

INTERNALIZATION OF MODERATION IN THE CHARACTERISTICS OF ISLAMIC LAW

Application Case Study Moderation of the Muslim in Kab. Ketapang

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Abstract

Study This will study life public lively Ketapang Muslims in pluralism religious and multi- ethnic However still hold on stick to the teachings their respective religions and remains guard tolerance in religion, especially for the Islamic ummah is the majority religion, however keep internalizing _ values moderation in messages teachings of Islamic sharia. This study will give understanding and concepts original sourced _ from the Koran and Hadith, then translated by the scholars so be structured characteristics Islamic law is moderate and becomes Rahmah on natural universe. Research purposes This is so that every Modern Muslims can understand and implement values moderation in life every day, you can interact with Good with non - Muslims around, no need to hesitate with application laws the Islam he believes in. So that what he did No considered contradictory with Islamic law with correct and comprehensive in his life daily. Study This use method literature and observations in the field to behavior and application values moderation in accordance with characteristics sourced Islamic law from the Al-Qur'an, As-Sunnah and classical and modern books from classical and contemporary scholars who are qualified and expert in the field. Research result This found that life public Ketapang Muslims highly respect it tall moderation religious especially ummah Islam, which is internalized values moderation based on characteristics _ Islamic law.

Keywords : Internalizatio, Moderation, Islamic Law

Introduction

Indonesia is a plural country, it has Lots composition diverse very diverse ethnicities, religions, cultures and beliefs. Relation between a number of difference the demand For always walk One direction in accordance with objective Country Unity Republic of Indonesia which has stated in stem The bodies of the 1945 Constitution and Pancasila " Unity in Diversity" are different But still One. Although multi- ethnic and multi-religious living, however life must Keep going walk so that principle life side by side, safe, harmonious, peaceful and serene become values

noble that must be maintained and preserved.

As the life of the Prophet SAW at that time build civilization in the city of Medina (State of Medina), which at the time it's multi- ethnic, multi- ethnic, diverse type customs and traditions, however still unite and walk in accordance with agreement with those who have formulated and agreed upon and in depth Medina Charter. In Hasyim Muzadi's view, Rasul SAW has give a good example in peaceful and tolerant life _ in a diverse and pluralistic society. While living in the city of Medina, Rasul SAW declared The Medina Charter reads : guarantee life together between Muslims and non-Muslims. Places of worship of other religions remain can carry out worship with comfortable and safe. This is objective principal from Islamic law is For create true benefit and goodness _ for people man.¹

Thereby case with Ketapang, the district located at the far end West Kalimantan, which is nearby with Tegay Kalimantan Province It is also inhabited by many multi- ethnic and multi-religious people. Can be categorized that that Ketapang Regency is complete population _ compared to with District and city others in West Kalimantan, good from facet ethnicity and of side religiosity. However so, though Ketapang 's population is very complex with various ethnicity and religion, no Once There is contact, fight, or broken conflict in the region the.

In Islam there are many occasional flow _ own characteristic special in amaliah religious. Difference in case *furu* ' Of course Already become fairness, *sunatullah*, and even become grace. Indonesian Tafsir expert, Quraish Shihab wrote that pluralism in life is A the inevitability that Allah wills. Difference and diversity opinion in field scientific is one of for example, even diversity reception man concerning truth of holy books, interpretation content, and form the application. ².

However problem sometimes appear in life is pluralism in religion and religious pluralism. Not a few people refuse life pluralism in religion. Because it is considered as equalization meaning that all religions are true. Religious pluralism is a wide and sensitive theme For discussed.

Whereas apply values moderation in Islamic law in life daily through integrity social and cultural is something that doesn't Can avoided. Man No Can free from pluralism Because actually He is creature social. On the side others, devout Muslims _ No Can free from religion and belief Because actually man is

¹Hasyim Muzadi, Islam *Rahmatan Lil'alamin* Going to World Justice and Peace : Perspectives Nahdlatul Ulama, Speech Confirmation Doctor Honoris Causa in Islamic civilization is presented in front IAIN Sunan Ampel Senate Open Meeting (Surabaya: 2 December 2006) in the article "Moh. Deep inside Title " Moderation of Islamic Law in Ahmad Hasyim Muzadi's Thoughts " downloaded at 11.00 on 07-12-2021

²M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an*, (Bandung: Mizan, 2007) hlm 52

spiritual being, spiritual in the individual and spiritual within social.

