

## THE PORTRAIT OF CONSERVATIVE INDONESIAN MUSLIM RELIGION IN THE MILLENNIAL ERA

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**Abstract:** *The aim of this reaserch was to know the moderate values in Islam and straightening out people's perceptions of conservative Muslims. This research analyzes the interpretation of Shaikh Abdurrahman bin Nashir As-Sa'di in a verse that discusses religious moderation, and knows the reflection of its application to the Salafi Muslim community of Medan City. In this study, the author using the maudhui method in analyzing verses of the Qur'an, as well as used a qualitative-descriptive approach method by describing it in the form of words and language. The results showed that Islam does not invite its people to commit violence, extremes and exaggerations in religion. Salafi Muslims in Medan apply moderate values by prioritizing ukhrawi affairs but do not ignore worldly matters, respect differences, do not force opinions, but there is a bias in behavior in society.*

**Keywords:** *Religious moderation, sa'di, salafi*

### INTRODUCTION

An interesting topic that has become a hot topic in recent years, especially in Indonesia, is the concept of religious moderation. This topic is not new and has historically been discussed in other countries. (Abdurahman, 1997) Indonesia is a country where a variety of cultures and beliefs thrive, its population adheres to various religions such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, Kong Hu Chu and the weight of local religions and beliefs that are part of the local culture.(Truna,2018) In Islam, religious references are indeed one, namely the Qur'an and the Al-Hadith, but the phenomenon shows that the face of Islam is many. There are various Islamic groups that sometimes have their own characteristics in religious practices and charities. It seems that the distinction has become reasonableness, circumcision, and even grace. (Shihab, 2007)

Islam and Muslims today face at least two challenges; First, the tendency of some Muslims to be extreme and strict in understanding religious texts and try to impose such methods on muslim societies, even in some ways using force; Second, another tendency that is also extreme by being loose in religion and submitting to negative behaviors and thoughts derived from other cultures and civilizations. (Hanafi, 2013)

In Islamic law, there is no known justification for extreme attitudes, nor is there an attitude of underestimating the guidance or rules of Shari'a. The nature of mid-Islam is very clear in all aspects and fields needed by humans, whether in terms of worship, muamalah, government, economy, or otherwise. Islam is moderate, just, and the middle ground according to Ibn Assyria (d. 1393 H) cited by Zuhairi Miswari has reached a consensus, that a moderate attitude, neither extreme right nor extreme left, is noble and advocated by Islam. (Sanusi, 2013)

## LITERATURE REVIEW

In Indonesia, although harmony is explicitly created, it is pseudo-faced. In other words, awakened harmony is a harmony that is overwhelmed with suspicion. Theologically, understanding Islam for example, and then believing that understanding as well as expressing it is part of the manifestation of the teachings that are believed and that is the nature of every act of religion. (Umami,2013)

As a religious phenomenon, conservative groups are present in the public sphere with their identities and blend in with other groups. In the 1980s Salafist proselytizing began to emerge in the country with its understanding that it retained old values. Linguistically the word salaf means "past". In terms of salaf is "a trait devoted to the companions (the early generations of Islam), and also besides them, participating in this meaning i.e. people in the generation next that follows them". (Jawas,2020) Thus salafi means, a word that refers to the religious thought that was leaned for people in the early period of Islam—that is, when the prophet was alive—which is the most authentic source as an Islamic guide.

Islamic discourses practiced by Salafists are generally expressed in the form of external displays and practices that prioritize non-contextual adherence to what has been written in the Qur'an and Hadith. Those who practice Islam with this method are often labeled as 'radicals' and – although not without reason – associated with oppressive behavior especially towards other religious groups. (Atho, 2018)

Those who are considered conservative do not always become radicals, extremists, or hostile to others. However, this conservative attitude could interfere with social life if the party labeled with this "right" acts radically and intolerantly towards different parties. Nowadays, conservatives have become a popular culture trend that has spread in various circles. In response to this situation, moderate discourse emerged. (Hanafi,2013)

