RELIGIOUS MODERATION IN INDONESIAN CONTEXT

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ABSTRACT

This paper aims to explore the concept of religious moderation across Islamic history within Indonesian context. The method used is qualitative with a historical approach. The historical approach is used to reformulate the concept of religious moderation in modern times and classical times. The results showed that religious moderation in modern times correlates with religious moderation in classical times. Although the term religious moderation was only promoted by the Ministry of Religious Affairs of Indonesia in 2019, in terms of practice it has been carried out by the Prophet who was then continued by the companions and the people after him. Classical and modern religious moderation both focus on establishing harmonious and peaceful social relations with people of different religions. However, there are some differences between modern and classical moderation, namely: First, in modern times religious moderation is focused on improving and maintaining relations between Muslims and people of other religions by providing several indicators related to this. Whereas in the classical period, this religious moderation focused on their freedom to embrace their religion without any coercion to convert to Islam. Second, in modern times the term moderation is used in the hope of being an antidote to the many conflicts, while in classical times religious moderation was practiced by the Prophet to serve as an example for the companions and subsequent people. Third, the practice of religious moderation in terms of tolerance towards people of other religions in modern times looks very tolerant by congratulating each other on the holidays of other religions, while in classical times religious moderation only centred on giving them the freedom to choose their religion and carry out their religious worship.

Keywords: Religious Moderation; Islamic History; Indonesian Context

INTRODUCTION

The government of Indonesia is aggressively echoing the term religious moderation. As stated by the former Minister of Religion Lukman Hakim Saifuddin who made 2019 the year of religious moderation for the Ministry of Religion (Qolbi, 2019). The concept of moderation has been socialized in various efforts, one of which is that religious moderation is included in the 2020-2024 National Medium-Term Development Plan (RPJMN) prepared by the Ministry of National Development Planning/National Development Planning Agency (BAPPENAS) with the hope of becoming an integral part of the cultural strategy in advancing Indonesia's human resources (Agama RI, 2019b). The spread of the spirit of moderation is not without reason, Indonesian society consisting of various ethnic groups and religions still cannot live in harmony. There are still many riots between religious communities.

One of them is the case of church burning in Aceh Singkil in 2015 (Chandra, 2015). A similar case occurred in Tolikara Papua in the same year, where Christians damaged the mosque used for Eid prayers at that time (Ilham, 2015). Not only actions carried out directly, controversial events related to religion have also touched social media as a space to spread hate speech against a religion. In October 2020, Gus Nur was reported to the police for defaming NU for likening NU to a bus filled with liberals, drunken people and people who like to dance. This was conveyed by Gus Nur when interviewed by Refly Harun on his YouTube Channel (Saifuddin, 2022). And there are many other cases caused by this religious diversity and diversity.

Religious moderation is expected to be an antidote to conflicts between adherents of religions and beliefs. The expected result of the embodiment of religious moderation is a peaceful and harmonious religious community life. That is why religious moderation never uses the terms 'enemy', 'opponent', 'fight', or 'get rid of' against those who are considered excessive and beyond the limits of religion (Saifuddin, 2022). One of the indicators of religious moderation offered by the Ministry of Religious Affairs is having an attitude of tolerance between religious communities. This attitude of religious tolerance in terms of moderation is exemplified by giving Christmas greetings to Christians or helping to prepare for the celebration of other religious holidays (Arib, 2016).

Historically, religious diversity in one country has existed since the time of the Prophet Muhammad. When the Prophet Muhammad migrated from Mecca to Medina, the population consisted of Jews, Christians, and other religions. To regulate the peace and harmony of neighborly life, the Prophet Muhammad also created the Medina Charter as an official rule governing relations between the Muslim community as immigrants and the Ansar consisting of Jews

and Christians. The Prophet Muhammad also made an agreement with the Christians of Najran that guaranteed protection and security to them, similar agreements were also made by the Prophet Muhammad with the Jewish community in the Arabian peninsula after the war of Khaybar in 7H and the years after that with Bani Junbah at Muqna near Ilah in the Gulf of Aqabah (Muhammad, 2011).

