and are often identified as the foundation for the concept of religious moderation. With over 1.8 billion followers, Islam is a global religion with a rich history and teachings that cherish diversity and human dignity as fundamental values in their practices and understanding. Diversity in Islam reflects the values of tolerance, appreciation of differences, and cooperation among human beings. On the other hand, humanity in Islamic teachings emphasizes the importance of upholding human rights, social justice, and compassion for fellow human beings (Brewer, M.B. & Gaertner, 2003).

The perspective of religious moderation considers these two principles as crucial foundations for understanding Islam and adopting these values in an increasingly interconnected and globalized world. In this modern era, global challenges such as extremism, radicalization, and inter-religious conflicts emphasize the importance of comprehending and applying the principles of diversity and humanity in Islam. To achieve religious moderation, a deep understanding of these principles, openness to interfaith dialogue, a profound understanding of differences, and the ability to resolve conflicts peacefully are required (Mawardi, 2022, p. 200).

A wise quote from Acehnese culture, 'jak beutroh kaleun beudeuh, bek rugoe meuh saket hate,' which is equivalent to the English proverb 'don't judge a book by its cover, or seeing is believing,' reminds us of the importance of not judging based on appearances and that deep convictions require a deeper understanding. With the increasing focus on religious moderation, society may be skeptical of these efforts, seeing them as a new project from the Ministry of Religious Affairs. However, it is important to understand that religious moderation has deep roots in Islamic values and is not a new concept.

The Ministry of Religious Affairs has responded to these doubts by focusing on religious moderation and designing programs aimed at deepening Islamic values in daily

religious practices. The goal of this is to restore the image of Islam that may have been tarnished by misconceptions or radicalization. In Aceh, moderation is not a new concept, as fundamental Islamic values such as rahmatan lil'alamin (mercy for all creation), love for peace, rejection of violence, and acceptance of diversity have been the core principles of Islam.

Ministries of Religious Affairs in various countries often have programs aimed at supporting religious moderation. These programs aim to encourage communities to adopt moderate values, mutual understanding, and tolerance in practicing their religious beliefs. Some programs typically organized by the Ministry of Religious Affairs or related institutions in various countries include moderate religious education, where the Ministry of Religious Affairs can develop curricula that encourage a deeper understanding of different religions, promote tolerance, and teach the values of peace. Furthermore, religious training, interfaith dialogue, research and publications, community empowerment programs, broadcasting and media, humanitarian aid, and the development of religious infrastructure that supports inclusive and open places of worship for all religious groups.

Each country may have different programs based on its context. However, the essence is to promote tolerance, harmony, and understanding among people of different religions. Several verses from the Qur'an, such as Al-Baqarah:143 and 238, Al-Maidah:89, Yunus:99, An-Nahl:125, Thaha:43-44, and Al-An'am:108 (which prohibit the abuse of religious symbols), and Al-Furqan:67, provide clear guidance on the importance of practicing religion moderately, avoiding extremist behavior, and creating peace in society. Allah emphasizes that if He had willed, all people could have the same beliefs, but that is not His will. Allah wants to test people to see who tries to impose their will on others. In the current context, an understanding of religious moderation is highly relevant and important because Muslim communities worldwide are faced with the challenge of finding a balance between various aspects of their lives. This is a challenge faced by many Muslim communities worldwide, and an understanding of the concept of ummatan wasathan (a just community) from Al-Baqarah:143 is the key to achieving religious moderation (Anzaikhan et al., 2023, p. 19).

Therefore, this research differs from previous studies. Hence, the research provides a deeper insight into how religious moderation relates to Islamic culture and values, as well as the role of the government and religious teachings in promoting moderation.

B. Research Method

The research method employed in this study is the literature review method, also known as library research, with a research approach based on the analysis and synthesis of relevant literature on a specific research topic. (Saifuddin Anwar, 2001, p. 1) In the case of the research titled 'Diversity and Humanity in Islam: A Perspective of Religious Moderation,' the literature review method can be used to collect and analyze relevant

textual sources, including books, academic papers, journals, and other sources that discuss diversity, humanity, and moderation in the context of Islam. The literature review method is a robust approach to delve into a topic without conducting empirical research, as it allows researchers to explore existing understandings in the available literature. By combining relevant literature and careful analysis, this research can yield valuable insights into the topic addressed in the research title. (Sutrisno Hadi, 2002, p. 9).

