

RELIGIOUS MODERATION EDUCATION THROUGH THE FRIDAY SERMON PULPIT
IN CREATING A HARMONIOUS AND MODERATE SOCIETY

¹Suwarno, ²Muchamad Suradji, ³Windisyah Putra, ⁴Nazril Adlani

^{1,3,4}IAIN Takengon, Indonesia

²Universitas Islam Darul Ulum Lamongan, Indonesia

¹fauzansuwarno@gmail.com, ²msuradji@unisda.ac.id

Abstract. *In the last 10 years we have seen many phenomena about violence and coercion of will in the name of religion. For this reason, efforts are needed to prevent wider violence in the community. One of these efforts is through the pulpit of the Friday sermon which is moderate and polite. This study aims to look at the phenomenon of religious moderation education through the Friday sermon pulpit related to the prohibition of hajj in Surah al-Baqarah verse 197. The research method used in this study is a qualitative research method, data collection techniques are carried out by interview, data analysis with flow activities that occur simultaneously are: data reduction, data presentation, conclusion drawing/verification. The results of research on religious moderation education through the Friday sermon pulpit with the material on the prohibition of Hajj in Surah al-Baqarah verse 197 can create a harmonious and moderate life in society.*

Keywords: Religious Moderation Education; Friday sermon; Harmonious and Moderate Society

A. INTRODUCTION

In the last 10 years, the majority of Muslims in Indonesia have been used by some groups as a tool to impose their will so that other groups follow their ways or wishes. This is actually very contrary to the teachings of Islam itself, that there is no compulsion in religion. As the word of Allah in the letter al-Baqarah verse 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: There is no compulsion in (adhering to) religion (Islam), in fact it is clear (difference) between the right path and the wrong way. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has clung to a very strong rope that will not break. Allah is All-Hearing, All-Knowing (RI, 2019).

Seeing this phenomenon, it is necessary to have religious moderation education efforts, so that people are not carried away in the flow of violence and coercion of will in the name of religion. One of these ways is through the pulpit for the Friday sermon. The Friday sermon is a weekly moment that is attended by Muslims from various circles, from children to adults, from the layman in understanding religion to the 'alim (wide level of understanding). This moment is a gathering place for Muslims who are consciously present in the same place to perform Friday Prayers. The role of the khatib is so important at this moment, the khatib becomes a figure who is awaited by his religious fatwa, because the communication that is built is one-way communication, where only the khatib speaks to give advice, and the audience is silent and listens to receive advice from the khatib, so this is the important role of a preacher. preacher to be able to convey the message of Islam related to the invitation to worship, spreading knowledge, fostering the generation of Islam and others who are an inseparable part of the substance of Islam

(Junaidi, 2006) In addition, the preacher must pay attention to the diversity of the congregation, the variety of schools, occupations, ages, which are historical and social desires. (Ghafur, 2018) Take care and protect each other, so that no one is hurt/oppressed. Participate in promoting welfare. Participate in the intellectual life of the nation, and participate in maintaining, maintaining and implementing social order (Ghafur, 2018).

Since the reformation until now, people have lived in openness. The openness in expressing opinions in public has been guaranteed by the Law of the Republic of Indonesia Number 9 of 1998 in article 8 which states that the public has the right to participate in a responsible manner to strive so that the delivery of opinions in public can take place in a safe, orderly and peaceful manner. (Undang-Undang, 1998). The form of expressing opinions in public can be carried out by: demonstrations or demonstrations, parades, general meetings, and or free pulpits (Undang-Undang, 1998). Submission of opinions in public as referred to in paragraph (1) held in places open to the public, except in the presidential palace, places of worship, military installations, hospitals, air or sea ports, railway stations, land transportation terminals, and national vital objects, on national holidays (Undang-Undang, 1998). This includes openness in conveying the message of the Friday sermon by the preacher, who before the reformation, the preacher could not freely convey his da'wah message.

The momentum of the Friday sermon is an important means of reminding Muslims about the morals of speech, the ethics of social media, and other messages of piety, which at this time seem to have been uprooted from Muslims, Muslims have become so frightening and frightening. We cannot turn a blind eye to how a religious figure will reform Akhlaq, but his speech is inappropriate and contains provocation (Nugroho, 2021) In social media, Muslims are always treated to jihadi content that smells like provocation. Even when there was news of the cancellation of the 2021 hajj pilgrims, a well-known figure said that the hajj did not go because there were no funds, the hajj funds were used to build infrastructure, if Muslims were silent it would continue, if Muslims reacted it would be stopped (Yasin N., 2021) Of course a sentence like that is a provocative sentence that actually creates a commotion and unrest among the public. From the problems above, the researcher wants to provide Religious Moderation Education to the community through the Friday sermon pulpit with the theme "Prohibition of Hajj in Surah al-Baqarah verse 197 and its implications for the postponed 2021 Hajj congregation, in order to create a harmonious and moderate society. This study aims to determine the response of the Friday congregation who received the message of the sermon on the theme of the prohibition of Hajj in Surah al-Baqarah verse 197.