At the time of the Prophet, he gave freedom to people of other religions to embrace the religion they believed in. Despite direct contact with non-Muslims, the relationship built by the Prophet was very peaceful, there was no reluctance or preference in associating. Religious differences do not make them as enemies, or directly fight them. Even the Prophet Muhammad was good friends with the Christian King Negus, a ruler of Ethiopia, even though they were of different religions, the Prophet did not hesitate to ask for political protection for some of the Prophet's companions from King Negus (Wibowo, 2021).

Based on the background of the concept of religious moderation, the following sections will discuss the concept of religious moderation from two sides, in modern times and in classical times. With consideration, moderation echoed in modern times has existed since the time of the Prophet but, with different practices and terms. Related to theoretical studies on religious moderation, several studies have been conducted including Edi Junaedi on religious moderation in the perspective of the Ministry of Religion (Junaedi, 2019). The next mapping of the principles of religious moderation in the life of the nation by Mustaqim Hasan (Hasan, 2021). As for those who discuss religious moderation in terms of its history, there has previously been research conducted by Bagus Novianto. In contrast to Bagus who focused his research on exploring religious moderation in the Islamic Education civilization, this study focuses on the journey of religious moderation from time to time of Islamic civilization.

THE CONCEPT OF RELIGIOUS MODERATION IN MODERN TIMES

Religious Moderation is formed from the word moderation which is adopted from English moderation which means balanced attitude, not excessive, moderate and impartial. In the Big Indonesian Dictionary (Budaya, 1989) the word "moderation" comes from the word moderate which means leading to the meaning of attitudes or behaviors and actions that are reasonable and not deviant, tend towards dimensions or middle ground, sufficient views, and willing to consider the views of other parties. In Arabic, religious moderation is known as wasathiyah, which means close, fair, and in the middle as Ibn

Faris said (Ash-Shallabi, 2020). The word wusuth means al-mutawassith and al-mu'tadil. The word al-wasath also has the meaning of al-mutawassith baina al-mutakhashimain which means the mediator between two people who are at odds (Agama RI, 2019a).

Quraish Shihab interprets moderation (*wasathiyah*) with an attitude of diversity that positions itself in the middle and does not take sides to the left or right. This impartial attitude will later shape humans into someone fair so that they can be role models for all groups (Shihab, 2002a, p. 415). Agreeing with Quraish Shihab, Hamka also interpreted religious moderation as a middle that is not centered on the world alone and also not only concerned with the spiritual, because religious moderation is a balanced position between the two (Ulinnuha & Nafisah, 2020). The Indonesian Ministry of Religious Affairs (hereinafter Kemenag RI) explains that moderation means not excessive or moderate. Furthermore, Kemenag RI provides an analysis when the word moderation is juxtaposed with the word religion, so that it becomes 'religious moderation', then the term refers to an attitude of reducing violence or avoiding extremism in religious practice (Agama RI, 2019a). From the above definition, it can be concluded that religious moderation acts as a balance between two points. This balance is not only centered on worldly aspects but also on spiritual balance.

Yusuf Al-Qardhawi explained that the attitude of wasathiyyah is the same as al-tawazun, which is an effort to maintain a balance between two sides, opposite or contradictory ends, and edges so that one of them does not dominate and negate the other (Qardhawi, 1983a). As explained in the Qur'an al-Baqarah verse 143. In the interpretation of the Ministry of Religion, it is stated that what is meant by the middle people is the chosen people, the best, fair, and balanced, both in beliefs, thoughts, attitudes, and behaviour. The verse explains that what is meant as a moderate ummah is the size of the relationship between people, Muslims can be called a moderate ummah only if they are able to socialize with other people. So, when the word *wasathan* is understood in a religious context, the consequence is a demand for Muslims to be witnesses and at the same time objects that are witnessed, in order to become role models for other people. It can be said that the extent of commitment to the values of justice can be seen from the high level of one's commitment to moderation. A person who becomes more just can also be characterized by being able to be moderate and balanced in all matters. Conversely, if he is not able to be moderate and balanced in his life, then it is likely that he will find it difficult to be fair (Agama RI, 2010).

