

Religious Moderation: Study Hadith Of The History Religious Moderation

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Abstract: *This study aims to determine the religious moderation hadith that focuses on tolerance between religious communities, asbab al wurud hadith and the relevance of moderated hadith in Indonesia. The type of research used is library research or library research. Primary sources are the hadith books of Bukhari, Muslim, and Musnad Ahmad. The data analysis technique used inductive analysis and descriptive analytic. The results of the study show that in the hadith of the Prophet Muhammad SAW, there are traditions of religious moderation in religious tolerance which are also practiced by friends and tabi'in. But historically, tolerance between religious communities is more about muamalah, not in terms of worship. To build a moderate understanding of Islam, it is necessary to review the understanding of religious texts (al-Qur'an and hadith) as well as social conditions at the time the verses of the Qur'an and hadith were revealed. A dynamic, progressive, and tolerant understanding is needed in the variety of religions and cultures that exist in Indonesia. Correlated texts and realities are two inseparable things in achieving religious moderation, so that an understanding emerges that moderation in Islam is a noble teaching.*

Keywords: *Historical Moderation, Religious Moderation, Hadith Moderation*

Abstrak : Penelitian ini bertujuan untuk mengetahui hadits moderasi beragama yang berfokus pada hadits toleransi antar umat beragama, asbab al wurud dan relevansi hadits moderasi di Indonesia. Jenis penelitian yang digunakan adalah penelitian kepustakaan atau library research. Sumber primer adalah kitab hadits Bukhari, Muslim, dan Musnad Ahmad. Teknik analisis data menggunakan deskriptif analitis. Hasil penelitian menunjukkan bahwa dalam hadits Nabi Muhammad SAW, terdapat tradisi moderasi beragama dalam toleransi beragama yang juga dipraktikkan oleh sahabat dan tabi'in. Namun secara historis, toleransi antar umat beragama lebih kepada muamalah, bukan dalam hal ibadah. Untuk membangun pemahaman Islam yang moderat, perlu ditinjau kembali pemahaman teks-teks agama (al-Qur'an dan hadits) serta kondisi sosial pada saat ayat-ayat Al-Qur'an dan hadits diwahyukan. Pemahaman yang dinamis, progresif, dan toleran sangat dibutuhkan dalam ragam agama dan budaya yang ada di Indonesia. Teks dan realitas yang berkorelasi merupakan dua hal yang tidak dapat dipisahkan dalam mencapai moderasi beragama, sehingga muncul suatu pemahaman dimana moderasi dalam agama Islam merupakan sebuah ajaran yang mulia.

Kata Kunci: *Hadits Moderasi, Moderasi Beragama, Sejarah Moderasi*

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INTRODUCTION

Recently, Indonesia has been promoting religious moderation through the Ministry of Religious Affairs. It is undeniable that Indonesia is one of the most Muslim countries in the world, and there are several religions, tribes, and customs. This then becomes a concern in terms of Islamic moderation. Muslims in Indonesia are a dynamic society, this condition requires changes towards a good direction in terms of tolerance.

The Prophetic tradition on moderation is as follows:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْعَفَّارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ. (al-Bukhārī, 2006, p. 12).

“Abu Hurairah reported that the Prophet said: Verily, religion is easy. A person does not overburden himself with religion unless he will be defeated by religion itself, so practice religion appropriately without exaggeration, strive for religion to achieve its perfection, rejoice in the promised reward, and ask Allah for help to be steadfast in worship in the morning, evening, and midnight.”

The fragment of the word in the hadith above which indicates that the people should implement the teachings of Islam in a middle way (wasath) by not exaggerating to the right or to the left is "walan yusadda ad-din ahadun illa ghalabahu, fasyaddidu waqaribu". Such is the spirit taught by the Prophet in terms of understanding and implementing Islamic teachings which can be drawn into several characteristics of wasathiyah Islam as cited in QS Al-Baqarah: 143. In practice, there are two groups in understanding a religious text. First, the textualist religious model, namely those who understand, interpret and practice Islam in accordance with the literal texts of the sources of Islamic teachings (al-Qur'an and Hadith) without opening loopholes for interpretations that are closely related to the spirit of the times and history. They use this approach to respond to actual (worldly) problems without distinguishing between matters of worship and muamalah.