B. Research methods

This study uses a qualitative research type, namely research that emphasizes the observation of phenomena and focuses more on the substance of the meaning of the phenomenon. According to A Muri Yusuf, qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols and descriptions of a phenomenon, focused and multi-method, natural and holistic, prioritizing quality, using several methods, and presented in a narrative manner (Yusuf A. M., 2014). Data collection techniques were carried out by interviews, interviews in this study were conducted at random Friday congregations regarding the sermon material delivered. Data analysis in this study uses data analysis according to Milles and Huberman, namely the analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawing/verification (Huberman M. &, 1992).

C. Results and Discussion

Religious Moderation Education delivered in the Friday Sermon was about the prohibition of Hajj and its implications for the postponement of the Hajj congregation in 2021. The material for the Friday sermon is as follows; In Surah al-Baqarah verse 197 Allah says which means: "The Hajj season is in the months that have been understood, whoever performs the Hajj in that month, let him not do (rafas), do (Fasiq) do (jidal) in the pilgrimage. And what you do is good, then Allah

knows it, be blessed, and verily the best provision is taqwa, and fearful, O people of understanding.

In the verse above, there are three prohibitions on pilgrimage that must be avoided, in order to get a mabrur pilgrimage, the first is rafas, according to the mufassirin rafas is an act or word that can cause friendship between the opposite sex. Because the pilgrimage is a worship that is carried out at the same time and in the same place between men and women, even the Haram Mosque is the only mosque in the world that mixes male and female congregations. So if a person does not strengthen his taqwa to Allah, it is very possible to do rafas. When the Hajj is postponed, does this rafas become permissible for the delayed congregation, of course not. In fact, prospective pilgrims must have prepared before registering for Hajj, so that when they leave for Hajj they are accustomed to leaving rafas and it is not difficult to leave it.

The second is fusuq, the mufassirins argue that fusuq is an act or word that can cause a fight or dispute, for example hitting people, or in the form of words such as verbal abuse or provocation, which can provoke someone's emotions. Because in the pilgrimage of millions of people prone to jostling, physical contact, very prone to fuk. Can this fusuq be done when you don't go for Hajj? Of course not. Especially when there is a postponement of this pilgrimage, there may be Friday pilgrims who are prospective pilgrims who are postponed, they must control their emotions more, don't be easily provoked by saying that Hajj failed to go because the government used the cost of hajj to build infrastructure, all there is a procedure why the pilgrimage is postponed, you can go directly to the Ministry of Religion to ask questions and then always surrender to Allah, Allah says in the letter at-talaq verse 3

..... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

which means "and whoever submits to Allah, Allah will provide for his needs" (RI, al-Qur'an dan Terjemahnya, 2019)

because the postponement of this pilgrimage is a disaster so put your trust in Allah, always pray to Allah, when we are afflicted with calamity Islam teaches us to pray Allahumma 'Ajurni fi musibatii waahklifi Khaira minha' (O Allah, make the calamity that befalls me a lading of reward and reward me) the best). I will tell you how God helps his servant who surrenders, this is the preacher's personal experience, not intending to riya', not intending to show off, but as a lesson for us together. I've been delayed for hajj departure in 2013, compared to the delay in hajj this year it may be harder for me, because this year applies to all prospective pilgrims from Indonesia, but what I experienced was personal, there was a 40% reduction in the hajj quota in 2013 because of the start of the expansion of the Haram Mosque, mentally heavy, considered unable to pay off the hajj, even though it had been paid off since the month of Ramadan. But I leave everything to Allah, always pray after every prayer Allahumma ajurni fi musibati waahklifi khaira minha, then Allah's reply is extraordinary. In 2013 when the pilgrims departed, I had the opportunity to register for CPNS at STAIN Gajah Putih Takengon, and Alhamdulillah, I was accepted, the following year in 2014 I was still able to go for Hajj. It didn't stop there, ma'asiral muslims rahimakumullah, the cost of hajj in 2014 fell by 300 dollars, from 36017 dollars, 3308 dollars, and the 300 dollars excess was returned to the congregation, so no money for the pilgrims was used by the government. When the payment was made in 2013 for 1 dollar 9000 rupiah, when the refund was 300 dollars 1 dollar 13000 rupiah, that is, if we surrender to everything that has happened to us, Allah will surely repay us more.