Religious moderation based on the definition given by Lukman Hakim from the

Ministry of Religion through a book he compiled entitled Religious Moderation, means confidence in the substance (essence) of the religious teachings he adheres to, while still sharing the truth as far as religious interpretation is concerned. In this sense, religious moderation shows acceptance, openness, and synergy from different religious groups. The word moderation, whose Latin form *moderâtio* means sadness, also means self-control. In English, moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means prioritizing balance regarding beliefs, morals, and behaviour (character) (Saifuddin, 2022). Therefore, religious moderation means the way of religion through the middle way. With religious moderation, a person is not extreme and does not exaggerate when living the teachings of his religion. The key to moderation is not to go overboard, especially in religious matters. This key is important to understand so that everyone can practice it in their daily lives. The most obvious example is when a religious believer paganizes his or her fellow believers of the same religion just because they differ in religious understanding, even though only God knows whether someone has fallen into the category of kafir or not (Agama RI, 2019b).

A person who prays continuously from morning till night without caring about the social problems around him can be called over-religious. A person can also be called excessive in religion when he deliberately denigrates other people's religions, or likes to insult the holy figures or symbols of certain religions. In such cases, he is already trapped in extremes that are not in accordance with the principles of religious moderation. A moderate person must be in the middle, standing between the two extremes. He is not excessive in religion, but also not excessive in trivializing religion. He does not go to the extreme of glorifying religious texts to the neglect of reason, nor does he go to the extreme of deifying reason to the neglect of texts. In short, religious moderation aims to mediate and invite both extreme poles in religion to move to the middle, back to the essence of religious teachings, namely humanizing humans (Agama RI, 2019c).

In its conceptual study, the Ministry of Religious Affairs formulated the importance of religious moderation, where in general, the basic idea of moderation is to find similarities and not sharpen differences. While in Zaki Mubarak's perspective, moderation attached to Islam is an attempt to see a moderate concept of Islam. The goal is to find an Islamic concept that can solve complex problems, especially in the current era of disruption. Furthermore, Zaki explained that Islamic moderation with its other terms refers to and is intertwined with various terms such as *wasathiyah* Islam, Islam *rahmatan lil*

'alamin, Islam Nusantara, Islam *Berkemajuan*, Moderate Islam, or *ummatan ausatuha*. Although these terms, if studied one by one, are not compatible with each other, substantively the concept of Islamic moderation has more similarities with these concepts than differences. As a new discourse or paradigm, the presence of Islamic moderation also aims to uphold the values of *tasamuh*, pluralism, and Islamic *ukhuwah* that prioritize the unity and integrity of the *ummah* (Miftahuddin et al., 2020).

In its further elaboration, the Ministry of Religious Affairs suggests at least three main reasons for the need for religious moderation. First, one of the presences of religion is to maintain human dignity as a noble creature of God's creation, including guarding against taking his life. This essence marks that every religion always carries a mission of peace and salvation. To achieve this goal, religion always presents teachings about balance in various aspects of life (Agama RI, 2019c). Secondly, for the Ministry of Religious Affairs, historically, humans are increasing and diversifying as well as religions that continue to develop. Therefore, religious texts also experience multiple interpretations. From here, complex conflicts arise in human life and religion. This context causes the importance of religious moderation so that human civilization does not become extinct due to conflicts with religious backgrounds. Third, the Indonesian Ministry of Religious Affairs explained that in the Indonesian context, religious moderation is needed as a cultural strategy for maintaining Indonesianness, where in the process of its establishment, the Unitary State of the Republic of Indonesia has succeeded in uniting all religious, ethnic, linguistic and cultural groups. This is the identity of Indonesia, which is characterized by being polite, tolerant, and able to dialogue with diversity (Agama RI, 2019c).