Study This will combine between study field and research References based on results interviews and analysis from classical and contemporary books. So that the discussion Can become reference For researcher others, for moderation religious the more echoed and applied in life daily. Temporary that, approach study separate science _ between universality and particularity, normativeness and historicity Already considered not enough in accordance anymore in this day and age, because discourse grouping science That Can give birth to exclusive and radical groups, textualists, extremists, liberalists and secularists. ³_

What the community does _ Ketapang Muslims, who live with various various religions and beliefs, however for Muslim majority still hold on stick to his teachings become interesting For studied and discussed. So that make researcher, excited For research and write it with hope results findings This become a barometer of the Islamic ummah in West Kalimantan in particular and Indonesia in general with title " Internalisation Moderation in Characteristics of Islamic Law (Application Case Study Moderation of the Muslim in Kab. Ketapang.

Research Method

Study This use *mixed methods* (method combined studies field and literature. Data obtained from the field form interview and view direct diversity that occurs. Data moderation in Islamic law implemented in Ketapang is applied with well that would be impact to diversity Ketapang community, where the data was obtained with use observation / observations and interviews *in - depth interviews* with each religious figure who has put it into practice moderation religion among _ several religions in the district. Ketapang. Whereas the literature in question is For register every information related moderation in especially Islamic teachings characteristics Islamic law from various journal. Writing from books and opinions from race academics who have carry out research in each country. After that, make conclusion on behavior Ketapang Muslim community who have researched and studied. From the results studies and literature, next done analyze and make A conclusion internalization moderation in characteristics law IslamResearch

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³Milton K. Munitz, Contemporary Analytic Philosophy, (New York: Macmillan Publishing, 1981) hlm 4-7

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Discussion

Characteristics Moderate Islamic Teachings

Islamic teachings have characteristic typical of course No The same with characteristics that exist in other religions. With notice its characteristics, at least We Can understand that Islamic teachings are revelation For human, nature worldly and ukhrawi, universal, moderate, contextual, clear and firm. Characteristics Islamic teachings contain values moderation. So that If somebody already understand about characteristics Islamic law, then it should be that person will always moderate. At least under This will explained about characteristics Islamic teachings are simple and concise.

a. *Rabbaniyah* (ربانية)

Source main from Islamic teachings are based on Word from Allah SWT in the form of revelation, that which is revealed to Prophet Muhammad SAW, good revealed form pronunciation and its meaning from Allah in the form of the Koran, or in the form of meaning just currently the pronunciation from the Prophet SAW in the form of Hadith Qudsi, or the meaning and pronunciation from the Prophet SAW in the form of hadith *Marfu* '.

ربانية مصدرها الله سبحانه، ري

" Islamic Teachings are Characteristic Rabbaniyyah is the source main revelation from Allah SWT, as the God of nature universe and God of servants"⁴

This is what really makes the difference between Islamic teaching resources with source other religious laws, where other religious sources in the form of results fruit thoughts, meditation, consensus, and results reflection man whereas the source of Islamic teachings from Allah SWT and His Messenger.

Need remembered that the Messenger of Allah when living in the city of

⁴Yusuf Qardhawi, Madkhal li Ma'rifatil Islam (Qatar, Dar Al-Mustafa :19995) hlm 7

Medina is not all its inhabitants Muslim, even Medina at that time it's multi-ethnic, multi- ethnic and multi- religious but difference That Can resolved religiously, based and based on the teachings of their respective holy books. For example, when the Prophet SAW asked to the Jews, "If followers Jewish do theft, law What should _ held ?" Jew _ answered, " Diqishas " he answered..

Because of that Already Certain characteristics moderation No free from characteristics Sharia law revealed by God teachings simplicity meant. God is wise, just, perfect, all- knowing all case good without it or hidden ones. It's here location privilege Islamic moderation based to Foundation Divinity.⁵

b. Humane (الإنسانية)

Related Islamic teachings whatever has been established by Sharia '(maker teachings namely Allah SWT) if of course earmarked For *mukallaf* (people who have charged obligation) then Certain nature humane, that is commands and prohibitions imposed by Allah and His Messenger on ummah man is at in ability human, because matter the is For kind man during live in this world and the hereafter for the servant; and orders or prohibition the Certain Can carried out by the servant (*mukallaf*). God no will Possible give burden to His servants beyond the limits of His servants' abilities. So that traits Islamic teachings are very humane in their aims that is humanize man so that.

c. Moderate (Wasithiyah)

The word Moderate in Arabic is known as, وَسْطًا leads to the meaning of country in Arab countries, namely the term *syarqul awṣaṭh* (Middle Eastern country). وَسْطًا means a fair people, in the middle, not taking sides with this or that block. Which is not biased, either in this world or in the afterlife, but balanced between the two. ⁶The word wasath also means to guard against being *ifrath* and *tafrith* (excessive). ⁷Islamic moderation (*wasathiyyah*) is currently becoming mainstream in studies Islam in Indonesia. This is because President Jokowi supports the concept of Nusantara Islam which was initiated by Nahdlatul Ulama (NU). The concept of Islam Nusantara as a representation of the face of Islam that is *rahmatan lil'alamin*. Although President Gusdur previously presented the same concept, namely Indigenousization of Islam,