C. Result and Discussion

1. The Concept of Religious Moderation

The term 'religious moderation' originates from the Latin word 'moderatio,' which conveys the meaning of simplicity and balance. In the Indonesian Language Dictionary, moderation has two meanings, which are the reduction of violence and the avoidance of extremism. When someone is referred to as a moderate individual, it indicates that the person is reasonable, not extreme, and not suspicious. In the religious context, moderation can be defined as an attitude and behavior that consistently strives to stay in the middle, act justly, and not take extreme positions regarding religious beliefs. It also signifies that an individual is not rigidly adherent to their own views but is willing to find common ground with differing perspectives. (Rambe et al., 2023, p. 218).

To achieve religious moderation, some essential qualities include having a comprehensive understanding of religious rituals. With a deep understanding, one becomes more capable of being open to differences and cultivating an inclusive, open, and adaptable attitude towards various groups and diverse perspectives. It's important to remember that aligning the views of all religious teachings is impossible, and diversity is inevitable. Moderation is a way to seek common ground and appreciate differences in religious beliefs. Religion is not just about honoring God and His greatness; it also encompasses the essential humanitarian aspects of religious teachings. Unfortunately, religion is often used as a scapegoat to serve personal or political interests, which can lead to extreme religious experiences that diverge from their original purpose.

Religious moderation is a necessity to realign religious practices with their true objectives and to uphold human dignity. This approach seeks to reconcile two main groups in the religious context: those who firmly believe that their religious views are absolute truth and those who are more inclined to be tolerant of differences and willing to set aside their religious teachings to create space for tolerance. Both of these groups require a moderate approach to coexist with mutual respect. Religious moderation also plays a key role in preserving Indonesia's cultural diversity.

Indonesia is a country rich in culture, religion, and ethnicity. The struggle for Indonesia's independence involved uniting all the cultures, religions, and ethnicities in the archipelago. Indonesia is not a nation based on a single religion, but religion remains an important aspect of daily life for its people. The spread of religion in Indonesia often reflects local wisdom and culture, which are integral parts of Indonesia's national identity. The presence of extremism and radicalism can disrupt this cultural diversity, making

religious moderation essential to maintaining harmony and diversity in Indonesian society (I Ketut Angga Irawan, 2021, pp. 84–85).

2. Moderation in Diversity in Indonesia

Indonesia, a richly diverse society, often witnesses conflicts between religious groups due to exclusive religious attitudes that acknowledge only one truth and salvation. Many religious conflicts in Indonesia stem from such exclusivity and the lack of a basis for tolerance in interfaith competition. These groups vie for support from the faithful, and this competition can trigger conflicts. Social conflicts and disharmony in the past have frequently emerged from extreme left-wing groups like communism and extreme right-wing groups like Islamism. Presently, threats to social disharmony and national stability sometimes emanate from two forms of fundamentalism: globalization and religious fundamentalism, especially Islamism. In the context of religious fundamentalism, to avoid disharmony, it is crucial to cultivate a moderate approach to religion, also known as inclusive Islamic practices or open religious attitudes, which is referred to as religious moderation. (Syamsuriah & Ardi, 2022). It is important to emphasize that religious moderation is the key to maintaining peace and harmony amidst Indonesia's religious and cultural diversity. This approach focuses on harmony and respect for differences, emphasizing the importance of an open and tolerant attitude in living one's religious life in a multicultural society.

Moderation derives from the word "moderate," which means being in the middle, as opposed to extremism or excess in responding to differences and diversity. In the Arabic language, the concept of moderation is known as "al-wasathiyah," which carries the meaning of being the best and most perfect. This is reflected in the verse QS. Al-Baqarah [2]:143 in the Quran. Additionally, Hadith also emphasizes that the best matters are those in the middle. In the context of moderate Islam, the approach taken is one of compromise and finding the middle ground in addressing issues. When confronted with differences, both in religion and schools of thought, moderate Islam values tolerance and mutual respect. This is done while maintaining confidence in the truth of each religion and school of thought, so that everyone can accept decisions maturely and without engaging in anarchic actions. This approach encourages dialogue, reconciliation, and harmony among different groups, enabling them to coexist peacefully in a multicultural society (Dawing, 2018, pp. 225–255). Therefore, religious moderation represents a middle path amidst Indonesia's religious diversity. Moderation is a Nusantara culture that goes hand in hand, not negating religion and local wisdom. It doesn't set them against each other but seeks solutions through tolerance. (Fazal & Saleh, 2022, p. 80).