Religious moderation is part of the nation's strategy in maintaining Indonesia. As a very diverse nation, from the beginning the founding fathers have succeeded in bequeathing a form of agreement in the nation and state, namely the Unitary State of the Republic of Indonesia, which has clearly succeeded in uniting all religious, ethnic, linguistic and cultural groups. Indonesia is agreed not to be a religious state, but it also does not separate religion from the daily lives of its citizens. Religious values are preserved, combined with local wisdom and customs. Some religious laws are also institutionalized by the state, religious and cultural rituals intertwine in harmony and peace. That is the true identity of Indonesia, a very religious country, with a character that is polite, tolerant, and able to dialogue with diversity. Religious moderation must be part of the cultural strategy to maintain our identity (Agama RI, 2019c). Religious moderation is an endless process, because the possibility

of extreme religion will continue to exist. It will continue to be dynamic in the midst of religious citizens. Therefore, religious moderation must be lived and implemented as a joint movement, not only perceived and meant as a program, or project. Religious moderation is a cultural strategy for a needy country whose masculinity is very religious like Indonesia, just as right as maintaining the integrity of the Unitary State of the Republic of Indonesia (Saifuddin, 2022).

In the Indonesian context, the values of Islamic moderation are implemented in the form of *ummatan wasathan*. The characteristics are as stated by Afrizal Nur include 1. *Tawasuth*, taking the middle way, 2. *Tawazun*, balance, 3. *I'tidal*, straight and firm, 4. *Tasamuh*, tolerance, 5. *Musawah*, egalitarian means not discriminating against others because of differences in beliefs, traditions and origins, 6. *Shura*, which is to deliberate on every issue to reach consensus with the principle of benefit above all, 7. *Ishlah*, which prioritizes the reformative principle to achieve a better situation that accommodates change and progress, 8. *Aulawiyah*, prioritizing priorities, 9. *Tathawwur wa ibtikar*, dynamic and innovative (Nur, 2016). The mentioned characteristics are certainly not just a concept. Religious moderation needs to be presented in the mind so as to give birth to self-awareness in responding to the times. In this case, Nirwani Jumala emphasized that the concept of religious moderation must become a personality that includes all attitudes, feelings, expressions and of course the reasoning that each individual will construct. Therefore, moderation in thinking can influence moderation in religion. In addition, moderation in thinking also creates self-awareness that leads to dedication to self-development, personality development or scientific upgrading (Jumala, 2019).

The Ministry of Religious Affairs explained that the principles of religious moderation consist of two, namely: fairness and balance. Being fair means putting everything in its place while carrying it out as well and as quickly as possible. While being balanced means always being in the middle between two poles. In terms of worship, for example, a moderate believes that religion is to perform devotion to God in the form of carrying out His teachings that are oriented towards efforts to glorify humans. Extreme people are often trapped in practicing religion in the name of God only to defend His majesty while ignoring the human aspect. Religious people in this way are willing to kill fellow humans "in the name of God" even though preserving humanity itself is part of the core teachings of religion. Religious understanding and practice can be considered excessive if it violates three things; humanitarian values, mutual agreement, and public order. This principle is also to emphasize that

religious moderation means balancing the good that relates to God with the benefits that are social in nature (Agama RI, 2019b).

Religious moderation, which is understood as a perspective, attitude, and behaviour that always takes a position in the middle, always acts fairly, and is not extreme in religion, certainly has measures, limits, and indicators to determine whether a certain religious perspective, attitude, and behaviour is classified as moderate or extreme. Some indicators of religious moderation are always taking a position in the middle, always acting fairly, and not being extreme in religion. Some indicators of religious moderation contained in the Ministry of Religion's book are four important points, including national commitment, tolerance, anti-violence and radicalism and the acceptance of local culture (Agama RI, 2019b).

