

COMPARATIVE INTERPRETATION OF MUFASSIR RELIGIOUS MODERATION IN SOCIAL MEDIA QS AL-MUMTAHANAH (60): 8-9, PERSPECTIVE OF GUZ DHOFIR AND DR. FIRANDA

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ABSTRACT

This paper repeats the concept of religious moderation in Qs al-Mumtahanah (60): 8-9 based on two figures who are active on social media and are popular with students or the general public. The two figures are KH Dhofir Zuhry, known as Gus Dhofir and Dr. Firanda Andirja who comes from Indonesia and is one of the regular speakers at the Nabawi Mosque, Medina. The author uses a comparative method in analyzing the concept of religious moderation from the two figures. According to these two figures, we should apply moderation in religion because the Prophet himself also gave an example during his lifetime and the Qur'an also reaffirms these concepts. However, there are important points in this religious moderation as recommendations and prohibitions in a regulation. In Qs. Al-Mumtahanah (60): 8-9, Allah only allows being moderate to people who do not disturb us and do not expel us because of differences, both in terms of religion, social, race, language and so on, this also applies to something to the contrary. So we have to be moderate if he also has the attitude and awareness of the importance of moderation. By adopting this moderation attitude, we can go deeper into creating a peaceful and prosperous environment. So we have to be moderate if he also has the attitude and awareness of the importance of moderation. By adopting this moderation attitude, we can go deeper into creating a peaceful and prosperous environment.

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INTRODUCTION

Religious moderation is no stranger to the modern world, even the ministry of religion has also called for the importance of moderation in religion (Abror 2022). The emergence of many phenomena and dynamics of Islam seized many Muslim intellectual circles which could give rise to new identifications and new interpretations and could even give rise to a new theory (Andirja 2022). In this case, Muslims have many challenges, including the tendency of some people to be extreme or textual in understanding or responding to problems in

religious life or the challenges of an increasingly advanced era, or even somewhat lax and following the flow of the times, which accidentally engage in prohibited acts and many of the thoughts of classical scholars are read textually which makes them considered to have retarded thinking.

Al-Qur'an itself discusses a lot about this theme both in the form of tolerance, tasamuh, doing good and so on. Among the verses whose language is related to religious moderation are: sura al-Baqarah verse 143, al-Kafirun verse 6, al-Maidah verse 189 and many other verses. These verses tell how well

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we behave and socialize with those who have different beliefs from us or have different opinions, whether in religious or social terms (Abyan 1964; Ar Razi 1999; Fanani 2020). This attitude in Islam is known as *wasath* or *washatiyah*. Zuhairi Miswari quoted Ibn Masyur and said that Islam is moderate, fair and takes the middle way to reach consensus.

The rise of calls for a return to the Qur'an and Sunnah has led to many phenomena such as intolerance, extremism and radicalism in religious life with reasons based on the verses of the Koran without regard to the specific context. One example of this phenomenon is the case of Qs (Al-Qurthubi 1964). Al-ma'idah verse 51 which is very viral, in fact not only that there are many cases that are similar but not as phenomenal as the case (Muzakka 2018). The lack of understanding of the Muslim community regarding the verses of the Koran greatly affects their lives, bearing in mind that humans are social beings who must interact with various people from very diverse backgrounds.

Not all verses in the Qur'an can be directly applied in social life directly, because these verses have a history of descent and their respective contexts which do not immediately translate into practice. Qs al-Maidah verse 51 does explain the prohibition for a Muslim to appoint a non-Muslim leader, but this verse only focuses on Jews and Christians (Mu'adz 2022; Mahfudz 2016). The ban occurred because the two peoples denied their agreement with the Prophet and the verse was revealed. This verse teaches how important it is to maintain trust in an agreement. Seeing this phenomenon, we know that we really need to understand these verses of the Koran so that they can be integrated with our ever-evolving lives.