⁵Maimun dan Muhammad Kosim, *Moderasi Islam di Indonesia* (Jogjakarta, LKiS : 2019) hlm 28

⁶Bukhara al-Qur'an Tajwid and Translation be equipped with Translated by the Ministry of Religion of the Republic of Indonesia, p. 21

⁷Al-Raghib al- Asfahany, *Mufradat al- Fadz al-Qur'an* (Beirut: Dar al-Qalam, 2009), p. 869

around 2008.⁸

According to Yusuf al-Qardhawi, the word *wasatha* means the middle between two things that are opposite and exclude each other and each party does not take more than its proper rights. And Yusuf Qardhawi added that *manhaj wassatiyah* is simplicity in something, be it aqidah, muamalat, and so on.

Thus, a moderate Muslim is someone who gives each conflicting value or aspect to a certain part no more than the appropriate portion (not excessive and not deficient). Because basically, humans are unable to free themselves from intervention and bias whether from the influence of tradition, thought, family, era and region, so that such humans are unable to realize or form a full and total attitude of moderation in real life. Only Allah SWT can do such a thing.

This characteristic means that religious people (religious adherents) are always in a middle position between two sides without having to be in a position that is too right or left. A Muslim those who obey should always be moderate. This shows that Islamic teachings give equal and balanced attention in looking at the spiritual and material, individual and social, and worldly and ukhrawi aspects of life. Allah SWT Says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ

And so (also) We have made you (Muslims), a just and chosen people so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be witnesses to your (deeds).

Basically, Islamic teachings have moderate characteristics, namely justice ('is), balance (*tawazun*), and tolerance (*tasamuh*). One of the characteristics of Islamic teachings is that they can always adapt to circumstances and places, therefore Islamic teachings are not rigid, stagnant, not limited, not elastic, nor exclusive, let alone extreme, but Islamic teachings (which are related to *furu'iyah*) are dynamic and elastic.⁹

However, the elasticity and dynamism of Islamic teachings must refer to the paradigm and principles of *shalih li kulli Zaman wal Makan* or *ash-shalih wal ashlah tsummal ashlah*, because this is an application of the rules of *al-fatwa yataghayyaru bi taghayyuril azman, wal amakin, wal awa 'id, wan niyat, wal adat*, including trying to follow steps in accordance with conditions that

⁸Muhammad Labib Syauqi, 'Islam (Di) Nusantara; Esensi, Genealogi Serta Identitasnya Islam (In) Archipelego; Its Essence, Genealogy, And Identify', ANALISIS: Jurnal Studi Keislaman 15, no. 2 (2015): hlm 321

⁹Abdurrahman Hasan, *Al- Wasathiyyah fil Islam* (Lebanon, Dar Al- Muhtadin : 1996) p. 10

are developing at this time and in the future, namely expanding the relevance of implementing concrete thoughts and movements into all sectors and fields of life, both aqidah, shari'ah, moral, social, economic, political, cultural, educational, and so on.

Basically, Islamic teachings actually have characteristics that can be implemented in everyday life. The characteristics of Islamic legal moderation are as follows:

1) *Al-'Is* (Justice)

Arabic dictionary informs _ that this word was originally means " same ". Equation the often linked with things of that nature immaterial. In the Big Indonesian Dictionary, the word " fair " is defined as : (1) not heavy next to / not take sides, (2) take sides to truth, and (3) should / shouldn't arbitrary.¹⁰

" Usually we also use words *I'tidâl* (which means straight and firm), ie put something in place and executing rights and fulfill obligation in a way proportional. ¹¹"

"Allah SWT explained that He commands His servants to act fair that is nature middle and balanced in all aspect life as well as carry out commands of the Koran and do it ihsan (priority). Fair means realize equality and balance between _ rights and obligations. Rights _ No can reduced caused exists obligation. Islam puts it first justice for all party. Many verses of the Al- Qu'an show this teachings sublime This. Without carry justice, religious values feel dry gone meaning, because justice here it is direct religious teachings touch desire many people's lives. Without it, prosperity and well-being only will become wishful thinking. ¹²"

Fair law is demands base for every structure public. Fair law ensure rights all layers and individuals in accordance with well-being general, accompanied application behavior from various the rules.¹³

2) *Tawazun* (Balance)

Tawazun is understanding and practicing religion _ balanced which includes all aspect life, good worldly nor ukhrawi, firm in state case principles and dynamics in case furu ' as well capable differentiate

¹⁰KBBI

¹¹ Busro et al., *Moderasi Islam (Wasathiyyah) Di Tengah Pluralisme Agama Indonesia*, FUADUNA: Jurnal Kajian Kegamaan dan Kemasyarakatan. Downloaded at 21:00 on 07-22-2021

¹²Nurul H. Maarif, *Islam Mengasihi Bukan Membenci* (Bandung: PT. Mizan Pustaka, 2017), hlm 143

¹³Syafrudin, *Paradigma Tafsir Tekstual Dan Kontekstual (Usaha Memaknai Kembali Pesan Al-Qur'an)*(Yogyakarta:PustakaPelajar,2009),hlm 104-105

between *inhira*, (deviation,) and *ikhtilaf* (difference).

