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**IMPLEMENTATION OF THE PRINCIPLES OF DIVERSITY AS REINFORCING RELIGIOUS
MODERATION: STUDY OF SURAH AL-HUJURAT VERSE 13**

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Abstract. *The research with the title Implementation of the Principles of Diversity as Reinforcing Religious Moderation: Study of Surah Al-Hujurat verse 13 is qualitative research with an analytical descriptive approach. The focus of the study is the principle of diversity as a reinforcement of religious moderation, the study of Surah Al-Hujurat verse 13. The purpose of this study is to describe and explain the form and implementation of the principle of diversity as a reinforcement of religious moderation. The results of this study found four forms of implementation of the principle of diversity which are believed to be used as reinforcement for religious moderation in Indonesia, namely Bhinneka Tunggal Ika, nationalism, responsible freedom, and insight into the archipelago.*

Keywords: Diversity; Moderation; Al-Hujurat:13.

A. INTRODUCTION

The condition of the Indonesian nation yesterday, today, and in the future is largely determined by the existence of the principles and mindset of the people. Having an open mindset, accepting each other's differences, not being hard on the right and left, will certainly have an impact on a harmonious national order. On the other hand, if the people have an exclusivist mindset and national principles, do not want to accept differences, consider their sects and beliefs to be the most correct, then the negative impact of this will be felt massively by all citizens. The most bitter impact of course will be the extinction of identity which results in the resilience, unity and integrity of the country. If the country does not have a strong defense, unity and integrity are not maintained, then slowly the country will become a conflict country as has happened in several countries in the Middle East.

The statement above is very possible to happen in Indonesia. As a nation consisting of various races, various types of traditions, various types of religions and beliefs, if this condition is not cared for and fostered with the principle of diversity, it certainly has the potential to cause social and religious conflicts. Therefore, the Indonesian people must be able to put forward the principles of diversity as a form of strengthening the nation and state. If this is not done, it should not happen as explained by Achdiati Ikram about the words of the Mexican historian, namely Miguel Leo'n Portilla (in Nasrulloh, 2015) that cultural identity or identity is very important for a nation. If that identity is destroyed, lost, destroyed, then the nation concerned will suffer deep trauma. The loss and destruction of identity will bring about the disintegration of society, it will even lead to alienation, isolated, tenuous and easily submissive. [Nasrulloh, 2015]

From the fact that the Indonesian people have it, it should be able to trigger the community, especially religious circles, academics, and government circles to continue and always take part in creating, socializing, and strengthening all Indonesian people to prioritize the principle of diversity in navigating the life of the nation and state. Problems after problems that arise due to the lack of public understanding of nationalism, such as love for the homeland,

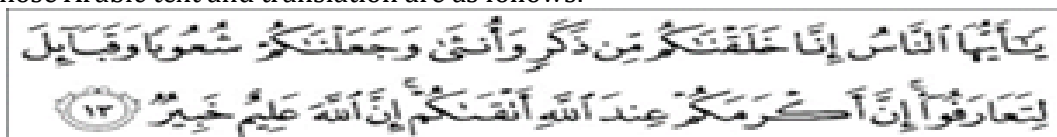
tolerance, and moderate religion are a shared responsibility, and this further shows that this nation must return to the values contained in Pancasila and the 1945 Constitution.

In the view of Islam, this diversity of tribes, cultures, and religions is a very big gift given by God to mankind, as well as proving that God is able to create various types and kinds of His creations. However, it does not mean the creation of humans with all these differences in order to divide humanity into groups that are mutually hostile, fanatical, and exclusive towards their religion and culture. [AM, M., 2015]

In the context mentioned above, religious moderation and cultural moderation are absolutely necessary, considering the problems that arise in society today are triggered by religious sentimentality caused by the perspective in understanding religion. Moreover, as stated by Aceng Abdul Aziz, et al, that the nuances of religious understanding will lead to widespread horizontal conflict when religious institutions are not able to bridge the various religious understandings that occur, especially in some community groups who tend to lack understanding of the reality of differences and narrow insight into understanding to their religion. [Aziz, dkk. 2019]

Many of the problems in the life of the nation and state in Indonesia are none other than the lack of understanding of social relations. Therefore, to give birth to all of this, it is necessary to create and strengthen religious moderation. Because, as a religious community, it is impossible to think that their religion is the lowest and not good, they must be people who believe in their respective religions, think that their religion is the most correct, and that's fine. However, do not let the strength of that belief make you forget about social relations. Because there is no religion on this earth that teaches violence and oppression. All have the principle of love and protection.