THE CONCEPT OF RELIGIOUS MODERATION IN CLASSICAL TIMES

The Prophet Muhammad SAW spread Islam in a way of peace without coercion and did not rely on violence. He invited humanity with gentle language and wise arguments and did not corner one party. During his 13 years of preaching in Mecca and 10 years in Medina, he went through a very tolerant path. The beginning of the Prophet Muhammad's da'wah began against his family and close relatives which were carried out secretly for 3 years (al-Buthy, 2008). Afterward, God's revelation came down which ordered the Prophet Muhammad SAW to invite mankind to Islam openly, this is stated in Qurán verse 94. Allah also emphasized that the Prophet Muhammad SAW had no right to force someone to follow the teachings of Islam, Allah's command was only limited to conveying the teachings of Islam. While giving guidance to a servant is the absolute power of Allah SWT. As stated in the Qur'an verses 21-22. Therefore, it is not appropriate for someone to impose their opinions or ideas on someone. Even though that person is a family or close friend. This is also seen from Abu Talib who is the biological uncle of the Prophet Muhammad SAW, he is a person who is very meritorious in helping the struggle of the Prophet Muhammad SAW. However, until the end of his life he was not a Muslim. Rasulullah as a nephew did not impose his will on his uncle (Malik & Parianam, 1997).

When viewed from the cause of the revelation of this verse is when the city of Medina is often visited by groups of traders from the Levant who are Christians. In addition to supplying merchandise, they also carried out missionary missions in the Arab Region. Abu al-Husein, a devout Muslim, had two children who often bought oil and other necessities from these traders.

Worried about not getting any more merchandise from the merchants, both of them decided to convert to Christianity. Abu al-Husein was so sad and devastated that he complained to the Prophet, then Qur'an Surah al-Baqarah verse 256 was revealed (al-Jawi, 1976). Muhammad Rashid Ridha said that this verse is general in nature which is not only addressed to one people. The meaning of this verse is that the choice of religion is not something that is imposed from Allah, but it is a choice that is decided by humans themselves, because the issue of religion is a matter of belief for each person (Ridha, 1973). al-Zamaskhsy also emphasized that the issue of faith is a personal choice of humans, and cannot be imposed by someone. Coercive efforts to choose or religion are contrary to what has been conveyed by Allah (Misrah, 2010).

After emigrating to Medina, the Prophet was welcomed by the people there and lived in harmony with the Jews who had lived in Medina. Before the Prophet Muhammad SAW arrived in the city of Medina, the people of Medina had heard about the honesty, and the kindness and noble character possessed by the Prophet Muhammad. So that the Prophet Muhammad was made the head of the executive and judiciary in Medina (Hasyim, 1991). The Prophet then made official rules to regulate the people of Medina which consisted of various tribes and religions, both Muslims, Jews and other communities of different religions. This agreement is called the Medina Charter which is the constitution or written legislation of the City of Medina. It is called a charter because its contents recognize all rights to freedom of belief and religion. Not only that, this charter also explains the freedom of speech and the desire of the citizens of Medina to create justice in their lives. It contains all the rules and obligations of society for all groups, and abolishes old tribal traditions and regulations that have a negative impact. In addition, it is called a constitution because it contains principles that regulate leadership and socio-political basics that aim to form society and government as the centre of the unity of the people of Medina (Adriansyah, 2014).

Umar Hasyim said that the contents of the Medina Charter initiated by the Prophet had two characteristics, namely: First, peaceful coexistence with all groups, both the Jews and other Arabs who settled in Medina. Second, explaining the realization of religious freedom which is not only recognized and permitted by Islam but also must be maintained and guaranteed by it (Hasyim, 1991). The Prophet Muhammad had interacted deeply with all religious communities such as Jews, Christians, pagans, major political powers such as the Romans and Persians, as well as the culture that dominated Arab society at that time. This is also illustrated in many verses of the Qur'an that have provided guidance to Muslims in dealing with cultures and religions

other than Islam that have been practiced by the Prophet (Handrianto, 2022). The Qur'an does not prohibit Muslims from doing good to people of other religions, as long as they are not hostile to religion and Muslims.