Principle moderation here _ realized in form balance positive in all facet Good facet confidence nor practice, fine material or meaning, balance duniwai or ukhrawi, and so on. Islam balances role divine revelation with sense human and giving room individually for revelation and reason. In life personal, Islam encourages creation balance between spirit with sense, between sense with heart, between right with obligations, and so on.¹⁴

Balance is also a thing attitude balanced in devoted to its creation harmony connection between fellow ummah human and between man with Allah SWT. *Tawazun* originate from the word *tawazana yatawazanu tawazunan* means balanced. Also has the meaning of giving something will his rights, without There is addition and subtraction.¹⁵

Moderation format in teachings Islamic law can classified to in various variety institution life religious as following :

- Balance theology (aqidah / monotheism)
- Balance of religious rituals (rituals and traditions)
- Balance morality and reason character (morals)
- The balance of the tasyri process (formation law).¹⁶

3) *Tawassuth (take road middle),*

It means is understanding and practice that is not *ifrath* (exaggeration in religious / extreme right) and *tafrith* (reducing religious/ extreme teachings left, usually group This called, Secular, Pluralist, and liberal).

4) *Tasamuh (Tolerance)*

Tasamuh (tolerance), ie acknowledge and respect difference, okay in aspect religious and various aspect life other.

d. Islamic Teachings are Characteristic Ukhrawi and Worldly

Whatever is done in the world, in the teachings of Islam, will be reply, okay in this world and the afterlife. It means the impact carried out somebody moment be in the world will own impact for himself both in the world and later in the afterlife. If you want to own impact positive, then repair his behavior moment live the world with do it goodness (worship). If someone has

¹⁴Alif Cahya Setiyadi, Pendidikan Islam Dalam Lingkaran Globalisas., Jurnal Vol. 7, No. 2, Desember 2012,) hlm 252

¹⁵Abdullah Munir dkk, Literasi Moderasi Beragama di Indonesia (Bengkulu, Ziegi Utama :2020) hlm 47

¹⁶Abu Yasid, Islam Moderat (Jakarta:Erlangga,2014),hlm 52

implemented and submitted to Islamic rules or government regulations (because Islamic teachings are part of state law), for example, paying motorbike tax, paying land and building tax, obeying traffic signs, this compliance will certainly have an impact on him. good in this world, but does not receive a reward from the government because the government is not a rewarder, nor will he be rewarded in the afterlife, meaning that he will receive a reward (*reward*) both in this world and in the hereafter.

From here, apply good, rewarding No only always only related to Muslims, of course but with Even non-Muslims, actions Good will rewarding. Even with environment (*fiqhul Bi'ah*), plants, and nature are also rewarding.

e. Universal Islamic Teachings

Consistency The application of Islamic teachings does not only apply to the Muslim community, but also to other communities (non-Muslims), because the Prophet SAW was sent to this earth to be a blessing to the universe. So that in the text of the Koran No reads, "*wa ma arsalnaka illa mercy lilmuslimin* " or "*rahmatan lil believer* " will but "*lil'alaman* ". Following Word the :

"And we did not send you except to be a mercy to the universe."

Thus, the Islamic Ummah cannot claim that the teachings belong only to the Islamic Ummah alone in terms of Allah SWT saying,

"Say, O people, indeed I am a messenger for all of you ¹⁷."

The verse does not use the word '*believer*' but '*an-nas*', human, so it is clear that the Messenger of Allah's message is for all human beings on this earth. The universality of Islamic teachings will never be outdated by time, place, space and era. In terms of fiqh, one often hears the rule that reads "*Anna syariatul Islami shabayarun early period likulli Eat* " (I slam teachings are suitable, suitable for anytime and anywhere).¹⁸

The universality of teachings Islamic law will always be protected from changes, alterations and disposal until the Day of Judgment, in contrast to artificial laws. Humans whose sources come from them can change according to opinion, not based on reality.

Universal Islamic law invites the collection of all existing literature from the Koran, al-hadith, even morality, socio-cultural culture to be studied because this greatly influences the process of interpreting a law, so that the goals desired by *Shahibul Syari'* will be realized in all aspects of human life.