Creating moderation between religious communities requires a complete understanding of the principle of diversity. Thus, this principle will lead mankind to the gate of harmony. There are four (4) principles of diversity that can create inter-religious moderation, including the principle of Bhinneka Tunggal Ika, nationalism, responsible freedom, and insight into the archipelago. These principles are embodied in the content of the Qur'an Surah Al-Huajarat verse 13, whose Arabic text and translation are as follows:



"O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." (Q.S. Al-Hujurat:13)

From the background and content of Surah Al-Hujurat verse 13 above, the researchers are interested in studying the different principles in Surah Al-Hujurat verse 13 with the title Implementation of the Principles of Diversity as Reinforcing Religious Moderation: Studying Surah Al-Hujurat Verse 13.

1. Multicultural (Diversity) in Indonesia

The diversity of ethnic groups, religions, races, and groups (SARA) in Indonesia makes this nation a very valuable nation in the eyes of the world. Unique, symbolic, and iconic became the branding of this independent nation in 1945. The Indonesian nation consists of thousands of tribes and cultures. In addition, Indonesia is also rich in regional languages. Each region, such as Java, Sulawesi, Maluku, Papua, Bali, Lombok, and others has its own language with its own uniqueness and uniqueness. In addition, in Indonesia, there are several religions and beliefs, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

The diversity of society is very complex, so it is natural that Indonesia is pinned with the term 'multicultural society'. Multicultural has a very broad meaning and a deep understanding is needed to be able to understand what a multicultural society really is. In simple terms, a multicultural society can be interpreted as a group of people who live and live in a place that has

its own culture and characteristics that are able to distinguish one society from another. Each society will produce its own culture which will be a characteristic for that society. According to Rustam Ibrahim, multiculturalism is like a mosaic. Inside the mosaic, there are cultural colors that were embraced by the people who were originally small communities, to form a larger society and culture like the mosaic. [Ibrahim, 2013]

The multiculturalism created in Indonesia is actually a result of the diverse and broad socio-cultural and geographical conditions. It is known that in terms of geography, Indonesia has many islands where each island is inhabited by a group of people who form a society. From that society formed a culture about the community itself. It is conceivable that Indonesia has more than 17,000 islands, each of which has at least its own characteristics. Of course, this has an impact on the many and varied cultural identities of Indonesia. [Rakateja, Nyoman Intan Pertiwi, 2020]

However, from the advantages and positive impacts that even mention praise from various parties regarding the diversity that exists in Indonesia, on the other hand there are challenges with this diversity. The occurrence of social and religious conflicts, social disintegration, political domination, political and religious contestations are some of the effects caused by this diversity. As Pierre L. Van Den Berghe by Khairiah in his book entitled Multiculturalism in Islamic Education, says that there are six characteristics of a multicultural society, namely the existence of segmentation in the form of groups, fragmented social structures, lack of developing consensus among community members, often experience inter-group conflict, social integration that grows under coercion, and political domination. [Khairiah, 2020]

2. Religious Moderation

In the religious moderation training forum organized by the Indonesian Ministry of Religion's Administrative Training Center, one of the speakers, Prof. Nursyam said that in terms of religious truth, it is legitimate for people to say that their religion is the best. For example, Muslims say 'Islam is the truest religion in the sight of Allah SWT.' That's okay, because this has entered the realm of religious doctrine. However, how is religious truth manifested in social relations. So, after touching the social realm, it must be able to cultivate an attitude of tolerance.

Prof.'s view. Nursyam above shows that religious truth should not be used as a barrier between fellow creatures. Religion should not be used as an excuse to hate each other. Create harmony in the midst of religious practice, because no religion teaches its people to hate each other. Religious moderation is not a space to debate the truth, nor is it meant to exclude one another, but to embrace one another.