In the religious context, we can currently observe a tendency towards the polarization of religious believers into two extreme poles. On one pole, there are those who tend to excessively revere religious texts without considering reason or rationality. They understand and practice Sacred Scriptures without regard for their context. This group is often referred to as conservative. On the other extreme pole, there are those often

referred to as liberal groups. They overemphasize reason and frequently overlook the religious texts themselves. They become very liberal in their interpretation of religious teachings, reaching an extreme level in their approach.

In the context of moderate Islamic thought, the approach taken emphasizes tolerance in dealing with differences. This includes inclusivism, which means accepting diversity, both in terms of understanding schools of thought and the diversity among religious communities. In the moderate perspective, differences do not hinder cooperation based on human principles. This is a way to promote tolerance, harmony, and cooperation among religious groups in an increasingly diverse society (Dawing, 2018). Believing in the correctness of Islam does not mean one should belittle the religions of others. This can lead to brotherhood and unity among religions, as was seen in Medina under the leadership of the Prophet Muhammad (peace be upon him).

Moderation should be perceived as a shared commitment to maintaining a perfect balance where every member of society, regardless of their ethnicity, culture, religion, or political preferences, is willing to listen to one another and learn together to manage and overcome their differences. To realize moderation, we need to avoid an exclusive attitude. According to Shihab, the concept of inclusive Islam (Wibowo & Nurjanah, 2021). Inclusive Islam involves more than just recognizing the diversity within society. It also necessitates active engagement with the reality of that diversity. Inclusivism in Islamic thought is about providing space for diverse thoughts, understandings, and perceptions of Islam. In this understanding, the truth is not limited to a single group but can also be found in other groups, including different religious groups. This belief stems from the understanding that, fundamentally, all religions bring teachings of salvation. The differences between these religions typically lie in the legal or Sharia aspects brought about by their prophets from generation to generation (Ulya, 2020).

It is clear that religious moderation is closely linked to maintaining unity by adopting an attitude of 'tolerance,' an ancestral heritage that teaches us to understand each other despite our differences. The call to always promote moderation, to take the middle path, through words and actions is not only the concern of public servants such as religious counselors or the Ministry of Religious Affairs but extends to all Indonesian citizens and all of humanity. This is to prevent events like the mosque shooting in New Zealand, which claimed the lives of 50 Friday prayer congregants. Various conflicts and tensions among humanity, stemming from religious diversity, ethnicity, beliefs, and the like, have prompted international resolutions through the United Nations, designating the year 2019 as "The International Year of Moderation." This designation is clearly relevant to the Ministry of Religious Affairs' commitment to continue advocating religious moderation.

Religion serves as a guide for life and a just middle path in addressing societal and individual issues, providing a balanced perspective on worldly and spiritual matters, reason and norms, idealism and reality, and the individual and the community. This aligns with the purpose of religion being revealed to the world, to provide guidance for life and

address various worldly issues, whether at the micro or macro level, in private or public contexts, be it within families or nations. Hence, the implementation of moderate values requires awareness, education, commitment, and tangible actions from individuals and society as a whole. In doing so, we can create a more harmonious and inclusive environment for everyone.

3. Nine Keywords of Religious Moderation

As people of faith, especially Muslims, it is crucial for us to reexamine these principles with greater focus and seriousness. These principles are fundamental to the beliefs of religious adherents, allowing us to understand what we must do for our religion, our present generation, the future, and even the Day of Judgment. These principles are:

(1) Tolerance

Religious tolerance is an attitude of mutual respect and appreciation among followers of different religions. In Islam, the principle of tolerance has been elucidated in various verses of the Qur'an, as I mentioned earlier, such as the Qur'an: Surah Al-Baqarah: 143 and 238, Surah Al-Maidah: 89, Surah Yunus: 99, Surah An-Nahl: 125, Surah Taha: 43-44, Surah Al-An'am: 108 (including the prohibition of disrespecting religious symbols), and Surah Al-Furqan: 67. All the fundamental and clear principles contained in these verses are of utmost importance for us to strengthen their implementation in our lives as people of faith. This way, harmony among religious communities can be well established and maintained.

(2) National Commitment

Regarding national commitment, this concept is clearly reflected in the Kakawin Sutasoma by Mpu Tantular, which states, "Bhineka Tunggal Ika Tan Hana Dharma Mangrwa," meaning "different but one; there is no second truth." This work depicts religious tolerance that has its roots dating back to ancient times, especially during the rule of the Majapahit Kingdom. Indonesia, with its diversity of islands, ethnicities, and religions, remains one nation united under the flag of the Unitary State of the Republic of Indonesia. These differences should not divide us; they should not be reasons for hurting, hating, or even warring with each other. We are a great nation, Indonesia, with a noble culture respected worldwide, and we are all part of the greatness of the Indonesian nation (Nashohah, 2021).