Then the third prohibition is jidal, according to the mufassirin jidal is an act or word that can damage aqidah, damage our faith in Allah. We know that Hajj is visiting or visiting the Kaaba in Mecca. Kaaba is a sacred building as the mecca of Muslims. When pilgrims see the Kaaba, their aqidah is very vulnerable if they think that it is the Kaaba that is worshiped or worshiped. The Kaaba is only a building of stone, only in Mecca, the only one in the world, in fact it is not the Kaaba that is worshiped but the Kaaba is a symbol that Islam only worships one God. When the hajj pilgrims are delayed this year, their aqidah is also very vulnerable, consumed by the growing issue that covid-19 is a global engineering, sentences like this can also damage our aqidah, as if God has no power to stop human engineering. In the pillars of faith there is faith in qadla and qadar. We must believe that everything that happens in this world is by the will of God. Wama

karu wamakarallah wallahu khoirul maakirin. We have a plan Allah also has a plan, and Allah's plan is the best plan.

Ma'asiral muslimi rahimakukumullah

That is the prohibition on Hajj in Surah al-Baqarah verse 197, when Hajj is postponed it does not mean that the prohibition is not valid, instead we must practice leaving it before leaving, or from now on, so that when Hajj is used to leave the prohibition so that it gets the title of Mabrur Hajj. And the postponement of this year's Hajj, let us make it a lesson. There are three lessons that we can take from the postponement of this year's Hajj first, so that we hasten to do good, vying to do good, as Allah says in surah al-Baqarah verse 148.

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيُهَا فَاسْتَثِقُوا الْخَيْرَاتِ

Meaning: and every ummah has a qiblah that he faces, so compete in goodness. (RI, al-Qur'an dan Terjemahnya, 2019)

We never know what will happen tomorrow, next week, next month or year, we never know how old we will be, we never know if we will stay healthy, we never know if we will forever be rich. So when the opportunity exists, use it for good, before Allah closes the opportunity with the occurrence of covid-19 like now. Hajj is the call of Allah, Allah does not call the capable, but Allah enables the one who is called. We know how many people are rich but don't go on pilgrimage, but how many people are just ordinary people, just being rickshaw drivers, their houses are made of bamboo, but Allah calls them, so Allah will enable them.

Second, the postponement of Hajj due to Covid-19 is a lesson for us to hasten in Allah's forgiveness. Maybe there are many sins that we commit to Allah, maybe we are too busy with worldly affairs, so many forget our obligations to Allah, when Allah calls us to prayer we do not hasten to carry out, so Allah inflicts covid-19, so that we return to remember Allah, soon ask Allah for forgiveness. As the word of Allah in Surah Ali Imran verse 133.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

Meaning: Hasten to the forgiveness of your Lord and a paradise as wide as the heavens and the earth for those who are pious. (RI, al-Qur'an dan Terjemahnya, 2019)

The third lesson of delaying Hajj because of covid-19 is a disaster, let's make this disaster a field of reward by being patient with Allah, surrendering to Allah by multiplying the prayers of Allahumma Ajurni fi Musibati waakhli fi khoiro minha.

Attend the congregation on Friday, Rahimakumullah,

Thus this short sermon hopefully will be accompanied by God's guidance so that we become people who are patient with this disaster.

From the Friday sermon material, the preacher in this case the researcher himself digs up information about the congregation's response to the sermon material delivered. One of the congregation in an unstructured interview said that "if the sermon like this ustadz feels cool, comfortable. (Reinendra, 2021). In addition, in an interview with another congregation, he said that "if religion is conveyed like this ustadz, it seems that there will be no fighting in the community. (Almisry, Moderasi Beragama, 2021) from the results of the interview above, it is necessary to strengthen moderation education through the Friday sermon pulpit. Given the importance of the Friday sermon in understanding the true religion of the congregation. Because not all Indonesians, who are predominantly Muslim, have the opportunity to study Islam. In addition, the Friday sermon should not be delivered by just anyone, it must really understand Religion in diversity, by avoiding hate speech, because in Islam hating others is a despicable act, as the word of Allah in Surah al-Hujurat verse 11 .

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: Meaning: "O you who believe, let not a people make fun of a people" others, for it may be that those who are made fun of are better than those who make fun of. And do not make fun of other women, because perhaps the one who is made fun of is better than the one who makes fun of. And do not reproach yourself and do not call with bad titles. Because the worst call is a bad call after they believe. And whoever does not repent, then they are the wrongdoers." (RI, al-Qur'an dan Terjemahnya, 2019).

In addition, in conveying religious teachings to make people sympathize, it must also be conveyed in a polite and good manner as the word of God in Surah an-Nahl verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, it is He who knows best who has strayed from His path and He who knows best who is guided. (RI, al-Qur'an dan Terjemahnya, 2019)

For this reason, it is not wrong if the Ministry of Religion is not wrong if it plans to certify da'i.

D. CONCLUSION

From the results of the explanation above, the researcher can conclude that religious moderation education can be delivered through the pulpit of Friday sermons, Friday sermons that are held once a week is the right moment to convey the message of religious moderation education so that people live in harmony and harmony, not feeling like most correct person. So people who deliver Friday sermons must be chosen by people who really understand religion, not just anyone.

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