This study aims to find out how modern Muslim leaders view religious moderation, especially regarding Surat al-Mumtahanah (60): 8-9 which the author analyzes from his studies on YouTube. This religious moderation is not new because many Muslim scholars or scholars have discussed this theme in their books. This theme is being discussed again because of the lack of awareness in modern society in terms of tolerance and

moderation, it is not uncommon for them to be fanatical about what they believe in and that may offend or even hurt other people so that religious moderation from the perspective of these modern figures is very much needed by society.

MATERIALS AND METHODS

This research is a literature review (Library Research) or often referred to as qualitative research, by collecting data derived from written works in the form of books, journals or other scientific works as references that are related to the object of study. Then the data is processed, analyzed and reinterpreted in a language understood by the researcher to produce a research related to the object being discussed and researched by the author. There are two data used in this study, namely primary data and secondary data. Primary data is literature data that is directly related to the research topic in the form of sources containing studies on themes that the author takes from various sources, especially from social media, YouTube.

Data collection techniques used in this study are observation, survey and documentation techniques. Observation technique is a technique of observing an aspect to find the factors that cause differences in views and find the factors behind it. The form of presentation in this paper is descriptive analysis by using data as a reference point. Most of the existing literature is a study of thought Gus Dhofir and Dr. Firanda Andirja about religious moderation based on Qs. al-Mumtahanah (60): 8-9, after conducting an analysis between figures the author compares the two to find out the background of his thinking as well as the differences and similarities regarding the thoughts of the two figures.

Method used in this study is a comparative method that has meaning the method used to compare data which is then drawn in new conclusions. The word comparison itself comes from English compare which means to compare to find similarities and differences of two or more concepts, whereas according to KBBI it means comparison. According to Nazir, comparative research is a type of descriptive research whose

purpose is to find out causes and effects or certain factors that can be used as material for analysis of a particular view or phenomenon. By using this method the writer can draw a conclusion by comparing opinions, ideas and understanding of two or more concepts.

This comparative method has research steps to obtain comprehensive research results, first selecting and formulating the problem to be studied, the problem must meet the following requirements: consist of two or more variables, stated in the form of a clear and undoubted statement, according to the ability and desire of the examiner and can be tested empirically. The second is to conduct a literature review or study of characters, themes or matters related to these variables, the third is to formulate a hypothesis, the fourth is to determine the variable or sample, the fifth is to determine the research instrument. This comparative method is also often referred to as *ex post facto*, with this term comparative research becomes empirical and systematic research.

This research tends to refer to the discussion of religious moderation contained in Qs. al-Mumtahanah (60): 8-9. There are three typologies of previous research regarding religious moderation, first the concept of moderation of religion in general, the second concept of moderation of religion with a particular object of study and the third concept of moderation with a particular theme of moderation. Regarding the concept of moderation in religion in general, the authors found several recent studies, one of which is research that analyzes the meaning of moderation in general from the Qur'an and Sunnah.

Research on the concept of religious moderation with specific objects includes research on an effort to build an attitude of moderation in religion at a university, research on portraits of mainstreaming religious moderation in Gorontalo, research on religious moderation in the digital space, research entitled revitalization of *syi'ar* moderation of religion on social media: echo moderation content to build harmonization, religious moderation in Islamic education in Indonesia. The research research is only focused on how to apply religious moderation in various

contexts such as social media and how to embed it in everyday behavior in general.

Research on the concept of moderation which refers to certain themes includes research entitled religious moderation within the framework of tolerance and the principle of religious moderation in national life. These two studies discuss the principles of religious moderation in terms of tolerance, *tasamuh*, *tawazun*, *I'tidal*, *mushawamah*, *shura*, *tasamuh islrah* and so on. All of these studies discuss religious moderation, but they are different from the research the author is analyzing. The basic difference lies in the focus of the study in the research. Existing research focuses on attitudes such as *tasamuh*, *tawazun* and also focuses on certain objects such as research in a certain place. The research that the author of this analysis is general in nature.