The second group is those who tend to move away from the text, be more lax in religion and follow the behavior and thoughts of other cultures and civilizations, especially those that now lead the world, namely the West. This group is usually termed liberal Muslims. Their tendency to be too loose and distant in interpreting religious texts to the point of overdosing or overdoing it in terms of contextualization (adjusting to current conditions). For example, the Prophet made it easy for himself and others in religion. This was stated by the Prophet when sending his friend Muadz bin Jabal to Yemen with the message "yassiru wala tu'assiru". That is, make it easy to preach and issue a fatwa, do not make it difficult for people. This does not mean sacrificing religious texts by making it easy for people, but by examining the text of the Qur'an and Hadith in depth to find the ease provided by religion. The Prophet himself if given two choices, he always took the easiest of the two.

Contextual interpretation is the understanding of the matan of the hadith by paying attention to the *asbab al wurud* which is connected to the present context (Ahmad, 2012, p. 113). What needs to be considered in this interpretation technique is the events related to the *wurud* of the hadith (*asbab al wurud*), the conditions experienced and faced by the Prophet when he uttered the hadith or when he performed a practice witnessed by his companions or indeed together with his companions (Asse, 2013, p. 138). The contextualization of the meaning of the Hadith on moderation or *wasathiyah* Islam is oriented towards the fact that the Hadith was delivered by the Prophet in the dynamic social life of Arab society. This will then be revealed how the contextualization of hadith moderation is applied in Indonesia. This contextual approach is expected to be able to provide an understanding of the hadith that is appropriate and accommodating to change and is expected to be able to accommodate the problems that arise in the present (al-Munawar & Mustaqim, 2001, p. 25).

In understanding a religious text, be it the Quran or hadith, there are differences of opinion, namely whether the understanding of religious texts should go hand in hand with the social situation or not. Whether the situation is in accordance with the conditions of the *mutakallim* or also includes the *mukhatab* (Yunahar, 1996, p. 20). In another point of view, the reading style of scholars and people on religious texts is classified into two. The first is textual, which is the type of understanding that trusts the hadith as the second source of Islamic teachings without knowing the historical process of collecting the hadith, but only looking at the redaction, not looking at other aspects, such as history, or the meaning hidden behind the text. The second is contextual understanding, which is knowledge that believes in hadith as the second source of Islamic law and tries to know some other things in understanding the integrity of a hadith text and its accompanying, such as *asbab al wurud* and others (Abdullah, 1996, p. 36).

The studies on religious moderation include Mohd. Abror (ABROR, 2020), who is more likely to highlight religious moderation in the scope of tolerance between religious communities, there are also writings of Agus Akhmadi (Akhmadi, 2019), Ministry of Religion (Kementerian Agama RI, 2019), Mustaqim Hasan (Hasan, 2021), Fauziyah Nurdin (Nurdin, 2021), and also articles Fahri and Zainuri (Fahri & Zainuri, 2019). It is quite important that this research is carried out considering that the study of religious moderation is very important and also must know the history or practice of religious moderation of the Prophet Muhammad as told in his hadith.

METODE

The type of research used in this study is library research that seeks to explore more deeply the historical hadith of religious moderation and its relevance in Indonesia. The nature of this research is descriptive analytical by describing in detail the journey of religious moderation, religious moderation traditions and the relevance of religious moderation traditions. The data obtained from the description is then analyzed with a qualitative method, which seeks to produce detailed data. With the

aim of providing an explanation and also a clear, systematic, objective and critical description of religious moderation in Indonesia.