(3) Non-Violence

If there are individuals or groups who attempt to associate Islam with war, violence, radicalism, or similar actions, they do so solely for personal or group interests. Their ambition to depict Islam as a radical religion creates a false perception and should not represent the true understanding of Islam. Islam strongly and clearly teaches about peace. In Arabic, peace is expressed with the word "Salam." When a Muslim greets another person with the phrase "Assalamu'alaikum warahmatullahi wabarakatuh," they

are actually spreading greetings, safety, mercy, blessings, and peace. This is intended to create tranquility and harmony wherever a Muslim is. Someone who wholeheartedly submits to the will of Allah with sincerity and strives to create peace is a true Muslim. They embody these values not only through words but also through their attitudes, actions, and deeds. Thus, Islam emphasizes the importance of peace over anger and violence. In terms of the framework of peaceful and non-violent Islamic education and life, many verses in the Quran reflect this message, as found in Q.S. Ali 'Imran verse 159, Q.S. Al-Ma'idah verse 32, and Q.S. Al-Anbiya' verse 107.

(4) *Respect for Tradition*

Tradition in Indonesian refers to customs and practices passed down from one generation to the next. In English, the term used is "tradition," while in Arabic, it is known as "urf." In the context of urf, there are two different types: urf shahih and urf fasid. Urf shahih refers to good customs and practices that align with societal norms and are not in conflict with religious teachings. Examples include polite etiquette and noble culture. On the other hand, urf fasid pertains to customs and practices that are incorrect. This includes situations where something has become a societal norm, even though it contradicts religious teachings and the laws of the state. (Wijaya, 2022). a. Anti-Violence If there are individuals or groups attempting to associate Islam with war, violence, radicalism, or similar actions, they do so solely for personal or group interests. Their ambition to depict Islam as a radical religion creates a false perception and should not represent the true understanding of Islam. Islam strongly and clearly teaches about peace. In the Arabic language, peace is expressed with the word "Salam." When a Muslim greets another person with the phrase "Assalamu'alaikum warahmatullahi wabarakatuh," they are actually spreading greetings, safety, mercy, blessings, and peace. This aims to create tranquility and harmony wherever a Muslim is. Someone who wholeheartedly submits to the will of Allah with sincerity and strives to create peace is a true Muslim. They embody these values not only through words but also through their attitudes, actions, and deeds. Thus, Islam emphasizes the importance of peace over anger and violence. In terms of the framework of peaceful and non-violent Islamic education and life, many verses in the Quran reflect this message, as found in Q.S. Ali 'Imran verse 159, Q.S. Al-Ma'idah verse 32, and Q.S. Al-Anbiya' verse 107.

(5) *Welfare*

The Quranic verse, QS. Al-An'am: 48, emphasizes that for those who believe and strive to carry out beneficial deeds (welfare), they will not feel fear and grief. This verse reflects the mission of the Prophets, which is to bring welfare to their communities through the delivery of good news and guidance that will lead them to a good life, both in this world and the hereafter.

(6) *Justice*

Allah SWT states in QS Al-Maidah: 8, "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent

you from being just. Be just; that is nearer to righteousness." This principle is taught in Islam to ensure that justice is always upheld, thereby creating social well-being for all Muslim communities, wherever they may be. This principle aims to prevent a widening social gap in society.

(7) Balance

Islam teaches that human life should achieve a balance between worldly and hereafter affairs. As individual Muslims strive to attain happiness in this world to ensure happiness in the hereafter, they will find happiness in both the present and the afterlife. This principle is in line with Allah SWT's words in Surah Al-Qashshah: 77, "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world." Additionally, balance also encompasses the relationship between rights and responsibilities, as explained in Allah SWT's words in Q.S. Al-Baqarah verses 187 and 228. When rights and responsibilities are balanced, it results in justice. However, if there is an imbalance between rights and responsibilities, it leads to disharmony, social inequality, and division in society.

(8) Humanity

Related to the concept of humanity in the Quran, it is mentioned in Surat Al-Hujurat verse 13, which states: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." Imam Ahmad also narrates a hadith that explains this concept. The hadith says, "The Prophet SAW said during his farewell pilgrimage, 'Shall I not inform you of the likeness of a believer? He is like a beneficent rainstorm. He brings good to those to his right and left. And he bears not wrong or does wrong.'" Thus, the concept of humanity in Islam emphasizes the importance of compassion, tolerance, safety, and mutual respect among all individuals, regardless of their ethnicity, race, or background.

