

Reconstruction Concept of Deliberation to Build Religious Moderation among Muslims

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Abstract

The Qur'an came with the concept of moderation in the form of deliberation. The concept of moderation needs to be taught because today's society quickly blames, degrades, acts harshly, and even kills different groups. The purpose of this study is to build religious moderation among Muslims. The research used to parse the problem is library research, focusing on verse 159 of Surat Ali Imran as the construction of the concept of deliberation. This letter carries the message of religious moderation among Muslims with gentle teachings, open-minded, not degrading groups, madhab, or other Islamic organizations. (Faddun). It is not easy to solidify. (gholid al-qolbi), respecting the opinions of others (Fa'fu anhum), Deliberation to create moderation, and Accepting Dissent wisely (al-azmu). Deliberation must be formed into concepts and formulations to build moderation among Muslims. Research's contribution is to build a more open mindset of Muslims, respect differences of opinion, not easily blame and anarchists' different groups.

Keywords: reconstruction concept, deliberation, religious moderation, Muslim, al-Qur'an

Introduction

Islam came with a principle of life that promotes moderation in the form of deliberation. Religious moderation is an essential issue that concerns society's religious and social problems (Pajarianti et al., 2023). Moderation or *wasatiyah* is a medieval religious teaching that prioritizes justice and tolerance, not radical and liberal (Ibda et al., 2023). Moderation becomes a policy and solution to prevent intolerance and radicalism (Subchi et al., 2022). The Indonesian government is committed to moderation to reduce religious fanaticism (Salu et al., 2023). Moderation in citizens is divided into three categories: radical, moderate, and moderate (Syahnan et al., 2021). Indigenous and religious leaders are essential in religious moderation and tolerance (Pajariato et al., 2022). The loss of religious moderation resulted in commotion and division among Muslims (Faidi et al., 2021).

Deliberation is the best way to build religious moderation. Deliberation is the path of freedom through dialogue (Boychenko et al., 2019). Deliberation must be repeated toward the sustainability of social change (Chan et al., 2020). Deliberation means sitting together, exchanging opinions, and respecting differences (Pajariato et al., 2022). Muslims in Indonesia apply deliberation to solve people's problems (Zamzami et al., 2023). Problems occur between groups, madhabs, and organizations due to the absence of deliberation (Suntana et al., 2022). Eliminating religious deliberations that cause commotion and division among Muslims (Nasir et al., 2021).

The deliberation purpose is to find the best solution together. Deliberation is the center of life (Boychenko et al., 2019; Sarin et al., 2019). Deliberation will result in moderation. Religious moderation emphasizes mutual respect. In deliberation to find solutions to build a harmonious society (Mustakim et al., 2021). Prophet Muhammad and the scholars prioritized deliberation to find solutions in life (Arifin et al., 2018). Deliberation is an effective solution to management and administrative problems that are so complicated in program implementation that it becomes more accessible, organized, and effective (Hanafi et al., 2019). Deliberation deals with conflict. The more frequent the conflict, the more likely deliberation will occur (Hanafi et al., 2019). Deliberation is characterized by a willingness to listen to different viewpoints, consider diverse perspectives, and engage in constructive dialogue to find common ground and reach a shared understanding (Boychenko et al., 2019). It involves a commitment to respectful and open communication (Ma'rif et al., 2022). Surat Ali-Imran states that Muslims should have good behavior. Social and environmental conditions affect behavior change (Ismail et al., 2020).

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فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so, pass over (Their faults), and ask for (Allah) forgiveness for them, and consult them in affairs (of the moment). Then, when thou hast Taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him)” (Ali Imran: 159)

This verse encourages Muslims to be kind, gentle, and forgiving in their interactions with others (Subchi et al., 2022; Thomas et al., 2020). It also highlights the importance of seeking forgiveness and guidance from Allah in all matters (Suntana et al., 2022). Overall, this verse underscores the importance of having good behavior as a fundamental aspect of the Islamic faith (Ismail et al., 2020). Muslims are called upon to be respectful, compassionate, and just in their dealings with others and to rely on Allah in all their affairs (Yauri et al., 2013). This verse addresses Prophet Muhammad (peace be upon him) and instructs him to be lenient and forgiving towards his companions, even when they make mistakes or disagree with him (Syahnan et al., 2021). It emphasizes the importance of kindness and consultation in leadership and the need to rely on Allah's guidance and support in decision-making (Hanapi et al., 2019).