¹⁷Al-Quran surah al- A'araf 158

¹⁸Abdul Karim Zaidan, 2001, p. 45

f. Contextual (*Waqi'iyah*)

What is meant is contextual here is suitability law teachings with conditions and situations man wherever and whenever. This matter Can We Look how Lots laws established Islamic teachings the law through approach custom customs local. Journey Islamic da'wah in its essence For make it a *blessed* religion *lil'alam* will always guard values the culture that prevails in a place place or area certain while No tangent with rules teachings (Islamic teachings that originate from from the Koran and al- Hadith.

g. Clear and firm (*wudhuh*)

In teachings Islam, source base footing the law Already clear (*wudhuh*). Source originating law _ from the Koran in detail his form Already Certain. In the Koran, there is *term qath'i dilah* And *Dhanni dilah*. In the Koran there is also term paragraph *muhkamat* (a word that has a clear meaning, Arabic definitely know and understand meaning) and verse *mutashabihat* (word that has meaning Lots or words that have meaning multiple interpretations). In *Dhanni/ mutashabihat zone* here it is the realm of *mujtahids* is permitted For do interpretation To use dig laws in accordance with demands and needs *ummah* man moment This without must leave spirit teachings and *maqasid* teachings contained within values Islamic law. This matter done No for change meaning will but For look for understanding more meaning _ close and appropriate with developing situation _ moment This.

Basic Principles Islamic teachings

Basic principles from application Islamic teachings are For benefit a servant both in this world and in the afterlife, is also related with beneficial nature _ personal nor social. So that impact Islamic teachings have an impact on the world and the afterlife.

Principles _ principal teachings Islamic law in question is necessity confess things following as a pillar for view moderate in Islamic Law, namely ; *Principle Qath 'i-Dzanni*, Principles *Maqasid-Wasail*, Principles *Ushul -Furu*.

Because of that, if A *istimbath* (determination something law) Islamic law _ general and thoughts Islamic law in general special No accommodate dualism above, then _ the result Already can confirmed will make somebody become extremist or radical and sure No in line with what is desired by Islamic law which is ' *rahmatan lil'alam* '.

If we *Flash back* to Rasul SAW's struggle at that time was in Mecca (theory *Makkiyah*), then Of course not enough relevant If method preaching he used

moment he was in Medina (*madaniyyah*). Because preaching he moment was in Makkah more focus on preaching morals and monotheism. Whereas preaching he moment exist and build the city of Medina more to *mu'amalah* (social).

Thereby Likewise, the moderation that the Prophet SAW carried out while in Medina of course become big capital for We his people For behave moderate, respecting the rights of others, including right those of different religions and beliefs.

Use *dzanni* 's arguments as if give opportunity for mujtahids today For on and on strive For make *ijtiḥad* related things new.

For example, in Islamic law, principles main in matter This is the first and foremost thing that must be done understood and practiced by every Muslim whenever they want give response to every issue religious in Islam so as not to trapped in wrong understanding. *Qath'i* It means something certain and *Qath'iyyat* _ It means certain things. _ Something or a sure thing in Islam you can form meaning text Good the text of the Koran as well as Sunnah texts, laws Certain or certain arguments and those which are not contain another possibility. The most frequent example proposed by Islamic Law experts, namely nominal numbers in the Koran and Sunnah are like 100 strokes related punishment for adulterers and others. While *Zanni* means something that doesn't Certain Because possible exists meaning or other laws.

Between principle principal Islamic teachings are as following :

a. Easy and Eliminate hardship (التيسير و رفع الحرج)

The Islamic religion is a simple and easy religion, just just sometimes its adherents just think _ heavy and complicated whereas No so, but rather flexible and easy. Sharia is not it For burdensome them, if of course outside his abilities so obligation or prohibition No forced asman The Word of Allah SWT:

...لا يكلف الله نفسا إلا وسعها

“God no burdensome His ham is beyond the limits of his ability ”

It's coming Islamic law is For make it easier an inner servant life. Not making himself difficult and difficult. Islamic Sharia is also for remove difficulty. Sharia provides convenience.: (يسروا ولا تعسروا). There isn't any lie in Sharia and Islamic Sharia teachings. Also the goal principal Islamic teachings are For guard benefit human (رعاية مصالح الناس).

So that Islamic Sharia (Islamic law) was present is For arrange people to make it easy and simple in operate life in this world and the afterlife later. In fact, deep not even religious There is coercion.

b. Create Justice (تحقيق العدل بين الناس)

Islamic Sharia is present For realize justice in advance earth This without slash choose. Not in favor of Muslims, no side with the nation Arabic, but side with justice. Create justice between ummah humans, no only faith and faith, but with they are different Even religion, Islam invites it For create justice.