Quraish Shihab also said something similar in his interpretation, according to him, the previous verse was an order to antagonize the disbelievers who fought Islam, then Allah revealed this verse to emphasize the basic principles of interaction relations between Muslims and non-Muslims, and emphasized that not all adherents of other religions should be antagonized. If in a social relationship, non-Muslims do the right thing and Muslims are on the wrong side, then according to him Muslims must support non-Muslims as a form of upholding justice as ordered by Allah SWT (Shihab, 2002b). As the reason for the revelation of this verse is because Asma' bint Abu Bakr as-Siddiq said that her mother who was still a polytheist visited her, then Asma' asked the Prophet through her sister Aisyah about the permissibility of her establishing a relationship with her mother, then this verse was revealed which explains the social relations between Muslims and non-Muslims. The Prophet also told Asma' to accept her mother's visit and accept any gifts brought by her mother (Shihab, 2002b).

Prophet Muhammad was very wise in giving freedom to someone, to make his own choices. As happened to Raihana bint Zaid bin 'Amr bin Khanafah who was the wife of the Prophet Muhammad SAW. She was a Jewish woman from the Bani Nadhir clan who became a prisoner and was married by the Prophet with a *milkul yamin* contract, because initially she refused to convert to Islam and chose to remain a Jew. The Messenger of Allah respected Raihana's decision and allowed her to remain Jewish, although there was anxiety in the Prophet's heart about this. However, he did not want to force Raihana and gave her freedom until her own heart chose to convert to Islam. Not long after, Raihana embraced Islam by the will of her own heart (AM, 2020). How great is religious moderation in Islam, the Prophet did not in the least take away someone's religious freedom even though it was his own wife.

The Prophet Muhammad SAW also established good social relations with non-Muslims, even the Prophet often stayed in touch with his non-Muslim neighbours and did not hesitate to come to visit when they were sick (Qardhawi, 1985). Ibn Ishaq explains that when the Najran Christians came to Medina when the Prophet Muhammad was performing the Asr prayer at the Prophet's Mosque. Then the fourteen Najran Christians performed their worship in the Prophet's mosque facing east. The Prophet allowed this and continued to treat them well, even after the Prophet Muhammad made a peace treaty with them which guaranteed the safety of the Banu Najran, the prohibition of harming

children and women, and the leaders of the Banu Najran. The Prophet in the agreement also prohibited destroying their churches (Muchlison, 2019). The Prophet Muhammad also established a very close relationship with the Jews of Medina, he had a close friend a Jewish priest named Mukhairiq who was wealthy and pious. Mukhairiq participated in helping Muslims in the battle of Uhud, before starting the war he testified that if he died he would donate all his property to the Prophet to be used by the Muslims of Medina (Wibowo, 2021).

The Prophet's tolerant attitude towards non-Muslims was continued by his companions after his death. Abu Bakar as the first caliph who was entrusted with replacing the leadership of the Prophet also did the same thing. The biggest religious problem faced by Abu Bakar during his tenure was the problem of apostates, the emergence of false prophets, and people who refused to pay zakat. During his short reign Abu Bakr was mostly preoccupied with disciplining them and bringing them back to Islam. Before disciplining the zakat payers, Abu Bakr discussed with the great companions. Some of the Companions including Umar bin Khatab did not agree to fight the zakat dissenters who still believed in Allah and His Messenger. The majority of the Companions did not want war. However, Abu Bakr was determined to fight them, because according to him the truth is only faith, there is no truth that is covered by falsehood behind it. If there are people who oppose the truth of Allah, the only way is to fight them until they return to the path of Allah's truth (Tumangger, 2021).

Before fighting them, Abu Bakr first chose the peaceful way by sending a letter to the dissident and apostate groups. The letter explained that there was a misunderstanding in their minds, and Abu Bakr invited them to return to Islam. The letter also included the consequences that would be obtained if they still chose to disobey. Abu Bakr in his letter also explained that they would not be disturbed by their rights, obligations, and freedoms if they returned to the teachings of Islam (Haikal, 2003). In addition, Abu Bakr once advised the commander Usamah Ibn Zaid that he should not commit treason, commit oppression, destroy corpses, kill children, the elderly, and women, and prohibit destroying trees that have fruit the prohibition not torture and destroy livestock such as sheep, cows, and camels (al-Umairi, 2013). During the battle of Ubna, Abu Bakr as-Siddiq sent troops led by Khalid bin Walid to help Usamah's troops. They also managed to knock down the Eastern door of the city of Damascus, the Archbishop of the city surrendered and asked for peace and asked for protection from the Islamic army.