RESULTS AND DISCUSSION

Biography

1. Gus Dhofir Zuhry

He has the full name Achmad Dhofir Zuhry who is the son of Hj. Siti Mahmudah Zuhry and was born on the 27th Rajab 1404 H (1984 AD) and is known as Gus Dhofir. He inherited the lineage of nobles and kiai from well-known Islamic boarding schools in Sidoarjo, who is also known as a young figure who actively opposes the massive Islamic movements through his works that go down directly in the community to provide enlightenment by becoming a speaker at public or special events (Zuhri 2022). He grew up and studied at several Islamic boarding schools such as Assaidah Babussalam Malang Islamic Boarding School, Nurul Jadid Purbalingga Islamic Boarding School, Maslahul Huda Pati Islamic Boarding School (Zuhri 2022). As for his educational history in the formal world, namely the Driyakara College of Philosophy (STF) Jakarta, the Indonesian Institute of the Arts (ISI) Yogyakarta, the University of Indonesia (UI) Depok,

Gus Dhofir also had time to explore various countries such as in Luzon and Mindanao in the Philippines with Muslim students from across Asia, attended an interfaith dialogue event in Brunei Darussalam, participated in a program for

dealing with victims of drug abuse with The Colombo Plan Drug Advisory Program in Sri Lanka, and participated in the Training Workshop on Enhancing Life Skills for Islamic Boarding School-Based Drug Prevention held by the Bureau for International Narcotics and Law Enforcement Affairs (INL) US Department of State, United States of America, also attended a meeting of Sufis and scholars around the world known as *Al -Mu'tamar ad- Dauli Lil Ulama' wal-Mutsaqqafin al-Muslimin* and was invited as the guest of honor at the 2015 Frankfurt Book Fair, in Germany.

Guz Dhofir is also a productive scholar. This is proven by the many works he published or content on social media. Among his works are: Translated Sholawat Haji: Tahni'ah Li Qudumi Hujaj Bayt al-Haram, commentary az-Zuhry Vok. 1, Lost on the Right Path, Humanizing Humans, Building a Dignified Law Country, President, Mahar Seribu Masjid, Monarchy Mosque, Rain Row, Church in Padang Mahsyar, Eastern Philosophy: A Struggle Towards a Plenary Man, Islamic Philosophy, Translation of rizalah Laduniyah al -Ghazali, Hoe in Greece, Philosophy for the Lazy, Prophets in a Bottle of Wine, Sarong Civilization, Condom Saws, Prophet Muhammad Not Arab?? and there are still many that the author cannot mention in this article (Zuhri 2022).

Behind all of Guz Dhofir's productivity in producing works, he also founded several educational institutions and communities such as the al-Farabi High School of Philosophy (STF), Baitul Hikmah Islamic Boarding School, Muftada'-Khabar Madrasah Diniyah, Avennasar Institute, Kepanjen Madzhab. He was also asked to become an administrator for the Malang Regency Arts Council, the Management of the Malang NU LTN. He also won the Encompassa Award from a reconciliation institution based in England, became chairman of the Malang Interfaith Youth Forum, became a member of the Indonesian Film Censorship Institute in Malang, a member of the World's Young Scientists at the Johann Wolfgang Goethe-Universitat Frankfurt am Main and became a member of the Philosopher's Society. World wide at the Rheinische Freidrich-Wilhelms-Universitat Bonn. Amidst all the busyness

2. Dr. Firanda Andirja

Firanda is an Indonesian preacher and preacher who is a regular lecturer at the Nabawi Mosque in Saudi Arabia and is one of the teaching staff at the Dirasat Islamiyah High School in Jember whose educational background is non-interpretive, but has works in the form of exegesis on the grounds that many Muslims who study tajwid but forget the content and content of the verses of the Koran. He is a manhaj of the salaf, as expressed in one of his videos that he says the schools of the salaf are the most correct schools of thought. Firanda was born in Surabaya on October 28, 1979 with the real name Firanda Andirja Abidin who later had the name Abu Abdil Muhsin. His father named Abidin came from the Bugis tribe while his mother was named Suenda from Surabaya.