The author examines this problem by analyzing the Qur'anic verses on religious moderation in the interpretation of Shaikh Abdurrahman bin Nashir As-Sa'di (1307-1376 H) in his work Taisir Al-Karim Al-Rahman fi Tafsiri Al-Kalam Al-Mannan (Tafsir Sa'di). He is a Contemporary Mufasir who has a moderate understanding judging from his views on religious issues. Al-Sa'di followed the books of Hambali fiqh, the books of tafsir, hadis, tawhid and the books of Ibn Taimiyah and Ibn Qoyyim, which are many references to salafiyah proselytizing. (Sa'di,2013)

The research method used in this study is a qualitative-descriptive approach method. This study intends to understand phenomena related to what is experienced by the subject of research for example behavior, perception, motivation, action, holistically (intact) by describing it in the form of words and language, in a special natural context and with the benefit of various scientific methods (Sudarwan,2002). Also using the Qur'an research method, namely the Maudhu'i method by discussing verses from the Qur'an according to the theme or title that has been set.

The author conducted this research moving on from previous studies, including: a thesis by Mahimatun with the title "The Concept of Religious Moderation in the Qur'an and Its Relevance to Islamic Religious Education (M. Qurraish Shihab's Tafsir Al-Misbah Analysis Study)" which revealed the results of research on the concept of wasathiyah according to Quraish Shihab; The journal by Muria Khusnun Nisa with the title "Religious Moderation: The Foundation of Moderation in the Traditions of Various Religions and Implementation in the Era of Digital Disruption" which states that in Islam there are wasathiyat teachings that teach to be moderate.

The author therefore conducted research on The Portrait of Conservative Indonesian Muslim Religion In The Millennial Era (Study of Religious Moderation In The Qur'an Perspective of Sa'di Tafsir Towards Salafi Muslims In Medan City) to know the moderate values in Islam perspective of Sa'di Tafsir and straightening out people's perceptions of conservative Salafi Muslim's moderat values.

## METHOD

This research method combines fieldwork and library research with a qualitative-descriptive methodology. By presenting them in the form of words and language, in a specific natural setting, this research aims to explain phenomena connected to what is experienced by research participants, such as behaviour, perceptions, motivations, and actions, holistically (whole). In order to gather detailed information about the portrait of conservative Indonesian muslim religion in the millennial era, researchers studied and analysed facts pertinent to the issue. Primary and secondary data sources were employed for this study, including e-books, journals, documents, and other literary materials that can support it. Secondary data sources included data from prior research documents or documents that had been documented. The process of gathering data involves multiple steps, including observation and interviewing. After the data was gathered, data analysis was done. In order to ensure that the data acquired is valid and checked before conclusions are reached, the data from the research results are then combined, recapitulated, and categorised.

## DISCUSSION

Tafsir Q.S. Al-Baqarah verse 143 (about the middle people)

الْقِبْلَةَ جَعَلْنَا وَمَا ۖ شَهِيدًا عَلَيْكُمُ الرُّسُولُ وَيَكُونُ النَّاسُ عَلَى شَهَادَةٍ لِّتَكُونُوا وَسَطًا أُمَّةً جَعَلْنَاهُ وَكَذَلِكَ هَدَى الَّذِينَ عَلَى إِلَّا لَكَبِيرَةً كَانَتْ وَإِنْ ۖ عَقِبِيهِ عَلَى يَنْقَلِبُ مِمَّن الرُّسُولُ يَتَّبِعُ مَنْ لِّنَعْلَمَ إِلَّا عَلَيْهَا كُنْتَ النَّبِيُّ رَحِيمٌ لَّرْءُوفٌ بِالنَّاسِ اللَّهُ إِنَّ ۖ إِيْمَنَكُمْ لِيُضِيعَ اللَّهُ كَانَ وَمَا ۖ اللَّهُ

As-Sa'di explained in this verse (Thus We have made of you an Ummah justly balanced)? that is, following a moderate and just way. Anything other than the moderate middle way comes under the heading of extremes that are subject to prohibition. So Allah has made this Ummah justly balanced in all matters of religion

and justly balanced with regard to belief in the Prophets, so that they do not go to extremes in veneration, as the Christians did, or in disrespect, as the Jews did. The Muslims believe in all the Prophets in an appropriate manner. They also follow a moderate middle way with regard to laws, avoiding the strictness and restrictions of the Jews and the lenience of the Christians. (Sa'di,2013)

The meaning of ummatan wasatan is a moderate people whose position is in the middle, to be seen by all parties and from all directions. By placing Islam as a middle position so as not to be like a people swept away by materialism, neither does it lead to soaring into the realm of ruhani. The middle position is to combine spiritual and physical, material and spiritual aspects in all attitudes and activities. (Hasan,2020)

Muslims are ummatan wasathan, people who get instructions from Allah, so they become a just and chosen people and will bear witness to the disobedience of the infidels. Muslims must always uphold justice and truth and stand up for the right and eliminate the vanity. They are in all the midst of people who attach importance to the world in their lives and people who attach importance to ukhrawi only. Thus, Muslims become just and chosen witnesses of people who rely on the world, who forget godly rights and tend to satisfy lust.