Later, a peace treaty was concluded between the Islamic army and the

Archbishop of Damascus which guaranteed their safety, security for themselves, their property and their places of worship. The inhabitants of this city would not be harassed or threatened in any way as long as they paid the jizyah (al-Mudhar, 1994). For the elderly and poor Christians were not obliged to pay the jizyah, they were given assistance from the Baitul mal. Even when Islam could not protect them from attacks by other nations, Abu Bakr would return their *jizyah* (Muchlison, 2019). This agreement proves that Islam is a religion that gives freedom to people of other religions to continue practicing their religion without any interference or threats that force them to convert to Islam. Abu Bakr as-Siddiq once ordered not to disturb people who were worshiping, whether it was worshiping in churches, monasteries or those who were worshiping in their other holy houses (Hasyim, 1991).

After Abu Bakr as-Siddiq died, he had previously appointed Umar bin Khattab as his successor. In running his government, Umar realized the values in Islamic teachings. He also guaranteed a person's freedom to choose and practice his religion, without any threats from any party. When conquering a region, Umar did not force them to embrace Islam and leave the religion they believed in. This is illustrated in Umar's attitude during the siege of Sham that led to peace. Amr bin al-'Ash refused to return a female captive to her family. Umar acted by gathering all the female captives and asking them to choose, enter Islam or return to their religion on condition that they pay *jizyah* (Nasution, 2018). On another occasion, Umar bin Khattab's tolerance was also evident when he had a beggar woman come to his house, after giving a little of his wealth Umar invited the woman to enter Islam, but the woman refused. Because of Umar's anxiety the woman misunderstood and thought he was forcing her to convert to Islam, Umar immediately prayed to Allah: "O my Lord I did not mean to force her, for I know that there is no compulsion in religion, and the difference between the right path and the wrong path is clear (Kamali, 1996)."

In addition, Umar Ibn Khattab once helped and cared for a Christian to the extent that he fed, clothed, and housed him and his other needs. However, he never forced the Christians to convert to Islam. Once he asked the Christian about her desire to convert to Islam and she said no, adding that she wanted to die a Christian. Hearing this remark Umar Ibn Khattab was silent and allowed the woman to embrace the Christian religion she believed in (Shalaby, 1984). After gaining victory when conquering Jerusalem, Umar made a peace treaty with the local people. Umar bin Khattab guaranteed their security, along with their property, their churches, crosses, and places considered sacred by them. Their places of worship would not be taken over, torn down, or reduced in size.

Nor would the local people be forced to embrace Islam (Qardhawi, 1983b). In addition, Umar bin Khattab also made a treaty with the Muslims in Baitul Maqdis, the contents of which were similar to the agreement he made with the inhabitants of Jerusalem (Patmawati, 2016).

Ali bin Abi Talib who was given the mandate to replace Usman bin Affan as caliph after he died. In one of his remarks Ali bin Abi Talib once advised not to be a slave to others, because Allah has made humans free (Qardhawi, n.d.). If we look deeper, Ali ibn Abi Talib's message implies religious moderation. Humans are creatures of God who have been free and have the freedom to choose, including in terms of the beliefs they will embrace. In his message, Ali wants humanity to fight for the rights of freedom and the value of independence it has. Nevertheless, this message can also be interpreted that Ali bin Abi Talib will also not deprive someone's right to freedom, including in terms of religion.

Caliph Muawiyah in his reign not only tolerated by giving religious freedom to his population, he also allowed those who were not Muslim to enter the government. Such as the appointment of a Christian Sarjun to be the Minister of Finance of the Umayyad Dynasty. orientalist K. Houar also stated that Muawiyah gained tremendous sympathy from Syriac Christians because of his high tolerance (Hasyim, 1991). Muawiyah also repaired churches in Iraq that were damaged by the earthquake. Not only Muawiyah, his commander also had extraordinary tolerance for non-Muslims. Uqbah bin Nafi' spread Islam in Tunisia, many of the local people were interested and decided to convert to Islam because they saw Uqbah's tolerance. He never used violence and forced people to embrace Islam (Latif, 2016,). This tolerance descended on other Umayyad caliphs, during the time of Caliph Abdurrakhman II, he and his ministers gave freedom to the people of Andalusia, so that Muslims and Christians could work together peacefully in defending the kingdom from enemy attacks (Hasyim, 1991).