RESULTS

From several hadith stated, that religious moderation had been practiced by the Prophet Muhammad during his lifetime, but the Prophet's tolerance was limited to the aspect of muamalah, not to the aspect of worship. So as to create harmony between Muslims and non-Muslims with consideration of human values, justice, balance, tolerance. In life in Indonesia, religious moderation is needed to anticipate crucial things such as clashes between religions or groups because in Indonesia there are several religions, tribes, and groups. A dynamic, progressive, and tolerant understanding is needed in the variety of religions and cultures that exist in Indonesia. Correlated texts and realities are two inseparable things in achieving religious moderation, so that an understanding emerges that moderation in Islam is a noble teaching.

DISCUSSION

Principles of Religious Moderation

Moderation in religion that requires containing goodness for all mankind in it is a standard and differentiator from other ways of religion that exceed the limits or extremes. This principle can be said to be a universal teaching of Islam that is relevant throughout time and anywhere.

First, Humanity

Humanity, which in Arabic is called *al-insaniyyah* has a fairly broad meaning, namely a sense of love and treat well to fellow humans regardless of religion, culture, race, ethnicity, skin color, nation or gender. In Islam, humans and all creatures have the same right to be honored. The Hadith informs us that a woman was sent to hell for keeping a cat locked up without giving it food and water. Conversely, there is a woman entering heaven because she gave a thirsty dog a drink. Once the Prophet Muhammad was asked by his companions: "O Messenger of Allah, are we rewarded for helping animals?" the prophet replied: "In every wet liver or living creature there is a reward (Huwaidi, 1999, pp. 78–80)."

In another hadith it is mentioned

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدْ
أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ

"Verily, Allah, the Almighty, has ordained good for everything, so if you kill, make good the way you kill, and if you slaughter, make good the way you slaughter, sharpen the knife, and do not harm the slaughter (bin Hanbal, 2001, p. 37)

The above Hadith shows that in Islam, even animals have the right to be honored.

In other hadiths, there is also a lot of information about the practice of Islam of the Prophet Muhammad SAW which highly upholds humanity, namely respecting and appreciating humans regardless of religious background, race, skin color, ethnicity and others. It is told that one day the Prophet SAW was sitting with his companions. Then there was a group of people carrying a corpse to be buried. Once the corpse passed in front of the Prophet, the Prophet and his companions stood up as a form of respect for him. One of the companions protested, "prophet, it's a Jewish corpse". The Prophet replied: "Aren't Jews people too? " (Muhammad bin Ismail, 1422, p. 87). The respect that the Prophet Muhammad SAW did to the Jewish corpse above is based on the teachings of Islam contained in the Koran, that all humans have the same right to be respected and appreciated regardless of ethnicity and religion. The Jewish corpse that passed in front of the Prophet SAW was not a famous person, and the Prophet SAW also did not know him. The Prophet SAW only knew him as a human being, therefore entitled to be respected and appreciated as others.

Second, Fairness

Being fair is a command of Allah as stated in His word: "O you who believe! Be ye upholders of justice for the sake of Allah, (when) bearing witness justly. And let not your hatred of any people prompt you to be unjust. Be just, for that is nearer to piety. And fear Allah; indeed, Allah is thorough in what you do." (QS. al-Ma'idah [5]: 8). Justice must be upheld both internally and externally. The meaning of wasatiah is interpreted by the Prophet with a just attitude as explained by Abu Said al-Khudri.

The concept of justice in the Quran can be found ranging from the meaning of monotheism to beliefs about the day of resurrection, leadership, and mu'amalah issues such as economics and buying and selling. Justice also has various meanings: justice in belief, namely not committing shirk (QS. Luqman [31]: 13); justice in the household by providing a decent life and doing the best (QS. al-Baqarah [2]: 282-283); justice in treaties and justice in law. In general, justice itself has four meanings that are always attached to it, namely: First, justice means equality. This means equality in rights and obligations. Second, justice means balance. This meaning of balance is illustrated by the Quran through the balance of physical elements in the human body (QS. al-Infitar [82]: 6-7). Third, fairness in the sense of equality in attention and concern for individual rights.