(9) Diversity

In the view of Allah SWT, all human beings are regarded as equals in His eyes, regardless of their origin, gender, skin color, ethnicity, race, or nationality. Every individual has the right to seek goodness and salvation, both in this world and the hereafter. Prophet Muhammad SAW, as a Messenger, set an exceptional example for all of us. He embodied these values in his everyday life, particularly in his interactions with non-Muslims. The attitude and behavior of Prophet Muhammad SAW were always filled with respect, kindness, and affection for all people, regardless of their religious backgrounds. A tangible example can be seen in how the Prophet interacted with non-Muslim communities, where he always respected and cared for them without discrimination. When he was in Medina, Prophet Muhammad SAW drafted the "Madinah Charter" as an agreement that supported harmony and unity among all residents of Medina, including the Jewish, Christian, and Muslim communities (Yusuf & Mutiara, 2022). This agreement ensured that every individual felt comfortable practicing their

religion without hindrance or disruption, demonstrating how the Prophet made efforts to create an inclusive and peaceful environment for all residents of Medina.

The founding fathers of Indonesia, in nurturing diversity, have applied messages as contained in Surah Al-Hujurat verse 13 in various aspects of religious, national, and societal life. This is reflected in the national motto "Bhinneka Tunggal Ika," which means "unity in diversity." Ir. Soekarno, as the first president of the Republic of Indonesia, also expressed the profound meaning of this motto. For him, diversity means "loving others as you love yourself" and "I am he; he is me; there is no separation." All of this underscores the importance of respecting, loving, and nurturing diversity as the foundation of the Indonesian nation.

Gus Dur, throughout his life, always viewed humans as equal creatures with rights that needed to be respected as God's creation, regardless of their background or wherever they were. Gus Dur emphasized values of love and compassion, similar to God's love for all of His creations. During his lifetime and up to the present, he is remembered as the "Father of National Pluralism." In Gus Dur's understanding, accepting differences as something inevitable is the key to harmony. Focusing on the commonalities shared by various groups and individuals is the best way to promote peace. Gus Dur supported interfaith cooperation in addressing various humanitarian issues, such as poverty alleviation, combating ignorance, fighting corruption, and advancing the nation. All of this can be more easily and quickly achieved if we are willing to work together and support each other.

Thus, through interfaith cooperation and tolerance, the fifth principle of Pancasila, "Social justice for all the people of Indonesia," can be truly realized, so that all the people of Indonesia can live in justice, prosperity, and harmony. Of the nine key points about religious moderation explained above, all of them are fundamental and essential principles that should be understood and practiced by all religious communities, especially Muslims. Moreover, in diverse environments like diaspora, with various ethnicities, customs, cultures, and religions, it is important for every individual, both on a personal level and within the community, to continually learn, understand, analyze, and apply these principles in daily life. At times, we may be less sensitive or even deliberately disregard these principles, so we may have an unhealthy understanding of religious moderation. However, through deeper training and understanding, we can gain enlightenment and become better religious communities—Muslims who are more conscious of their religious values and more attuned to religious practices and their surroundings. This will help us achieve harmony and coexistence in diverse societies.

D. Conclusion

The importance of religious moderation, especially in the context of Islam, is highlighted. It also delves into the nine keywords of religious moderation, which serve as fundamental principles relevant for understanding and practicing by religious communities, especially Muslims. These include values such as tolerance, national

commitment, anti-violence, respect for tradition, welfare, justice, balance, humanity, and diversity. In the context of rapid globalization and evolving social differences, religious moderation becomes the key to ensuring peace, harmony, and coexistence in multicultural societies.

The text also emphasizes that religious moderation is not a new concept, especially in Aceh, and that Islam as a religion should promote peace, tolerance, and acceptance of diversity. As the author outlines how verses in the Quran also support the principles of religious moderation, it becomes clear that Islam is, in fact, a religion of peace. Furthermore, the discussion reflects how an understanding of religious moderation helps dispel negative perceptions of Islam and spreads a message of peace.

In conclusion, this text conveys an important message about the significance of religious moderation, particularly in the context of Islam, and encourages religious communities to delve deeper into and practice these moderate values in their everyday lives. It also serves as a reminder that all humans, regardless of their religion, ethnicity, or background, are equal in the eyes of God and that interfaith cooperation is the key to achieving social well-being.

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