If justice only for Muslims only, for only adherents of Islam, then automatically the religion of Islam descended For become mercy (love darling) no Again appeared characteristic typically. Whereas in Islamic teachings must behaving fair to anyone, even including to the people we are or enemy even though, as long as We Muslim, then still must applies fair.

c. Structured (التدرج في التشريع):

In terms of This time, Islamic Sharia came down in a way structured and gradual, appropriate with need ummah human at the moment That until moment This. The Koran came down in a way perfect from Lauhul Mahfudz went to Baitul Izza at night lailatul qadar (17th of Ramadan), will but the Koran came down to Rasul SAW directly gradually. One of the wisdom of the Koran revealed in a way gradually is For make it easier for friends _ For memorize revealed verses of the Koran in accordance with his instructions.

This matter Can seen from period preaching Rasulullah SAW, where? beginning da'wah (when in Mecca) is strengthening monotheism, deepening morals and putting them into practice. So two periods (Mecca and Medina) are necessary menadj reject measuring for a preachers and ustadz. Order moment preach No trapped in wrong and easy understanding blame others

Although you may need another sub-heading under this “sub-section”, it is strongly not recommended to do so. Instead, please arrange your discussion and explanation in narrative paragraphs. In addition, listing style of text paragraph is also not recommended.

Live deep Diversity in Ketapang Regency

As place Others, Ketapang Regency is also inhabited by many ethnic and multi-religious. Even Can So, Ketapang Regency is the most complex district, okay from facet ethnicity or from various type religiosity. However, life is diverse _ with various religions _ no Then make This district is located in the south of West Kalimantan fulfilled conflict, in fact unity and oneness the nation is very well maintained with Good.

Harmony in diversity That proven from often holding religious events attended by all _ religious leader. Likewise, parties custom areas are also frequent

implemented and always followed by everyone ethnic and religious leaders. Only, during religious events _ taking place if the ritual related confidence, then from circles people Islam dates after these religious rituals. As explained by the chairman of the MUI and Rois Syuriah Ketapang Regency KH. Drs. Faishal, he say :

“ If we were from Muslims are invited in religious events, or party custom, then keep dating fulfilling invitation that, only just No participating in religious rituals, but dating as invitation No follow carry out what are they do ”¹⁹

What was conveyed by the Chairman of the MUI Ketapang, was confirmed by the Chairman FKUB Katapang Mr Yance, that hydrogen and complex life _ this, no discourage even a little taste for each other value difference. This, Mr. Yance explained _ that several times between fellow ummah religious stage devotion social, for one is clean environment place worship in a way alternate. Sometimes started from Muslim places of worship (mosques and prayer rooms) then move to other religious places of worship.

The people of Ketapang, especially Muslims are sure right with Islamic teachings, where the source is revelation. Because of That is, religious differences in the middle public compound is something *it's sunnatullah* that doesn't Can avoided, so hold on steadfast in religious teachings and holy books, will make a servant appreciates the difference that occurs in the middle plural society. Harmonization life Already has been going on for a long time so that until moment Currently, Ketapang is one of them Safe and peaceful district. _

“We often do stage baksi social, from One place of worship to other places of worship, devotion the social things you do is cleaning up around place of worship, duration not long, in one place of worship only about 2 hours, after That move to other places of worship, ” he explained.

What do religious leaders do ? _ want to show that, though they different confidence, but in case social must still life each other Help help. Who does not can is each other Help help in belief and worship.

According to Yance, this is mutual cooperation want nothing more show to his congregation (his followers) that the figures his religion Can unite solid For guard peace and respect difference. In terms of social, then man as creature social must but side by side with anyone, without must looking his tribe what and what religion? What.

Although The Muslim community is the majority in Ketapang, only just No all needs of Muslims fulfilled by you of their faith, so that Muslims also hold

¹⁹ Interview with KH. Drs. Faishal as chairman of MUI Ketapang and Rois Syuriah PCNU Ketapang on 06-22-2022 at 10-30 WIB.

transaction with non-Muslim To use fulfil need everyday. In terms of Here, shopping to non-Muslims, yes No become attention important for the people of Ketapang, the most important thing for them, them Can shopping with cheap and not violate Sharia rules.

According to the representative of FKUB Ketapang, Rev. John, for show closeness and brotherhood intertwined with good and hormonal, they are often hanging out, drinking coffee together and discuss problem people in coffee shops _ discussion.

"We often do drinking coffee with religious leaders in coffee shops, so that we don't get together No only seen in the office only, but outside _ our office remains together ".

In Ketapang itself, the majority ruler economy are traders _ from you Chinese, will but, although they different confidence with audience Ketapang Muslims, no make they reluctant shopping to non-Muslim. This matter show that difference ethnicity, race, and religion are not become something urgent that must be done differentiated, in fact with the difference that occurs in the middle public become whipper For develop diversity Indonesian nation.