At the time of the conquest of West Asia, there began to be contact between the Islamic government of this dynasty and the Greeks. It can be seen from the allowance of a Christian court doctor who came from Yunan. Tayazhuq, the doctor of the Umayyad Dynasty who was entrusted with treating al Hajjaj bin Yusuf al-Tsaqafi (Hitti, 2005). Tayazhuq took care of al Hajjat until he died, he was known for his extraordinary medical advice. Not only in the medical field, the Greeks were also seen in the Umayyad Dynasty government in the field of art. When al-Walid acquired the Roman church area in Damascus in 705M, he converted it into an Umayyad mosque, Greek artists were hired to make carvings on the wings and dome supports of the mosque (Hitti, 2005).

The attitude of moderation was also seen during the reign of Marwan bin Abdul Malik, he still respected the rights of non-Muslims by keeping the Church of John which neighbors the Jami' Damascus Mosque. At first the church was going to be demolished for the expansion of the mosque, but this was opposed by the Syrian Muslim community. The church was left and maintained, but was demolished during the time of Caliph Walid bin Marwan. During the caliphate of Umar bin Abdul Aziz, this church was rebuilt due to pressure from non-Muslims to restore their place of worship (Wibowo, 2021). The Bani Abbas caliphs often organized meetings to exchange ideas on religious matters, which were attended by scholars from various religious traditions. They exchanged ideas on matters of creed and comparative religion. Each of them could present their arguments and explain their opinions freely (Hasanah & Verawati, 2022). The role of the caliph was not limited to legalizing the exchange of opinions, but encouraged and facilitated it, and participated in the exchange of opinions. Max I. Dimont, a leading scholar in Jewish historical studies, says that it would not be wrong to say that Islam has shown such a possibility in the case of Islamic Spain (Andalus). Spain at that time had succeeded with a form of "marvelous alliance" which Dimont called the Spain of three religions and "one Bedroom" (al-Khudari, 2016). At that time, Muslims, Christians and Jews together provided a glorious civilization despite being inspired by different religious forms.

CONCLUSION

The religious moderation promoted by the Ministry of Religion in 2019 is not new, the practice has been carried out by the Prophet and his companions. like the shura system that was practiced by Abu Bakar Ash-Shiddiq when running his government. Giving freedom to people of different religions to choose the religion they want to believe in, and allowing them to worship without interference and threats was one of the practices of religious moderation at the early time within the history of Islam and Muslims. Religious moderation in Indonesian context today, therefore, is very modern practice of religious moderation that deeply relates to the teaching of Islam since it's the era of the Prophet Muhammad.

From the data and discussion provided in this work, it is clear that there are some differences between religious moderation in modern times and classical times. Firstly, in modern times religious moderation is focused on improving and maintaining relations between Muslims and people of other religions by providing several indicators related to this. Whereas in the classical period, this religious moderation focused on their freedom to embrace their

religion without any coercion to convert to Islam. Secondly, in modern times the term moderation is used in the hope of being an antidote to the many conflicts that occur between religious communities, while in classical times religious moderation was practiced by the Prophet to serve as an example for the companions and subsequent people. Thirdly, the practice of religious moderation in terms of tolerance towards people of other religions in modern times looks very tolerant by congratulating each other on the holidays of other religions, even government officials attend celebrations of other religions in the name of moderation, while in classical times religious moderation only centred on giving them the freedom to choose their religion and carry out their religious worship. Although there are some differences between religious moderation in modern times and classical times, but in general the meaning of moderation in classical and modern times is the same, providing freedom rights for them to carry out their religious worship and rituals and not discriminating against those of different religions.

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