Al-Qur'an teaches Muslims to think and behave as *tawaassut* or moderate. "Tawaassut" is an Arabic term that is often translated as "moderation" or "moderate" in English (Hernawan et al., 2021). The concept of *tawaassut* can be found throughout the Qur'an. Muslims are instructed to avoid excess and extremism in all aspects of their lives, including their beliefs, actions, and interactions with others (Muchsin et al., 2019). The Prophet Muhammad (peace be upon him) also emphasized the importance of moderation in his teachings and actions (Hernawan et al., 2021). In conclusion, the Qur'an teaches Muslims to think and behave with moderation or *tawaassut* (Nasir et al., 2021). This value is emphasized throughout the Qur'an and in the teachings of the Prophet Muhammad (peace be upon him) and is considered a fundamental aspect of Islamic faith and practice (Kusmana, 2019).

The problem that arises is that there are some Muslims who have not been gentle and open-minded. However, it is important to remember that this is not representative of all Muslims, just as the actions of a few individuals do not reflect the beliefs and values of an entire group (Ma'arif et al., 2022). Not all Muslims approach their faith or their interactions with others in the same way (Pajarianto et al., 2022). Not all Muslims act violently (Naim et al., 2022). Very few, for example, on social media speak rudely when there are differences. Even so, things are not good (Faidi et al., 2021). Important to address and challenge any harmful behavior or attitudes within the Muslim community (Naim et al., 2022). It is important to avoid generalizing or stereotyping any group of people based on the actions of a few (Anisykurlillah et al., 2020). We must approach each person with their beliefs, values, and experiences (Dzulkipli et al., 2020).

Some people have been unable to refrain from words and actions demeaning Islamic groups, madhabs, or other organizations. (Faddun). One example is a researcher (BRIN), Andi Pangeran Hasnudin, who threatened to kill Muhammadiyah residents because of different problems at the beginning of Eid al-Fitr. Other BRIN researchers have also uttered blasphemy because of the difference at the beginning of the month of Shawwal. The police arrested him for his crime. There was also one professor who hated one organization because of a difference. It is essential for all individuals, regardless of their religious affiliation, to speak and act with respect and kindness toward others (Huber et al., 2012). Criticizing or demeaning other Islamic groups, madhabs, or organizations is unproductive and can create community divisions (Syahnan et al., 2021; Al-Ansi et al., 2019). Remembering that Islam teaches compassion, forgiveness, and unity (Hanapi et al., 2019). Muslims must practice these values in their daily lives and interactions with others (Dzulkipli et al., 2020). If you witness such behavior among fellow Muslims, it may be helpful to gently remind them of the importance of treating others with respect and kindness (Suntana et al., 2022).

Violent, rude, and easy to justify. (Gholid al-Qolbi). Violence is typically defined as the use of physical force with the intent to harm or damage (Mustakim et al., 2021). It can take many forms, including physical assault, verbal abuse, sexual assault, and more (Kearns et al., 2019). Violence is a serious issue that can have lasting physical and psychological consequences for both the victim and the perpetrator (Kikoler et al., 2016). Violent and rude behavior is unacceptable and should never be justified (Kusmana, 2019). Such behavior can cause harm and suffering to others and have severe consequences for both the perpetrator and the victim (Kikoler et al., 2016). Justification of violent or rude behavior can only lead to further harm and damage to relationships and society as a whole (Neys et al., 2019). Harsh words can lead to murder, as happened in Madura, known as *carok*, which is killing people just because of a trivial matter (Faidi et al., 2021). Have not been able to understand, forgive and respect the opinions of others (Fa'fu an'hum). It can be challenging to understand, forgive, and respect the opinions of others, mainly when those opinions differ from our own (Hernawan et al., 2021). However, it is essential to remember that everyone has a unique perspective shaped by their experiences, beliefs, and values (Huber et al., 2012). Disrespect for others can manifest in many ways, but at its core, it involves a lack of regard for the feelings, opinions, or rights of others (Pajarianto et al., 2022). It can be expressed through actions, words, or attitudes that are dismissive, demeaning, or harmful to others (Valentino et al., 2019). Examples of disrespect, making derogatory comments or insults, speaking down to someone, or using a condescending tone (Baglioni et al., 2020). Have not been able to accept differences of opinion wisely. It can be challenging to accept differences of opinion, especially if they challenge our beliefs or values (Huber et al., 2012). However, learning to accept and appreciate differing perspectives is an essential