Third, Al-Tawazun (balance)

Tawazun means giving something its due, without any addition or subtraction, and balance will not be achieved without discipline (QS. al-Rahman [55]: 7). One of the things that makes Islam the perfect religion is its balance between worldly and heavenly affairs. Balance is a social imperative. Thus, someone who is not balanced in his individual life and social life, will not be good in his individual and social life, even his social interactions will be fragile (M Hanafi, 2013, p. 15)

Fourth, Al-Tasamuh (tolerant)

Tasamuh is tolerance or mutual respect and respect for others, both with fellow Muslims and with non-Muslims, and is not selfish and does not impose its will. Tasamuh means a tolerant attitude that emphasizes respect for differences in views and the plurality of cultural identities of the community. The principle of tolerance ensures that a peaceful and harmonious life is a reflection of the will to make Islam a religion of peace and reconciliation. Tasamuh implies a balance between one's own principles and respect for the principles of others. Tasamuh is born because people have principles, and at the same time they also respect the principles of others.

Having principles but not respecting the principles of others will give birth to an i'tizal (exclusive) attitude, recognizing itself as the most correct. If a person is able to do tasamuh then it will continue with tawazun (balance). If you have done tasamuh and tawazun, then people will be encouraged to conduct dialog in every problem solving. Excessive fanaticism causes a person to close himself off from the views and opinions of others and considers views that are different from him as wrong and even misguided views. Whereas the al-salaf al-shalih agreed to state that everyone can be taken and rejected views. Everyone can be wrong and can also be right, even the Prophet Muhammad once gave a wrong opinion when talking about pollinating dates in Medina, until he said "antum a'lam bi umuri dunyakum" (you know better about the affairs of your world) (An-Naisaburi, n.d., p. 95).

Moderation Practices of the Prophet Muhammad and his Companions

Religious moderation as described in the definition above is essentially practicing religion well (al-khiyar). Therefore, moderation is part of the teachings of religion itself. Practicing religion well always adheres to the principles of humanity, brotherhood and justice. This is not only explained in the Qur'an and hadith, but also practiced by the Prophet Muhammad SAW and his companions who later on the practice of Islam became an example or source of religion for generations of Muslims after him. Here are some narrations that inform the religious moderation practiced by the Prophet Muhammad SAW and his companions. Narrated by Anas bin Malik (d. 709 M), once there were three groups of friends who visited the Prophet Muhammad SAW. After they arrived at the residence of the Prophet's wife, they asked about the worship or the way of Islam practiced by the Prophet Muhammad SAW. The Prophet's wife gave the answer as witnessed every day. After hearing the answer from the Prophet's wife, the three groups then whispered to each other and said: "all of us are not like the Prophet Muhammad SAW who all his sins have been forgiven and always avoid mistakes and sins (ma'sum)." Then one of the group told me that he always prayed at night and would do so forever. Another told me that he always fasts and never takes a day off. Another said that he would always stay away from women and would never get married (Anwar, 2021, p. 32).

In the middle of the crowd of guests telling each other about how he practiced Islam, suddenly the Prophet Muhammad SAW came and he had apparently heard all the chatter. To the guests, the Prophet said: "You have spoken so and so. Remember, my Allah is the one who fears the most and solely carries out the commandments

of religion, performs worship without exaggeration, when it is time to pray, he will pray, when it is time to rest, he will rest. Nab. SAW sometimes fasted, sometimes not. Likewise with marriage, the Prophet SAW performed prayers and fasts, but also married. Whoever is not happy with my way of diversity, then he is not among my followers (Muhammad bin Ismail, 1422, p. 7).