Tafsir Q.S. Al-Baqarah verse 256 (respecting the beliefs of others)

بِالْعُرْوَةِ اسْتَمْسَكَ فَقَدْ بِاللَّهِ وَيُؤْمِنُ بِالطَّاغُوتِ يَكْفُرُ فَمَنْ ۖ الْعَيِّ مِنَ الرُّشْدِ تَبَيَّنَ قَدْ ۖ الدِّينِ فِي إِكْرَاهٍ لَا  
عَلَيْهِمْ سَمِيعٌ وَاللَّهُ ۖ لَهَا أَنْفِصَامٌ لَا الْوُثْقَى

Here Allah tells us that there should be no compulsion in religion because there is no need to compel anyone to believe in it. Compulsion can only be in matters that are ambiguous and unclear, for which there is no proof or evidence, or for matters to which people have a natural aversion. As for this true religion and straight path, it is very clear to those who are possessed of reason and is based on clear evidence. Truth stands out clear from error, so if one who is fortunate looks at it briefly, he will choose it, whereas the one who has ulterior motives, bad intentions and evil inclinations will see the truth yet will prefer falsehood to it; he will see what is beautiful but will choose that which is ugly. Allah has no need to compel such a person to follow this religion, because there is no benefit in doing so; the faith of one who is forced to believe is not valid. However, this verse does not indicate that we should give up fighting the disbelievers who are in a state of war with Islam; rather it indicates that the beautiful nature of this religion would make any fair-minded person feel inclined towards it. (Sa'di, 2013)

This explains that with the guidance and the presence of an Apostle who invites Allah, of course, it has become a light that Allah shows to his servant. With that, there is really no coercion in entering the religion (Islam), because it is clearly the right way rather than a heretical path. And faith is not something that can be forced. (Zainuddin,2010)

This shows that freedom over humans is actually legalized by Allah Almighty. In this case the Qur'an must be believed to be a response to the realities of people's

lives at this time, and it is the duty of the human caliphate that should lead common sense to an essential truth.

Tafsir Q.S. Hud verse 118 (god's grace i.e. difference)

مُخْتَلِفِينَ يَزَالُونَ وَلَا ۖ وَاجِدَةً أُمَّةً النَّاسَ لَجَعَلِ رَبُّكَ شَاءَ وَلَوْ

As-Sa'di explained, here Allah tells us that if He had so willed, He could have made all people one nation, following the Islamic religion, for that is not beyond His will and power, for nothing is beyond Him. But His wisdom dictated that they should continue to differ and go against the straight path, following paths that lead to hell, each one thinking that his way is the true way, and that misguidance is what others follow. (Sa'di,2013)

The word shows Allah Almighty. has established differences in religion. God certainly has the power to make mankind in one faith, but God does not. Because God wants people to take wisdom and lessons from these differences. God allows man to choose for himself the path he will take, whether it is good or not. However, God has bestowed reason upon man so that man may wish man the instructions God has given. (Witro,2020)

Often some people who have opinions or beliefs are strongly opposed to the opinions of others who are different from them. Supposedly, we as humans are aware that those differences will continue until the earth is destroyed. It cannot be prevented because it is already the decree of the Creator. Thus, it will be easy for each individual to apply tolerance to the differences that exist around him.