In terms of shopping, okay in matter shop related Groceries and food Basically, not in Ketapang too become attention especially, except for prepared food _ serve. Then sure for Muslims, necessary halal and good food according to view teachings Islamic law. One of them is with proof, giving halal label on food that is halal; and give non-halal label on food that is not No can consumed by the public Muslims. This matter confirmed by Mr. Muhammad Nasrullah, where he say :

"The Muslim and non-Muslim communities of Ketapang have been cultivating for a long time tolerance in various things, incl in aqidah, belief even deep matter food and drink, both ready _ serving and packaging. If it's not halal, then... there is writing about non-halal food."²⁰

When day kingdom Eid Fitr, Eid adha, christmas, year new and day others, fellow religious figures and others custom One each other _ send parcel or prizes and THR. This matter done For add harmony and cohesion between children _ nation, for guard unity and oneness nation in accordance with laws vary _ However still in One lap Mother motherland.

As proof seriousness Ketapang government and Forkopimda as well as Mass organizations religion in Kab. Ketapang, then build it in the middle Ketapang city a monument Peace (monument moderation) as form For guard commitment

²⁰Muhammad Nasrullah, one of them religious figures in Ketapang 06-23-2022 at 10-30 WIB

together in life religion and nationality. For each other respect and care peace and peace. At the monument peace There are symbols of religions, beliefs and ethnicities in Ketapang. And of course, from each religion, the chairman tribe, and custom Already There is their respective leaders and figures, so If happen misunderstanding, then the characters this is the front line For muffle anger and conflict.

Internalization of Islamic Moderation Values through Activity Religious

Internalisation values moderation Already explained in various Islamic literature, especially in the Koran and al- Hadith. The peak, internalization religious moderation in various aspect, when Rasul SAW built civilization in the city of Medina has teach moderation in monotheism, deep unity, in guard brotherhood, equality, recognition diversity / diversity, fostering tolerance, build democracy, and forming nation states, even Rasul SAW has put it into practice right basic human rights (HAM).

Moderate here No intended following religious rituals certain, or pray together follow belief in other religions, no, will but activity religious practices carried out by certain religions with method inviting people of different religions, especially from chairman (figure) of Islamic, Christian, Confucian, Buddhist and Hindu mass organizations. Even chairman party and head areas of different religions, they still invited in activity religious certain as proof that in a pluralistic life problem There is attitude tolerance and education. We stay must firm and consistent in matter ushul (teaching principal of monotheism) but flexible in case furu' (khilafiyah / fiqh) as explanation rule following This :

الثابت علي الاصول و المرونة في الفروع

From the text above it is clear that we must be firm and consistent in basic matters (ushul) but flexible and dynamic in matters of *furu' iyyah* (fiqh). From this it is clear that there is flexibility and dynamism in worship, especially regarding mahdhah (pure/basic) worship. But if it is related to social matters, it is necessary to pay attention to the situation and conditions to take a stand and worship.

If so, what needs to be noted is that in Islamic teachings, worship is divided into two types, first is *mahdhah worship* and *ghiru mahdhah worship*. Mahdhah worship is related to individual worship, individually, without involve other people. Meanwhile, religious worship is ghiru mahdhah is social worship, involving other people in carry out his worship.

Likewise, deep understand Islamic law, then need study text and context. Text study means study the text in a way in depth in terms of language and method

use. Because, revelation both in the form of the Koran and as-Sunnah, in understand it No only One explanation just. Not only understand from One understanding of scholars or One understanding madhhab just. But Lots meaning and understanding that can be We take For adapt with situation and condition moment We is at. Because If only stick to one understanding of course, then will trapped in a stagnant and radical understanding.

Revelation in the form of the Koran from Allah SWT. Sourced hadith _ from Rasul SAW is also part revelation but the pronunciation and meaning of it. Second revelation the The Qur'an and its target application are for humans, so it is necessary to distinguish between human understanding of revelation and revelation itself. So it is necessary to emphasize that the results of human understanding (ijtihad/fiqh) are not revelations that must be stagnant and cannot change but only an ability of human understanding that can be, one ijtihad and another ijtihad are not the same, let alone different concepts in determining it.

Meanwhile, in Islamic law, law is always dynamic, developing and changing according to situations and circumstances as explained by Ibn Qayyim, that law can change according to time, place, situation, customs and intentions.

تغير الفتوى، واختلافها بحسب الأزمنة والأمكنة والأحوال والنيات والعوائد

“ Changes in legal fatwas and their existence difference law about it depending on factors time, place, situation, intention, and custom.”