The three groups of companions who visited the prophet were people who were anxious about their sins. When they entered Islam, they felt that they had many sins that they wanted to erase immediately by practicing the teachings of Islam excessively, such as always praying at night, always fasting and not getting married forever. When they heard the story of the Prophet's wife about the Prophet's way of Islam which did not spend all his time just praying or fasting, they understood that the Prophet was free from sin. It turned out that their assumption was wrong. It was explained by the Prophet Muhammad himself, that although he was free from sin, but what he did was merely carrying out religious orders, doing worship in moderation, when it was time to pray, he would pray, when it was time to rest, he would rest. The Prophet sometimes fasted sometimes not (al-Saqar, n.d., p. 24).

Informed by Abu Qatadah, once the Prophet Muhammad said that he was leading a prayer. The Prophet planned to read a long chapter of the Qur'an. Then the sound of a small child crying was heard. The Prophet SAW immediately abandoned his intention and replaced it with a short surah to finish quickly. The Prophet SAW said: "I immediately accelerated the prayer because I did not like to burden the mother of the crying child. The two traditions above are one of many examples of how the Prophet Muhammad practiced individual religious teachings or worship in moderation (tawassut). In relation to interactions between fellow humans, the religious moderation practiced by the Prophet Muhammad SAW is also very easy to understand. Told in various traditions, when the Prophet's Jewish neighbor was sick, the Prophet came to visit him.

Anas bin Malik narrated that when the Prophet's Jewish servant was sick, the Prophet visited him and sat by his head to comfort him. The Prophet also often exchanged gifts with his friends of other faiths. Ukaidar Daumah al-Jandal or the leader of the city near Tabuk who was a Christian gave a gift of silk clothes to the Prophet Muhammad SAW and the Prophet SAW accepted it. Ibnu Zanjawaih recounted, the Prophet SAW once sent a gift of a packet of dates to Abu Sufyan who at that time was still worshiping idols in Makkah. In the gift, the Prophet SAW sent a letter containing a request to Abū Sufyân to return the gift by sending a side dish of food. In addition to giving, the Prophet also often received gifts from political leaders who adhered to different religions, such as from al-Muqauqis (king of Egypt), Ukaidar (king of Daumah), and Kisra (king of Rome). Al-Muqauqis once gave the Prophet a gift in the form of a container made of glass, and the Prophet accepted it (An-Naisaburi, n.d.; Muhammad bin Ismail, 1422, p. 93).

The above events are part of several examples of religious moderation reflected in the Prophet Muhammad SAW when interacting with fellow human beings, namely not distinguishing religious background, social class, or tribe. Humanity, brotherhood, and justice are fundamental in building social relations. This principle

of religious moderation remains visible in the Prophet's Islam despite being in a situation of conflict or war. There are many other narrations about religious moderation practiced by the Prophet Muhammad and his companions. All of these histories provide an illustration of the moderation of Islam of the companions who witnessed the life of the Prophet SAW in practicing the teachings he received from Allah. The practice of Islam of the Prophet and his companions is full of human values, brotherhood, and justice.

Hadiths on Religious Moderation

Book of al-Bukhari Book of Faith Chapter on Religion is tolerant

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنِي يَزِيدُ قَالَ أَنْ مُحَمَّدَ بْنَ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحَصِينِ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

Abdillah narrated to us, Abi narrated to me, Yazid narrated to me, Muhammad bin Ishaq narrated to us from Dawud bin Al Hushain narrated to us from Ikrimah narrated to us from Ibn Abbas, who said: It was asked of the Messenger of Allah. "Which religion is the most beloved by Allah?" So he said: "Al-Hanifiyyah Al-Samhah (the straight and tolerant).