Tafsir Q. S. An-Nisa 135 (upholding justice in the midst of society)

يَكُنْ إِنْ ۖ وَالْأَقْرَبِينَ الْوَالِدَيْنِ أَوْ أَنْفُسِكُمْ عَلَىٰ وَلَوْ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ قَوَّامِينَ كُونُوا أَمْثَلُ الَّذِينَ أَبْهَىٰ بِمَا كَانَ اللَّهُ فَإِنْ نَعَرَضُوا أَوْ تَلَّوْا وَإِنْ ۖ تَعَدَّلُوا أَنْ الْهَوَىٰ تَتَّبِعُوا فَلَا ۖ بِهِمَا أُولَىٰ فَاَللَّهُ فَتِيرًا أَوْ غَنِيًّا خَيْرًا تَعْمَلُونَ

Here Allah instructs His believing slaves to (be steadfast in justice and bear true witness for the sake of Allah). The word qawwam (translated here as (steadfast)) is an intensive form of the word. What is meant is: in all your affairs, be steadfast in standing up for justice, which means being just with regard to the dues of Allah and the dues of His slaves. Justice with regard to the dues of Allah means not using His blessings as a means to disobey Him; rather they should be used as a means to do righteous deeds. (Sa'di,2013)

One of the greatest types of justice is justice with regard to views and opinions, and those who hold those views. So, you should not judge in favour of one of two views, or one of two disputants, because of his affiliation or because of your inclination towards one of the two. Rather you should make it your aim to judge between them on the basis of justice and fairness. Another aspect of justice is giving testimony of what you know, regardless of the way in which you know it, even if

that is against loved ones or against oneself. Hence Allah says: (and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk. Whether he is rich or poor, Allah can best take care of both) That is: do not favour the rich man because of his wealth, or the poor man out of mercy towards him –or so you claim; rather you should give testimony on the basis of truth, regardless of who may be affected. (Sa'di,2013)

Who gives the hereafter (in practice), that is, does justice and upholds justice and becomes a good witness, who gives a person a statement with honest words and does not do dzalim by following lust, then Allah will reward him the world and give him what he wants. Then whoever gives his practice only to the world, then God will only give what he seeks and will give him doom (because of mistakes in his practice) in the hereafter. (Ale,2019)

In this verse, it is quite clear that in sitting a witness to always be fair, namely setting something in its place and always being honest in a testimony, the contextualization of the value of justice is certainly an auto critique of formal legal activities that generally occur today, where tyranny or not fixing something in its place is often considered a trivial act. Isn't this what ultimately makes the law seem to be blunt upwards and pointed downwards.

### **Reflection on The Religious Moderation Values of Salafi Muslims In Medan City**

Religious orientation can be understood as a way of viewing, attitudes, and behaviors always taking a position in the middle, always acting fairly, tolerant, respecting differences and not being extreme in religion. Of course, there needs to be measures, limits, and indicators to determine whether a particular religious view, attitude, and behavior is moderate or extreme. Religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the preservation of civilization and the creation of peace. It is in this way that each religious person can treat others honorably, accept differences, and live together in peace and harmony. In a multicultural society like Medan, religious moderation may not be an option, but a necessity. (Saifuddin,2015)

The concept of religious moderation or wasathiyah according to M. Quraish Shihab is one of the characteristics of Islamic teachings, namely being fair, not biased and not excessively fanatical (Mahimatun,2020) . Wasathiyah teachings in Islam are known as wasatha which means moderate, being fair, humble and istiqamah. People will not go to extremes if the concept of wasathiyah is already carried out in everyday life. The concept of wasathiyah can also be understood by reflecting on the principles of moderate (tawassuth), tolerant (tasamuh), balanced (tawazun), and fair (I'tidal). (Nisa,2021)

Based on the results of structured interviews conducted by researchers with several sources that have been conducted and supported by the results of literature, regarding religious moderation, the following data were obtained. Researchers

conducted interviews with 15 speakers. Each resource person was given questions about religious life, fairness and tolerance, the topic of the question was an interrelated topic and was the main topic in this study. The results of the interview are presented in the form of descriptive narrative paragraphs. Here's a question the researchers asked the source: "What is your view of the ideal religious life for a Muslim?" On the question, source 1 revealed that "The good and ideal life for a Muslim is how a Muslim behaves *tawazun*, that is, balanced. It is not excessive in religion to cross the boundaries set by the prophet, nor to behave as if you do not want to *thau*. Shall live the commandments of religion in accordance with the teachings of the prophet." This is in line with As-Sa'di's interpretation that Muslims are equitably balanced on all religious issues. Neither does it perform extreme adoration, by abandoning world affairs, nor neglecting religious matters and drifting away in materialism alone. Then continued with the question asked by the researcher to the source, "How do you respond to *ukhrawi* and worldly priorities?" On the question, speaker 6 revealed that "the priority of *ukhrawi* must be chosen by every Muslim, because we were created by Allah to worship Him, not to enjoy the world, and our purpose of worship is to get his heaven in the hereafter. However, Islam commands us to seek wealth and work hard to become strong Muslims, with the aim of helping the people and making it easier carrying out worship such as almsgiving, *haji*, and preaching."