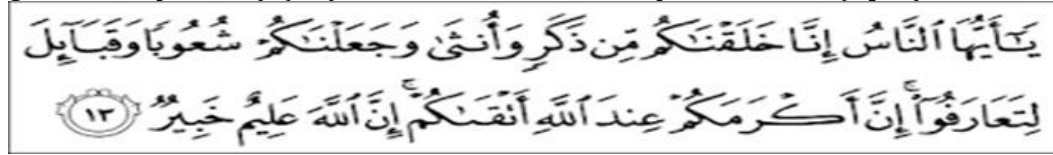
Referring to the statement above, the researcher can draw a common thread regarding the explanation of religious moderation. In principle, moderation is balance. Between left and right is not excessive. Not heavy-side. Not hard right and not hard left. From this balance, a calm is created. So, if a person is in moderate condition, he will be calm. This is in line with what was conveyed by the drafting team of the Religious Moderation module in Maintaining the Integrity of the Unitary State of the Republic of Indonesia Balitbang Kemenag RI, in the book it is said that moderation is taken from the term or English, namely moderate which means 'balanced'. Do not have excessive and extreme income. Always uphold a fair attitude and always maintain and respect the opinions of others. [Balitbang Kemenag, 2019]

From some of the explanations above, it proves that balanced conditions must contain good values. From these moderate conditions, it is certain that a region or country will avoid various kinds of conflicts. Whether it's based on religion or sense of culture. In Islam, the term wasathiyatul Islam is known, which means something in the middle, between two sides. The term is another name for moderation. Thus, wasathiyatul conditions will create security and harmony.

3. Studying Surat Al-Hujurat Verse 13

As discussed in the background section, that the Qur'an is a holy book that contains many values and life guidelines for followers of the Islamic religion. As Allah has proven through Surah Al-Hujurat verse 13. The following is the Arabic text and the translation of the Qur'an

Surah Al-Hujurat Verse 13 contained in the Qur'an and Translation manuscripts, Ministry of Religion 2003, quoted by (Mayssara A. Abo Hassanin Supervised, 2014). [Mayssara, 2014]



“O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly all-knowing, all-aware.” (Q.S. Al-Hujurat:13)

A Based on the translation above, the verse confirms that humans have the same origin and have the same degree of humanity. So, it is not good if there are people who feel that he is the best, most correct, and the highest among other humans. The verse also emphasizes the purpose of human creation with different shapes and types, namely to get to know each other. The stronger the introduction of one party to the other, the more opportunities are open for mutual benefit.

The same thing was conveyed by M. AM in the journal about the study of Surah Al-Hujurat verse 13, he said that all humans are born from one origin and soul, namely Adam and Eve. All humans are the same because they are born from the same lineage, one mother and father. Thus, it is inappropriate to be proud and inappropriate to insult and reproach. If someone criticizes another person, it indicates that he has insulted himself. [AM, M., 2015]

4. Principles of Diversity in Indonesia

Indonesia, which consists of thousands of islands, and each island is filled with various ethnic groups, races, and religions. Given the fact that Indonesia is a plural and pluralistic nation, it is very necessary to have the principle of unity in diversity. This principle of diversity can be used as the glue that can be used to create a moderate building. From this principle will be born a harmony and tranquility in the nation and state. Why in Indonesia often occurs violence in the name of religion and race? The answer is that this is part of the challenge of the nation in the midst of a pluralistic and heterogeneous society. Between one religion and another. Between one culture and another creates a contestation to show the existence of the group and its class.

Therefore, in an effort to reduce and disperse tensions in a difference, it is necessary to cultivate and strengthen the principles of diversity, such as Bhineka Tunggal Ika, Nationalism, Responsible Freedom, and Archipelago Insights. With the implementation of these principles slowly, anything that has been a concern for the state can be minimized.

B. METHOD

In this study, the researcher used a qualitative method designed to identify or determine the implementation of the four principles of diversity, namely Bhineka Tunggal Ika, Nationalism, Responsible Freedom, and Archipelago Insights contained in the translated text of Surah Al-Hujurat verse 13 as a form of strengthening moderation. religious. Then the method used is descriptive analytic. The steps taken in this study include identifying the translated text of Surah Al-Hujurat verse 13 and other reference documents that contain the four principles of diversity. Analyzing the identification results in the form of four principles of diversity. Finally, draw conclusions and recommendations on the implementation of the four principles of diversity as a reinforcement of religious moderation.