Hadith about honoring a Jewish corpse

Musnad Ahmad chapter Janazah

حَدَّثَنَا يُونُسُ حَدَّثَنَا أَبَانُ يَعْنِي الْعَطَّارَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ مَرَّتْ جَنَازَةٌ فَذَهَبْنَا لِنَحْمِلَ فَإِذَا جَنَازَةٌ يَهُودِيَّةٍ أَوْ يَهُودِيَّةٍ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ جَنَازَةً يَهُودِيَّةٍ أَوْ يَهُودِيَّةٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَوْتُ فَرَعٌ فَإِذَا رَأَيْتُمْ جَنَازَةً فَفُؤِمُوا

Narrated [Yunus] to us [Aban] from Al 'Aththor from [Yahya ibn Abu Katsir] from [Ubaidillah ibn Miqsam] from [Jabir ibn 'Abdullah] who said: We were with the Messenger of Allah (peace and blessings of Allah be upon him) when a corpse passed by. We wanted to take it, but it turned out to be the body of a Jew, or a Jewish woman. We said: O Messenger of Allah, this is only the body of a Jew or a Jewish woman. The Messenger of Allah (peace and blessings of Allah be upon him) said: "Death is a very frightening event, if you see a corpse then stand up (Dawud, 2017, p. 204).

Hadith on keeping in touch with non-Muslims

Sahih Muslim, Hadith No. 1003, Book of Zakat, Chapter on the Importance of Spending and Giving Sadaqah to Relatives.

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ فُرَيْشٍ إِذْ عَاهَدَهُمْ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدِمْتُ عَلَى أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكَ

Abu Kuraib Muhammad ibn 'Ala narrated to us from Abu Usamah, from Hisham, from his father, from Asma' bint Abu Bakr, who said: My mother came to me when she was a polytheist at the time of Rasūlullah (peace be upon him) and I asked Rasūlullah (peace be upon him) for his opinion. I said: "My mother wants me to do good to her, should I have a relationship with her?" He replied: "Yes, keep in touch with your mother".

Hadith on visiting sick non-Muslims

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ غَلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَرَضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ، فَتَنَظَّرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِيعَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

Has narrated to us [Sulaiman bin Harb] has narrated to us [Hammad] he is Ibn Zayd from [Tsabit] from [Anas radiallahu 'anhu] said,: "There was a little Jewish boy who worked to help the Prophet (peace and blessings of Allaah be upon him) who was sick. So the Prophet (peace and blessings of Allaah be upon him) visited him and sat on the side of his head and said: "Convert to Islam". The little boy looked at his father who was nearby and his father said: "Obey Abu Al Qasim (peace be upon him)". So the little boy converted to Islam. Then the Prophet (peace and blessings of Allah be upon him) came out and said: "Praise be to Allah who saved that boy from Hell".

Asbabul Wurud of Hadith

Hadith is a tolerant religion

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنِي يَزِيدُ قَالَ أَنْ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَيَّ قَالَ الْخَنَفِيَّةُ السَّمْحَةُ

This Hadīth relates to 'Uthman ibn Ma'zun who asked permission from Rasūlullah to castrate himself so that he would not marry and so that his life would be dedicated to worship. As for those who trouble themselves with religion, such as disobeying Allah's commands, and worrying about others of different religions converting to Islam by force, this will make it difficult for them to practice it perfectly.

Hadith on honoring a Jewish corpse

حَدَّثَنَا يُونُسُ حَدَّثَنَا أَبَانُ يَعْنِي الْعَطَّارَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ مَرَّتْ جَنَازَةٌ فَذَهَبْنَا لِنَحْمِلَ فَإِذَا جَنَازَةٌ يَهُودِيَّةٌ أَوْ يَهُودِيَّةٌ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ جَنَازَةً يَهُودِيَّةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَوْتُ فَرَحٌ فَإِذَا رَأَيْتُمْ جَنَازَةً فَفُؤِمُوا

One day at the time of the Messenger of Allah, a corpse passed by and the Messenger of Allah stood up and the Companions also stood up, then the Companions asked O Rasūlullah, the corpse that passed by was actually a Jew, then

the Messenger of Allah replied that death actually reminds us (Kamaluddin, 1982, p. 21).