Firanda's educational journey started from Mother Nature Kindergarten in Sorong which was then continued at Impres 17 Sorong Elementary School, even her junior high and high school are still in Sorong to be precise at SMPN 1 and SMUN 1 Sorong. After graduating from high school (1998), he continued his education at UGM Yogyakarta majoring in Chemistry. While in Yogyakarta, he felt alien to the many existing recitations and he decided to take part in all these religious studies, whether they were considered heretical or justified by the local community until he met a preacher who told him to follow the teachings of the sunnah and he also pursue this. His interest in religion made him no longer interested in continuing his education at UGM and only lasted 2 semesters.

Firanda continued her educational journey by becoming a student at the Jamilurrahmah Islamic Boarding School, Bantul, Jogja for 1.5 years. In 2000, he was interested in taking the acceptance test for new students at the Medina University of Lombok and was ranked third in the archipelago. It was from here that he began to actively participate in various studies at mosques, especially in Yogyakarta and its surroundings (Andirja 2022). However, in 2001 he was interested in studying in the city of Medina, before leaving there he married Rosmala Dewi Arifudin and was blessed with 3 daughters

and 2 sons named: Abdul Muhsin, Aisyah Humairo and Zainab, Habibah, Abdul Razaq. While in Medina, Firanda did not immediately continue his college education.

He studied language for one year which he then continued with his undergraduate education at the Faculty of Hadith for 4 years and graduated with a Cum Laude predicate. Firanda's Masters and Doctoral degrees are still in Medina, but she focuses on the study of faith at the Da'wah Faculty and graduates with the Suma Cumlaude predicate. His doctoral education was taken for 5 years.

Firanda became a prominent figure among Indonesian students in Medina, because she often attended routine studies at the Prophet's Mosque until 2012 and regularly participated in religious studies in Saudi Arabia until finally Firanda was allowed by the local government to fill studies at the mosque Al-Nabawi in Medina. Firanda's teachers include: Shaykh Abdul Muhsin al-Abbad, Prof. Dr. Shaykh Abdulrazaq al-Abbad, Prof. Dr. Shaykh Ibrahim al-Ruhaili, Prof. Dr. Shaykh Solih bin Abdul Aziz Sindi. In addition to his great teachers, Firanda also has many works including: *Ajwibah Syaikhul Islam Ibni Taimiyyah Rahimahullah 'an Asy-Syubhat at-Tafshiliyyah lil Mu'athilah fis Shifat Adz Dzatiyah*, written in Arabic and is his thesis at the Islamic University of Medina, and *Ujub, Tips for Making a Wife Happy to Be an Ideal Husband, Enchantments of Angels* and so on. Apart from giving lectures to several mosques, filling in scientific dialogues, religious studies, Firanda is also active on social media and her name is also quite popular on the internet, such as YouTube, personal websites, Facebook accounts, Twitter, Instagram.

Religious Moderation in Qs. Al-Mumtahanah (60): 8-9

Religious moderation has actually been around for a long time in Islam, even the Qur'an describes it and the Prophet himself has set an example, either through his behavior or his words. In the Qur'an moderation is called the word *wasath*, in simple terms this word has the meaning of a commendable attitude in protecting one's feelings from tending to be extreme. Sheikh Yusuf Qardhawi explained that *Wasath* has the

meaning of trying to maintain a balance between two sides or two opposite or opposite ends so that one does not dominate or emphasize the other and he exemplifies this with people who are fair (Qardlawi 1983). That person will be in the middle position and always maintain balance or problems so that they are not one-sided, even the Prophet in his *hadith* mentions that the best thing to do is *awsathuha* (the one in the middle). If we look at all the meanings that have been explained, then we will know that Islam is not an extreme or radical religion, because it teaches justice and so on, as explained in Qs. Al-kafirun verse 6 which means "for you your religion and for me my religion"

Robert N. Bellah has the opinion that Islam is too modern for its time. Islam as a religion, ideology and civilization has provided a paradigm especially to be applied to modern, futuristic orders. Historically, the declaration of the Medina Charter by the Prophet with Christians and Jews shows a monumental event and can be used as a reference (Andirja 2022). The charter contains justice, equality (egalitarianism) for the people of Medina who are multi-ethnic and religious in which the agreement is a form of freedom to worship, consult and embrace the religion they adhere to. The agreement also shows one of the characteristics of the Prophet who was moderate and democratic in dealing with his very diverse people. This religious moderation is also very much needed in Indonesia, given the large variety of cultures, languages, religions and even tribes living in the country. In this article, the author takes two verses in the Koran which also talk about religious moderation, these verses are:

لَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you to do good and act fairly towards people who do not fight you in matters of religion and do not expel you from your hometown. Verily, Allah loves those who act justly" (QS Al-Mumtahanah: 8)

إِنَّمَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Indeed, Allah only forbids you to make them your friends, those who fight you in

religious matters and expel you from your homes and help (other people) to expel you. Whoever makes them friends, they are the wrongdoers" (QS Al-Mumtahanah: 9).

Imam al-Qurthubi mentioned that the asbab an-nuzul verse above was the incident of Qatilah (former Abu Bakr) who did not embrace Islam. At that time she came to her daughter named Asma bint Abu Bakr with some gifts, but Asma firmly refused her mother's gift because she had embraced Islam while her mother had not even asked her mother to leave her house on the pretext "it is not permissible for her to have association and harmony with followers other religions" (Al-Qurthubi 1964). Disappointed, the mother came to the Prophet and complained about the incident. Not long after that, the two verses above came down.

Imam Fakhruddin al-Razi in his commentary says that the two verses above are the basis for doing good to followers of other religions, either by treating them fairly, helping each other, not interfering with their existence either in social relations or worship, interacting well and etc. Opinion ii is not much different from the opinion of Sheikh as-Sa'idi in his commentary. He also said that there are many reasons to do good to followers of other religions such as socializing politely, having good relations because of neighbors or relatives. Even if there is no reason for one of the two, then have a good relationship with humanitarian reasons.

Analysis of Qs Al-Mumtahanah (60): 8-9 (Perspective of KH. Dhofir Zuhry and Dr. Firanda Andirja)

KH. Dhofir Zuhry in explaining the meaning of religious moderation in the two verses that have been mentioned, does not necessarily explain it globally, but he explains in detail the term per term in these verses. On NU Online's YouTube channel, he explained that in verse 8 of Surat al-Mumtahanah there are 2 terms that are not prohibited by Allah, namely the term *lam yuqatilukum fi ad-din* with the keyword *din* and the term *lam yukhrijukum min diyarikum* with the keyword *dār*. From these two terms, we can see that what is not prohibited by Allah is doing *bīr* (kindness) and doing *qisth* (being moderate).

Then Guz Dhofir explained in detail the terms starting with the term religion. He explained that there are many definitions of religion, but rarely is there a definition that can be considered comprehensive. He also explained that in various dictionaries, the word *din*, which consists of the letters *dal*, *ya* and *nun*, has two possible readings, namely *din* and *dain*, which always mean a relationship, one of which is more dominant than the other. The word *din* also doesn't always mean religion, it can mean vengeance, reckoning, the last day.

The word Religion in Indonesian is adopted from the words *A* and *Gama*. The word *A* means not and *Gama* means chaos, when combined, the meaning of religion in Indonesian is something that is not chaotic. So, if there is chaos, riots, conflict between gaps, and any form of deviant behavior or violence, religion will definitely reject it. The *mafhum mukhālafah* (reversed logic) of religion teaches peace, harmony and so on. The word consisting of 3 letters is repeated 101 times in the Qur'an. This is what causes the absence of a meaning that is appropriate and truly appropriate for the word religion, and that religion only exists on earth. It can be concluded that in the first term *Allah* does not forbid us to do good things to people who do not harm religion, forbid religion,

The second term, namely the word *dār* with the meaning of a fragment of the verse, does not expel you from your country. This word is repeated 55 times in the Qur'an in various wordings, namely, *daur*, *dār*, *dā'irah*, *dawāir* and *diyār*, all of which have the meaning of going back and forth, surrounding, home, or country. However, in the context of the verse being discussed, the meaning is the state. These two terms are followed by the words *bīr* and *qisth* which Guz Dhofir also explains in detail in his YouTube content (Syaiabah 1994). The explanation of the two words is that first the word *beer* has several arrangements including *barra* (which is mentioned 22 times in the Qur'an), and *birru* or *birrun* (which is mentioned 8 times in the Koran) which means honest, *ta'at*, loyal, true and in certain contexts the word has the meaning of kindness, piety and devotion (Amin 2020).