Base theory Ibn Qayyim's views on change law in principle based on reality law Islamic law always benefit - oriented ummah man. Islamic law or Islamic law is presented in advance earth through intermediary Rasul SAW aims For realize justice law, certainty law, benefit together, and spread virtue. Therefore _ that, every provision or rule the law is not fulfil principle justice, viewed contradictory with Islamic law.²¹

Attitude and behavior Ketapang Muslims who can life side by side with non-Muslims, each other help and please helpful, even be in peace together non-Muslim it's not something new, a must debated even disputed, because actually public Muslim precisely has capable internalize values moderation that has been practiced by the Prophet SAW and his companions, especially moment life side by side in the city of Medina. Rasul SAW and his companions were very respectful difference the. Even several times he be mu'amalah together non-Muslims, fine Jewish and Christians (Christians).

One of The following hadith of the Prophet SAW This is one of the proof that

²¹Ibn Qayyim al- Jauziyah, I'lam al- Muwaqqi'in 'an Rab al- ' Alamin, Juz III (Bairut : Dar al-Fikr, t.thlm), p. 14.

Rasul SAW interacted in make peace together non- Muslims :

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ (أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيُزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا)

Tell to us Musa bin Ismail, told us we told Juwairiyah bin Asma' from Nafi' from Abdullah ra Rasul SAW said, Rasul SAW gave land agriculture Khaibar to the Jews For they manage and use match plant, and them half from the result "22

From _ existing story _ in In the hadith above, social interaction and mutual benefit with non-Muslims is permitted in the Islamic teachings of Rahmatan Lil'alamin (Grace upon the universe) not *rahmatan lil'mukmimin* (Grace upon believers only).

Internalisation values moderation in characteristics Islamic law. In terms of This meaningful must combine dialectics between text and context (reality), which are both must in line and together in emit A product law. Laws are formed is aim For give convenience for humans and within the limits of their capabilities, so the text of the Koran as well as hadith is reference mainly, however understand it so need see deep benefit _ hello This Of course use proposition aqli, and of course No boeh forget proposition sourced naqli _ from revelation.

In some case intolerance that occurs, because lack of understanding religious especially in life tolerate religious, so need presence studies Islamic moderation is intended to be able to become road go out with characteristic typical given religion. _ Characteristic _ Islamic moderation is not meaningful in circumstances gray, without color clear, neutral, as is often the case pinned to term growing moderation in part _ area, doesn't really matter that Islamic moderation is the same with meaning double, still gray as tending to be a Western view fight for excessive freedom, will _ but Islamic moderation in question is apply and actualize values characteristics universal Islamic law such as justice, equality, mercy, and balance.

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «قُلْتُ : وَهِيَ رَاغِبَةٌ، God أُمِّي؟ قَالَ : « نَعَمْ صِلِي أُمَّكِ

Told from Asma' daughter of Abu Bakar who said, " My mother come to me, medium he is a polytheists at the time of the Prophet Muhammad. Then I asked the Prophet SAW for a fatwa. I said, " He is a loving person I. is I can make friends with

²² Imam Bukhari hadith number 2165 and Imam Muslim hadith number 1551

he ?" Then the Prophet SAW said, "Yes. Be in touch with him." (HR. Al-Bukhari).²³

In a few description, which is similar with hadith above, that Asma ' accepted present from his parents. So from hadith above, yes _ taken conclusion that receiving and giving Parcels, gifts and THR to people of different religions (non-Muslims) are permitted in Islam. That matter has practiced during the time of the Prophethood. That matter done For establishing, friendship, unity, and oneness.

As has been practiced in society muslimKtapang moment life social with non-Muslim. What are the religious leaders doing in Ketapang, especially? figures Muslim is part from internalize values moderation where is Islamic law ? We Muslim ummah, wherever and whenever must still submit and obey Islamic law as well follow prevailing traditions _ during No contradictory with teachings of Islamic sharia.

Concluding

1. Interaction with non-Muslim is A inevitability, difference is sunnatullah (created by Allah) is dispute must avoided and shunned
2. Apply values moderation Islamic law means still hold on adhere to the teachings of Islam and are in harmony with it with stated goals of the State of Indonesia in UUD-45
3. Behave Moderation in religion, no only in case *mu'amalah* (social) only, but also deep case *ubudiyyah* (worship)
4. Characteristics Islamic teachings contain values moderation of course can put into practice in life daily us, though We live in this country, where is our country based on Pancasila. Because In fact, values contained moderation _ in characteristics Islamic law does not contradictory with Pancasila

Suggestions

Many figures and religious figures do n't even understand it do n't understand values contained moderation _ in characteristics Islamic law, then deep understanding _ to material This must socialized even taught in various activities religious

²³Imam Bukhari No. 2427

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