In addition, the question the researcher asked the source, "How do you respond to the differences of opinion and beliefs around you?" On the question, source 11 expressed that "By not directly judging opinions and beliefs that differ from my opinions and beliefs. As well as providing a space for everyone to express their opinions and beliefs openly and establish a space for discussion between one party and the other. That way everyone is free to convey what is right and wrong in his opinion without imposing having to follow an opinion."

This certainly reflects an attitude of tolerance, human beings have freedom of opinion, each mind has its own responsibilities and consequences. In line with what As-Sa'di expressed that imposing our beliefs on others especially by acts of violence or coercion is not useful, because belief in the heart One cannot be forced.

In addition, the question asked by the researchers to the source, "Do you believe that the difference that exists in the midst of man is the *sunnatullah* that God has sent down to earth? And what wisdom can you get?" On this question, source 2 reveals that "It is God's decree that He created people of different ethnicities, nations, social statuses, and other aspects. It is true that God tests among us who is the best, and with that difference allows us to apply the principle of tolerance."

Man was created with all the differences inherent in him. That difference can be physical or non-physical. And we must believe it as stated by As-Sa'di, this is a decree of the creator, Allah Almighty. It cannot be contested by anyone, for only God has the right and power to do things to His creatures.

Regarding behaving fairly in society, the question the researchers asked the source, "How do you treat others who have different social, economic, political, and faith backgrounds? Does that background create a bias against your judgment of them?" On the question, source 13 revealed that "A good Muslim is a Muslim who can behave fairly in society. But as an ordinary human being often I follow the ego in behaving and judging things subjectively. I am biased in judging something based on their proximity or background status. But we should be judging things objectively."

The expression shows the source of the view that it must always behave fairly and objectively in an assessment as explained by As-Sa'di In sitting a witness to always be fair, that is, to put something in its place and always be honest in a testimony. But as human beings far from perfection, we often get carried away with feelings or biases in judgment.

Then, the question the researcher asked the source, "What is your view of moderation in religion, and how do you apply it to your daily life?" On the question, source 8 revealed that "Moderation in religion is good, because according to its understanding that we understand and practice the teachings of religion in a non-extreme way, and I apply it by practicing all that Allah Ta'ala and His Messenger Shalallahu 'alaihi wasallam commanded as much as I can, and mutual tolerance towards other Religions especially in the environment a multicultural society, but with certain restrictions in accordance with Islamic law."

This shows that we as Muslims should be moderate, neither extreme nor liberal in carrying out religious life. However, in tolerating other religions, of course, it has restrictions such as not mixing aqidah or sharia that has been established in Islam with other religions, and not justified in recognizing other religions because it is contrary to the aqidah principles of Islam, simply respecting the religion professed by others.

## CONCLUSION

Man was created with all the differences inherent in him. That difference can be physical or non-physical. This is a decree of the creator, Allah SWT. It cannot be contested by anyone, for only God has the right and power to do things to His creatures. Our country, Indonesia, is a country with all kinds of uniqueness. Starting from culture, customs, tribes, races, languages, to religions with various kinds of understanding.

Shaik Abdurrahman ibn Nashir As-Sa'di in his book of interpretations interprets the verses of the Qur'an on religious moderation that muslims are middle people, just people in the sense of not extreme right and not extreme left, respecting the beliefs of others as a form of manifestation of freedom that Allah Almighty. bestow upon man to choose the path of his life, so it is not the right thing to impose the will on others.

Salafist Muslims in the city of Medan besides their steadfastness in expressing conservative values also reflect the values of religious moderation as expressed in



the interpretation of As-Sa'di. Seeking to prioritize ukhrawi affairs but not ignoring worldly matters, respecting differences, not imposing opinions, but often there is a bias of behavior in social community, as well as practicing tolerance with the established boundaries of aqidah and sharia.

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