Meanwhile, the second word is *qisth*, which is repeated 25 times in the Qur'an and is translated as fair if we refer to the translation of the Ministry of Religion (Nurdin 2021; Miswari 2007; Permana 2021). However, in this case Guz Dhofir disagreed with the translation, he said that the word fair is not suitable for interpreting the lafad *qisth* because fair means that things and obligations must be equal while *qist* means balance, or often known as a win-win solution in science, political.

Guz Dhofir then connects all the meanings of these words by explaining them in detail. The explanation begins with the word at the beginning of the verse in the form of *fi'il mudhori* with the lafad *la yanhākum mustaqbal*, so the meaning of verse 8 is that Allah does not forbid and will always not forbid us to do good, obey, love, be honest, be sincere and be moderate (win-win solution) to anyone who doesn't damage the religion that we adhere to, doesn't hurt you as a religious community, and doesn't damage your diversity as Indonesian citizens (Nurdin 2021; Syaibah 1994; Maftuh 2004; Hefni 2020; Hasan 2021; Anwar 2021).

In the book of interpretations, *Bahr al-Muhits* by Imam al-Samarqandi, it is explained that the meaning of *bīr* and *qisth* is *ta'dilū ma'ahum biwafāi 'ahdihim*, which means we are allowed to make MOU's (agreements) both in the fields of education, economy, politics and so on, it is even permissible to marry kiyab experts even though this opinion is much opposed and complicated by various parties (Saputera 2021; Hamdi 2021; Hakim 2021). Then the opinion was concluded that we may do good to others provided he does not damage your religion and does not damage your diversity in the state. If there are people or individuals who are still not being moderate, in the video, Guz Dhofir also emphasizes a question that reads, is he an Indonesian who embraces Islam or a Muslim who lives in Indonesia?

In verse 9, it is explained that what is forbidden by Allah is something that destroys all the things mentioned above. In a nutshell, what threatens Indonesianness and what threatens diversity is what is prohibited,

because, we often find that people who are religious actually destroy their country and people with a state are reluctant to touch their religion. From this explanation, we can see that the problem is not in religion or in the state, but in humans themselves, where humans have the will to rule.

Then Guz Dhofir begins the analysis of this verse by raising the philosophy of Pancasila which is a bridge between nationalists and religious people, because according to him many people who claim to be religious actually destroy their country and many people who claim to be nationalists and damage their religion.

He also explained that many terms used in Indonesia, whether in the form of place names or terms that we call in everyday life, come from religious languages or the heritage of saints. There is another philosophy which has also been well known since ancient times (*singasari*), namely *sabda* (policies, rules, regulations, joint decisions) *pandhita* (parson, priest or religious leader) *ratu* (political ruler) (As-Sa'idi 1999). If we combine them and examine the current situation, we can understand that the condition of a region or country depends on religious leaders and state leaders who are equally and in harmony in issuing regulations (*sabdo*). After the two of them were compatible, a civil religion (*la religion civil*) was formed or known as the constitution (western term) and in Indonesia it is known as Pancasila.

The end of this verse is also closed with *fi'il mudhori*, which means that Allah is pleased with people who are able to utilize their creativity as cultured beings for a win-win solution, namely to reconcile religion and state. The verse does not use the word 'adl but the word *qisth* because what is meant by the verse is balanced peace, not peace by burdening one party so that no one feels benefited and no one feels harmed.