skill that can help you grow and build stronger relationships with others (Pulido et al., 2020). "unwise" refers to a decision or action that is not considered intelligent or sensible (Syahnan et al., 2021). It can also mean lacking good judgment, foresight, imprudent, or foolishness (Al-Ansi et al., 2019). Generally, an unwise decision or action will likely have negative consequences or results (US, 2012). For example, there was a professor who hated one organization just because there was a difference

This research reveals the concept of deliberation to build an open-minded attitude, refrain from demeaning others, not being rude, and respect each other. The solution is to build the concept of deliberation to create open-minded Muslims who can hold back, are not harsh and rude, respect each other and accept differences. The purpose of the research is to educate Muslims that Islamic teachings are full of challenge

Method

This research uses the type of literature commonly referred to as (library research) (Taber, 2018). Data sources are divided into two, namely primary and secondary. Data collection is needed to obtain information to obtain results in Instrument research (Tong et al., 2012). The data analysis method used in this study is the content analysis method (Wallerstein et al., 2006).

Results and Discussion

The Qur'an teaches Muslims to think and behave *tawassut* or middle. *Tawassut* is an Arabic term that can be translated to mean "moderation" or "balance" (Huber et al., 2012). In Islamic teachings, *tawassut* is often emphasized as a fundamental principle for individuals to lead a balanced and fulfilling life (Hanafi et al., 2020). *Tawassut* encourages individuals to avoid extremes in their behavior and beliefs and to strive for a harmonious balance between different aspects of their lives, including spirituality, relationships, work, and leisure (Naim et al., 2022). It also emphasizes the importance of treating others with fairness and justice and avoiding actions that could harm or infringe upon the rights of others (Pajariato et al., 2022). In broader social and political contexts, *tawassut* can be seen as a guiding principle for promoting peace, reconciliation, and compromise in conflicts between individuals or groups with different beliefs or interests (Supriyadi et al., 2020). The concept of moderation is emphasized throughout the Qur'an, and Muslims are encouraged to balance all aspects of their lives (Muchsin et al., 2019). This includes their beliefs, actions, and interactions with others (Supriyadi et al., 2019). One of the verses in the Qur'an that highlights the importance of moderation is Surah Al-Baqarah, verse 143, which states: "Thus, we have made you a moderate (*wasatan*) community, that you may be witnesses to humanity, and that the Messenger may be a witness to you." This verse emphasizes the importance of moderation in the Muslim community and encourages Muslims to be an example of moderation to the rest of humanity (Shafie, 2019). In addition, the Prophet Muhammad (peace be upon him) was known for his moderation in all aspects of his life, and Muslims are encouraged to follow his example (Kikoler et al., 2016). The concept of moderation in Islam is about finding a balance between different aspects of life and avoiding extremes. Muslims are encouraged to be fair, just, and balanced in their thinking, behavior, and interactions with others (Supriyadi et al., 2019).