The data in this study is written language, namely words or sentences that show the principles of religious diversity and moderation contained in the translated text of Surah Al-Hujurat verse 13 and words and sentences in other reference documents. The source of data in this study is the text of the translation of the Qur'an, Surah Al-Hujurat verse 13 and other reference documents. This research was conducted in Sorong City, West Papua Province. Data collection techniques by reading, recording, and reviewing, then classified according to the

aspect or source of the data being studied.

C. RESULTS AND DISCUSSION

This section discusses the results of the study of data sources and literature review in the form of four principles of diversity that can be used as reinforcement of religious moderation. The four principles contained in the text of the translation of Surah Al-Hujurat verse 13 will be discussed based on several results of the literature review.

1. Implementation of the Principle of Bhinneka Tunggal Ika

The principle of Bhinneka Tunggal Ika is a principle that must be put forward in the life of the nation and state. This principle has a primary position in achieving state sovereignty. Because, if this principle is ignored, then friction between religion and culture is inevitable. For this reason, this principle really needs to be implemented in everyday life as one of the reinforcements in moderation.

The principle of Bhinneka Tunggal Ika is also said to be the main principle in the life of the nation and state because it is one of the nation's mottoes, which is written in the grip of the garuda bird. Bhinneka Tunggal Ika itself has the meaning of 'although different, but still one goal'. This principle is also in line with what is contained in the text of the translation of Surah Al-Hujurat verse 13, that Allah SWT. created humans with nations and tribes. That is, the motto Bhinneka Tunggal Ika is a combination of cultural and religious conceptions. So, if this principle is implemented in the life of the nation and state, it is able to reduce frictions between religious communities that have the potential to cause conflict.

The implementation of the principle of Bhinneka Tunggal Ika is also able to strengthen one's moderation in practicing religion and culture. This principle will give birth to a personal awareness that differences should not be used as a tool to oppress each other, but differences must be used as a place to get to know each other in creating benefits for the homeland and nation. Allah SWT. It also asserts that humans are created differently but are essentially the same. So, there's nothing to be so proud of to lead to group arrogance.

Religious moderation is a term that has long been echoed in the Unitary State of the Republic of Indonesia, as a form of awareness to the people that religion and culture must be carried out in a balanced manner. Don't be too extreme left and extreme right. So that harmony in living the life of the nation is always created. Through the implementation of the principle of diversity, which means 'unifying differences', it strengthens people's awareness to live in moderation. It is possible that divisions arise everywhere due to the lack of public understanding of diversity and moderation. So, being aware of the 'difference but still one is absolutely necessary. Indonesian society cannot force differences to be the same, and similarities cannot be forced to be different. This is a manifestation of the implementation of the principle of diversity 'Bhinneka Tunggal Ika' as an effort to strengthen religious moderation.

The content of Surah Al-Hujurat verse 13 emphasizes the principle of diversity and how to deal with diversity or difference itself, as in the following sentence وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ (and we made you into nations and tribes). So, Allah Swt. in principle, it has made humans in the sense of different humanity (multicultural). God made it like this does not mean there is no purpose and purpose. God created people of different nations and tribes so that they know each other or unite in benefit. Like the words in the firman لِيَتَعَارَفُوا (to get to know each other).

Furthermore, the principle of diversity is implemented in the life of the nation and state as a form of strengthening religious moderation as follows: (1) With diversity, one must be able to promote harmony in social life, such as helping each other, visiting each other, and helping each other, (2) Prioritizing harmony in social life, (3) Prioritizing balance and middle ground in socializing in the community.

2. Implementation of the Principles of Nationalism

The principle of diversity in the form of nationalism is also important to be massive and raised to the surface. Nationalism is an attitude of love for the homeland. This attitude is important because it is part of the way to face challenges in the era of disruption and

globalization of civilization. If you have a love for something, of course, there will be a sense to always maintain and maintain it. Therefore, the implementation of the principle of diversity on this one is so sacred to be practiced by all citizens. From the sentence **وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ** contained in Surah Al-Hujurat verse 13 shows that the differences that God has bestowed on humans, it will make humans grow a sense of affection between each other.