In contrast to Guz Dhofir, when interpreting the letter al-Mumtahanah verse 8, Dr. Firanda Andirja begins her interpretation by explaining the types of infidels, including: infidels who are hostile to Muslims and even dare to take physical action such as expelling them from their hometowns and the second infidel is he who is not hostile to Muslims, so

we deserve to do good to them (Fanani 2020). Firanda then explained that in ancient times, the Messenger of Allah had also collaborated with unbelievers who were in this second category, because they did not disturb us and could respect each other like the Khuza'ah tribe, the tribe of Bani Harits bin Ka'ab, Muzainah tribe, Habasyah tribe and so on.

Firanda also explained how the asabun nuzul verse is as explained by Gus Dhofir, but Firanda's explanation is more complete, because she explains her nuzul asbabun to the *sulhul hudaibiyah* incident (Ismail 2007; M Agus 2022; Maftuh 2004). He also explained that we help each other in terms of the economy with the unbelievers. The second model is also not a problem, because they also do not disturb our comfort and they respect our freedom in all matters, whether religious or social.

Dr. Firanda then explained the interpretation of the next verse which relates to the first model of infidels, namely those who forbid you from being religious and even dare to expel Muslims from their hometowns or they help other people to expel you, such infidels are what Allah has forbidden we make friends or help them. And this verse closes with a statement that Muslims who befriend or even help them are categorized as wrongdoers.

From the two explanations above, we can see that the explanations for interpretation of the two are very different because the methods used and the educational background that is the source of their thoughts differ in interpreting the verses. However, the essence of the interpretation or message that both of them want to convey is the same, that religious, social and so on differences do not mean that we stop respecting, helping and helping each other. When they don't bother you, then keep doing good to them as Allah has said in Qs.

Al-kafirun verse 6, that we have the freedom to determine our own beliefs. This attitude of religious moderation has been exemplified by Rosullulah since ancient times from various aspects of life, both the Prophet when he became a leader or the Prophet in social life as humans generally do (Hanafi 2013). We as Muslims who live in modern

times with the diversity that exists in Indonesia should already apply what has been exemplified by the Prophet with his behavior and comply with what has been said in the Qur'an that religious moderation is necessary to create conditions or a stable environment and peace.

We may have different opinions because of different background beliefs, but we live in a democratic country based on the Pancasila philosophy as explained by Gus Dhofir in the description above (FM 2022). We as Muslims who live in modern times with the diversity that exists in Indonesia should already apply what has been exemplified by the Prophet with his behavior and comply with what has been said in the Qur'an that religious moderation is necessary to create conditions or a stable environment and peace. We may have different opinions because of different background beliefs, but we live in a democratic country based on the Pancasila philosophy as explained by Gus Dhofir in the description above (GH 2022). We as Muslims who live in modern times with the diversity that exists in Indonesia should already apply what has been exemplified by the Prophet with his behavior and comply with what has been said in the Qur'an that religious moderation is necessary to create conditions or a stable environment and peace. We may have different opinions because of different background beliefs, but we live in a democratic country based on the Pancasila philosophy as explained by Gus Dhofir in the description above.

CONCLUSION

Religious moderation is again voiced by the government so that people are more aware of the importance of tolerance, mutual help and mutual respect regardless of the differences in other people such as differences in religion, race, ethnicity and so on. This moderate attitude has actually been around for a long time, even Rasulullah SAW gave direct examples to his people several times, both when he was the leader of Medina or when he was still preaching in Mecca. One example of the moderate attitude taught by the Prophet is the Medina Agreement or often referred to as the Madinag Charter, where the

agreement contains suggestions to love, respect and help one another. The Prophet also exemplified this moderate attitude during the Hudaibiyah agreement,

This article describes the concept of religious moderation which refers to Qs al-Mumtahanah (60): 8-9 from two figures on social media, namely Guz Dhofir and Dr. Firanda Andirja. The explanation of these two figures is the same, namely to encourage Muslims to respect each other, especially non-Muslims with a number of conditions, including that they do not disturb you when you are religious and do not expel you from your hometown just because of the different beliefs they believe in. This moderation attitude is urgently needed by the people of Indonesia, considering that this country is one of the countries that has a lot of diversity and differences, so it is appropriate that as people of religion and state, we adopt a moderate attitude which indirectly also forms the basis of the philosophy of Pancasila in our country.

Author's declaration

Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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