Deliberation to build an open-minded attitude, refrain from demeaning others, not being rude, and respect each other. Developing an open-minded attitude and treating others with respect and kindness are essential for building strong relationships and fostering a positive environment (Boychenko et al., 2019). Here are some tips to help cultivate these traits: Practice empathy: Try to put yourself in other people's shoes and understand their perspective (Ismail et al., 2020). This will help you appreciate their point of view and avoid being dismissive or judgmental (Sebhatu et al., 2020). Avoid stereotypes: Refrain from making assumptions about people based on gender, race, religion, or other characteristics. Everyone is unique, and it is essential to recognize and appreciate these differences (Ismail et al., 2020). Listen actively: When someone is speaking to you, give them your full attention and listen carefully. Avoid interrupting or dismissing their ideas, even if you disagree with them (Ahmed et al., 2020). Be mindful of language: Avoid using demeaning or derogatory comments about others. This can hurt their feelings and create a hostile atmosphere (Hangartner et al., 2019). Take responsibility for your actions: If someone makes a mistake or says something hurtful, apologize and make amends (Hanafi et al., 2019). This shows that someone values the other person and are committed to maintaining a positive relationship (Han et al., 2019).

Be gentle and open-minded. Regarding the verse above Hasan al-basyri in the interpretation of ibn Katsir, it is the moral of the prophet (Hanapi et al., 2019). He is neither rude, heavy, ridiculous in the markets nor rewarded with bad things, but pardons and forgives (Yauri et al., 2013). God ordered me to be polite to people just as He commanded me to perform the obligatory acts (Supriyadi et al., 2019). Imam Muslim also narrated a hadith concerning the urgency of tenderness and its connection to beauty (Supriyadi et al., 2020). Meekness is the quality that leads to peace (Ismail et al., 2020). If moderation uses gentleness, then the result is beauty (Naim et al., 2022). Doing good moderation with a gentle attitude is necessary to break the ice (Huber et al., 2012). Open minded will lead to openness (Pulido et al., 2020). People who conduct deliberation must behave meekly, not rudely, and not hard-hearted (Han et al., 2019). Being open-minded

means being willing to consider different ideas, perspectives, and opinions without immediately rejecting them or becoming defensive (Martel et al., 2020).

Refrain from words and actions that degrade a group, madhab, or other Islamic organization. (faddun). The Qur'an gives guidance that if we say loudly or harshly or hurt, it will make people run away from around us (Syahnan et al., 2021; Hanafi et al., 2019). The concept of Islam is to bring convenience (Supriyadi et al., 2020; Supriyadi et al., 2019). This is what the grace of lil alamin means. What has the meaning of the coming of Islam is to bring maslahah or goodness (Hanapi et al., 2019). The teachings of Islam do not contradict the welfare or goodness of the ummah (Zamzami et al., 2023). The teachings of Islam always lead to good (Pajarianto et al., 2022). Islam is a diverse religion with many interpretations and practices (Nasir et al., 2021). In conversations about Islam, it is essential to use respectful and inclusive language and to approach the topic with an open mind and a willingness to learn (Stanford, 2013). We should also be aware of the impact our words and actions can have on others and strive to promote positive dialogue and understanding (Pulido et al., 2020).

Simplify, not rude, not harsh, not easy to judge. (Gholid al-Qolbi). Man is a creature with whom he needs to interact (Syed et al., 2021). Then there is a prohibition against hurting and easily justifying others (Wong et al., 2020). When there are easy people to say loudly and violently, others will run away (Thomas et al., 2020). Imam al-Alusi defined Khalid as harsh or cruel. At the same time, al-kalbi explains that fashion occurs in words, while Khalid al-kalbi occurs in deeds. Some explain that fadhun is bad morals in visible things. At the same time, golidz is bad morals in invisible actions (mental things) (Martel et al., 2020). Fadhun arose because of the existence of golidz al-qolb. The one who is farthest from God is the one who is so complex that even people leave him (Syahnan et al., 2021). It is spoken harshly and bluntly, and the words rumen, water, and dung are spoken, but it is called rude because of the thickening of the drink, as the thickened heart will act rudely (Hanapi et al., 2019). Abdullah ibn Umar said he had found in previous books about the qualities of the Prophet of Allah. Among them that his behavior is not rude, his heart is not loud, and he does not shout and make a loud voice in the market, he does not repay a bad with ugliness, his heart is noble and full of affection and likes to give forgiveness and forgiveness (Hanapi et al., 2019).