Hadith on maintaining friendship with non-Muslims

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ فُرَيْشٍ إِذْ عَاهَدَهُمْ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدِمْتُ عَلَى أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكَ

This Hadith relates to Asma' bint Abu Bakr who was visited by her mother Qutailah, who was a polytheist but not hostile to Islam. Qutailah came to Asma' with the intention of giving her a gift but Asma' refused the gift. Then Asma' asked Aisha to ask the Prophet about her attitude towards her mother. So the Prophet ordered Asma' to connect with her mother.

Religious Moderation and Their Relevance in Indonesia

In the context of Islamic thought in Indonesia, the concept of Islamic moderation has at least five characteristics as follows. First, the ideology of non-violence in the proclamation of Islam. Second, the acceptance of modern life models and all their derivatives such as science and technology, democracy, human rights and the like. Third, the use of rational thinking to approach and understand Islamic teachings. Fourth, using a contextual approach to understanding the sources of Islamic teachings. Fifth, the use of *ijtihad* in upholding Islamic law. However, these five characteristics can be expanded into several characteristics such as tolerance, harmony and cooperation between religious communities (Hilmy, 2012, p. 127).

The condition of Indonesia's multicultural society, an exclusive religious attitude that only recognizes truth and salvation unilaterally, can certainly cause friction between religious groups. Many religious conflicts that occur in Indonesia are generally triggered by an exclusive religious attitude, as well as the contestation between religious groups in gaining the support of the people who are not based on a tolerant attitude, because each uses its power to win so as to trigger conflict. Societal conflicts and triggers of community disharmony that have occurred in the past come from extreme left and extreme right groups. But now the threat of disharmony and state threats sometimes comes from globalization and Islamism as two fundamentalisms, namely: market and religion. In the context of religious fundamentalism, to avoid disharmony, it is necessary to foster a moderate way of religion, or an inclusive way of Islam or an open religious attitude, which is called religious moderation. Moderation means moderate, the opposite of extreme, or excessive in addressing differences and diversity.

In the context of religion, the current understanding of religious texts tends to polarize religious believers into two groups. The first group deifies the text without paying attention to the ability of reason. Religious texts (al-Quran and Hadith) are understood and then practiced without understanding the context. Some people call this group a conservative group. On the other hand, the extreme, often referred to as the liberal group, is so dominant in using reason that it ignores the text itself. No

less extreme is the understanding of the values of religious teachings too freely. Moderation in Islamic thought promotes tolerance of differences. Openness to diversity (inclusiveness) both within different sects and within religions (Darlis, 2017, p. 253). Believing that Islam is the most correct religion, does not mean having to harass other people's religions. So that there will be brotherhood and unity between religions, as happened in Medina under the command of the Prophet Muhammad. The following hadith must be understood with a thematic and contextual approach, because it will present a meaning that is not intended by the teachings of Islam itself if it leaves that approach.

حَدَّثَنَا نُعَيْمٌ قَالَ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُواهَا صَلُّوا صَلَاتِنَا وَاسْتَقْبَلُوا قِبَلَتَنَا وَدَبَّحُوا دَبْحَتَنَا فَقَدْ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

Nu'aim reported that Ibn al Mubarak reported that Humaid at-Tawil reported that Anas ibn Malik reported that the Messenger of Allah (blessings and peace of Allah be upon him) said: "I am commanded to fight people until they say Laa ilaaha illallah (There is no god but Allah)'. If they say it, then they pray as we pray, face our qiblah and slaughter as we slaughter, then their blood and property are unlawful for us except by right of Islam, and the reckoning is with Allah (An-Naisaburi, n.d., p. 134; Muhammad bin Ismail, 1422, p. 392).