So, if someone already has the spirit of patriotism or nationalism, he is not easily influenced by the challenges of globalization. From this spirit of nationalism will also grow an attitude of obedience and obedience to the applicable laws and regulations, an attitude to always participate in maintaining state order, and an attitude of love for the products of creativity and innovation of the country's children.

In addition, in growing a sense of love and pride for the nation does not mean glorifying one's own nation and demeaning other countries. The principle of nationalism is not to feel superior to other nations and countries and to impose their will on other countries. Precisely such a view will harm the nation itself. This is the basic reason for providing insight and understanding on the principle of nationalism. Do not let the spirit of nationalism actually result in fanaticism which leads to radical attitudes.

Therefore, this nationalism is the principle of feeling belonging but not being reluctant to share. Do not impose personal will. K.H. Hasyim Muzadi said, "don't force the same to be different, and don't force the difference to be the same". This is the essence of nationalism as an amplifier of moderation. Its implementation in daily life will be in the form of an obedient and obedient attitude to the applicable laws and regulations, an attitude to always participate in maintaining state order, and an attitude of love for the products of creativity and innovation of the country's children.

3. Responsible Implementation of the Freedom Principle

The principle of freedom in the context of this diversity is the principle of having openness in all things. Having an inclusive attitude has an impact on acceptance in all aspects. When a person is given freedom in terms of embracing the religion he adheres to, he will be of the view that the religion he adheres to is the best and most correct. However, in addition, non-religious adherents must also have a sense of tolerance for other religions. This is one form of implementation of the principle of responsible freedom. In this context, it is undeniable that there will be contestation in religious life.

In the Islamic concept, the term *fastabiqul khairat*, meaning that God created diversity, is basically to foster contestation (competing) in the goodness of the world to achieve happiness in the hereafter. For this reason, it is natural that religious adherents have a fanatical sense of living their religious life. This is normal because it is part of religious doctrine. However, freedom and fanaticism must be accompanied by mutual respect and appreciation for differences that exist as a form of responsibility for the freedoms granted by religion and the state. A person's strong belief in the religion he adheres to is limited by the strong beliefs held by other religious people. For this reason, this condition must be faced with an attitude of tolerance and mutual respect. Thus, it is certain that the principle of responsible freedom can support one's religious moderation attitude.

4. Implementation of the Archipelago Insight Principle

The principle of this archipelago insight is related to the way or attitude of citizens towards the multicultural conditions of the state community. Starting from the introductory part of this research, the researcher mentions the fact that Indonesia is a plural and heterogeneous nation. Sociologically, all nations in the world are not monocultures. Moreover, in Indonesia, all regions do not have monoculture and monk tradition. Papua, Maluku, Gorontalo, Sulawesi, Java, and Sumatra are multicultural regions or regions. In this diversity, for example, the Solo people have a soft speech, the Ambonese have a straightforward attitude, the Papuans have curly hair and skin color characteristics. All of this is a beautiful gift from God.

The implementation of the principle of diversity in the context of this archipelago

perspective is that citizens must be able to accept differences. Once again the statement of K.H. Hasyim Muzadi said "never force similarities to be different, and don't force existing differences to be the same". This attitude must grow and be sustainable in the Indonesian nation in order to create a harmonious atmosphere. If this is present in every citizen, it is certain that there will be no conflict caused by race and class. Everyone has insights and views that although they are different, they are still one. If in Papuan terms "sa deng ko satu". May have different skin color, language, religion, and race, but it has been united with the name of the Indonesian nation and the Indonesian language.

D. CONCLUSION

The diversity that exists in the midst of society should not be used as an excuse to demean and harass each other. Diversity must be present as a connecting bridge to know each other and sow love among others. The principles of diversity such as Bhinneka Tunggal Ika, nationalism, responsible freedom, and insight into the archipelago can be strengthened by the existence of national insight. Because national insight is the key to strengthening diversity and nationalism in the midst of the challenges of disruption and globalization of civilization. For this reason, citizens must have the attitude and principle of diversity as a reinforcement of moderation that will foster a peaceful and harmonious atmosphere.

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