Understand, forgive, and respect others (Fa'fu anhum) Fa'fu anhum means Allah commands man to forgive the man. wastagfirlahum means to ask Allah for forgiveness (Ahmed et al., 2020). Understanding others means seeing things from their perspective, listening to their concerns, and empathizing with their experiences (Boychenko et al., 2019). It requires us to put aside our biases and assumptions and approach others with an open mind and heart (Pulido et al., 2020). To forgive others means to let go of any resentment or anger that we may hold towards them and to release any negative emotions that may be holding us back from moving forward in our relationships (Al-Ansi et al., 2019). Respecting others means treating them with dignity and honor and acknowledging their worth as human beings, regardless of their differences in beliefs, values, or cultures (Faidi et al., 2021). Fa'fu anhum" encourages us to cultivate empathy, forgiveness, and respect in our interactions with others, promoting understanding and harmony in our relationships and communities (Han et al., 2018)

Deliberation to Accept Differences of Opinion wisely (al-azmu). Al-Azmu means determined (Ma'arif et al., 2022). What is meant by determination here is to accept the difference in the issue of khilafiyah ijthadiyah need not be contradicted because it will not make people leave the religion of Islam (Supriyadi et al., 2019). Ikhtilaf ijthad is a difference that occurs in problems whose level is a problem of ijthad only (Ahmed et al., 2020). This difference is not in the subject matter of the ushuli but in its branches alone, which will not lead to disbelief (Ismail et al., 2020).

عَنْ عَمْرِو بْنِ الْعَاصِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا حَكَمَ الْحَاكِمُ فَاجْتَنَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَنَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

“From Amr ibn al-'Ash: He heard the Holy Prophet say: if a judge adjudicates and then gives ijthad and it turns out that he is correct, then he gets two rewards, and if a judge tries and gives ijthad, then he is wrong, for him one reward” (Ahmed et al., 2020).

When the Prophet was still alive, the difference in opinion could be eliminated because they asked directly to the Prophet Muhammad as a source of knowledge and sharia (Ahmed et al., 2020). When the Prophet Muhammad died, the Companions gave ijthad with the Qur'an and hadith they got from the Prophet (Supriyadi et al., 2020). Prophet Muhammad had predicted differences of opinion. Therefore, he advised Muslims to stick to the Qur'an, hadith, and companions (Dzulkifli et al., 2020). The Messenger of Allah has given us examples of how we respond to differences. This story takes place during the battle of Khandaq (Kikoler et al., 2016). The significant points in the teachings of Islam are. If ijthad is true, one will get two rewards if one gets one (Hanapi et al., 2019). That is, God values human effort based on science. Allah does not allow such efforts, even if they are wrong, because they are based on knowledge (ijthad) (Mustakim et al., 2021). It is necessary to be airy and respect differences because one ijthad cannot blame the other (Ismail et al., 2020; Kearns et al., 2019)

Conclusion

Religious moderation is the nature of mutual respect and building cooperation between religious communities. Religious moderation can also be built between fellow Muslims to bridge differences, to build ukhuwah and unity. The form of moderation or middle way or wasathiyah among Muslims is built through deliberation. The concept is as follows: first, be gentle and open-minded. Second, refrain from words and actions that demean Islamic groups, madhabs, or other

organizations (faddun). Third, it is not harsh, and it is not easy to solidify. (Gholid al-Qolbi). Fourth, Understand, forgive, and respect others (Fa'fu anhum). Sixth, Deliberation to accept each other's differences of opinion wisely (al-azmu). Religious moderation among Muslims must be done to build ukhuwah and unity among Muslims. The nature of Islam is to bring goodness, peace, and goodness, forbid evil and evil, and command to do makeup and compassion.

Research's contribution is to build a more open mindset of Muslims, respect differences of opinion, not easily blame and anarchist's different groups. The limitations of this study are applied to the campus where research and the surrounding community are invited, by being invited to live in mutual respect.

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