In this Hadith there is a command to wage war and fight the disbelievers. The unbelievers are to be fought until they convert to Islam. The literal wording of this hadith has the potential to trigger the perception that Islam is a religion of war and against peace. Especially when combined with other traditions such as the following: "Ibn 'Umar reported that the Prophet said: "I am commanded to fight people until they say the creed that there is no god but Allah and Muhammad is the messenger of Allah, establish prayer, and pay zakat. If they do these things, then their blood and property will be protected from me except by the right of Islam, and the reckoning will be with Allah."

If this hadith is taken textually, then its understanding becomes very extreme and causes chaos in today's pluralistic society. In other words, if a Muslim meets a disbeliever (non-Muslim) then he is obliged to fight him or kill him. Such is the textual understanding of the above traditions. However, is this the intended meaning of the matan of the hadith? Is it relevant to the situation and conditions of life in today's pluralistic world society? Of course the answer is no. This is because factually, the Prophet himself in his life never killed every infidel he met. In fact, the Prophet once made an agreement with the Jews in Medina known as the Medina Charter. In the charter, the Prophet agreed with the Jews to protect and look after each other. In the record of the sirah nabawiyah, we find the peace-loving attitude of the prophet Muhammad. The liberation of Mecca is the most relevant example to be presented in this context. When the Prophet and his army had taken control of the city of Mecca, he could have forced the entire population to embrace Islam. The Prophet could have even taken revenge on the people who caused him and his companions to be expelled from the city of Mecca. But instead, that did not happen at all. In fact, the Prophet showed a forgiving attitude towards those who had hurt

him, including Abu Sufyan at the time of Fathu Makkah. At that time, Abu Sufyan had not even embraced Islam.

In the order of national life, tolerance between religious communities is needed in building harmony and prosperity. In that context, Ma'ruf Amin emphasized that tolerance is based on an attitude of relative truth when it comes to other people's beliefs, by continuing to believe in the truth of one's own faith while allowing adherents of other religions to practice and express their faith, or commonly called passive tolerance. This tolerant attitude can avoid excessive fanaticism that can disturb other people as well as reduce the level of tension between religions (Amin, 2011, p. 133). By referring to the moderate values contained in the Prophet's hadith above, there are examples that can be implemented in the real life of mankind. Understanding the Qur'an and hadith is not solely done with a textual approach, but by exploring their meaning contextually involving various scientific disciplines and comprehensive historical data support. With this process, the puzzle of exclusive religious social polemics can be understood as part of the historical context that involves various roles that surround the era. According to Nur Syam, intolerant attitudes and behaviors are closely related to epistemological thinking. If we recognize some anarchism and terrorism in Indonesia, they have almost the same typology rooted in the ideology of radicalism. Radicalism, anarchism and terrorism are three topics that are closely related. They are also the source of the problem of intolerance. Therefore, to prevent this understanding, it is always necessary to promote the importance of moderate Islam (Syam, 2009, p. 42).

CONCLUSION

From several hadith stated, that religious moderation had been practiced by the Prophet Muhammad during his lifetime, but the Prophet's tolerance was limited to the aspect of muamalah, not to the aspect of worship. So as to create harmony between Muslims and non-Muslims with consideration of human values, justice, balance, tolerance. In life in Indonesia, religious moderation is needed to anticipate crucial things such as clashes between religions or groups because in Indonesia there are several religions, tribes, and groups.

Implementing Islamic doctrines in a moderate manner is an important principle in realizing religious tolerance. A person needs to position himself in the middle by avoiding extreme thinking, both right and left extremes. Being moderate does not only display formal aspects, but also the essence and substance of religion. To build a moderate understanding of Islam, it is necessary to use an understanding of text and context in understanding social phenomena. Islam that prioritizes dynamic, progressive, and tolerant interpretations. Text and correlated reality are two things that cannot be separated. The social hermeneutic paradigm will trigger a plurality of meanings in the relationship between text and social construction, then erode the superior mindset in addressing cultural differences and plurality.

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