

MODERATION IN ISLAMIC COMMUNICATION PERSPECTIVES OF TADABBUR ALQURAN

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ABSTRACT

This research was set aside in 2019 as a year of international moderation by the UN general assembly. Since then, the moderate movement particularly in Indonesia has been carried out massively throughout the realms of life. The problem is what moderates the context of islamic communication? And what about moderation in the Koran? The method is a qualitative description based on library studies with a Koran tadabbur approach. The invention is that moderation is a godlike, social responsibility, unity and universal humanity. The principle to be noted is: first, moderation must be measured and always within the circle of shalloath. Second, moderation must frame the spirit of being the best people. Third, moderation must be a central pillar supporting the civility of Islam to become the life and mercy of the human universe.

Keywords: *moderi, islamic communications, Koran tadabbur*

I. INTRODUCTION

Moderation has recently become a massive topic of discussion. Especially since the United Nations (UN) declared 2019 as the International Year of Moderation. Since then there have been many activities in the form of research, seminars and scientific work on this theme, including in Indonesia. So it is not a strange thing when institutions appear that use the term moderation in their jargon or motto.

Speaking in a realm of conceptual, these moderate ideas are thought to arise in response to the proliferation of violent practices protecting religion on one side, and supposing religion on the other. Radicalism often clashes with liberalism, leading to discomfort. These moderate concepts or middle roads are born to curb two extreme ramparts that could threaten community and national harmony and unity.

Islamic communication is the concept of guiding human interaction to the Koran and the hadiths. Islam set the conditions for the interaction of divinity (*habl min all session*) and the interaction of the *guniyah* (*((habl min al-n*) as prescribed proportions. The term is known as "tawasuth" or moderate. Moderate concepts can be traced more in keispage texts mainly in the quran al-karim.

Previous studies related to the discussion above have been written by many academics. One of them is the journal of the work of Mahbub Ghazali and Derry Ahmad Rizal, published in the Journal of Religion and Society Studies Vol. 17, No 1, June 2021, entitled: Contextual Interpretation of Moderation in the Qur'an: A Concept of Human Relations. The journal highlights the meaning of the word moderate in the Qur'an contextually by referring to QS. Al-Baqarah: 143 and QS. Al-Maidah: 66. The question posed is, what is the form of the meaning of *washth* and *muqtasid*? What are the factors behind its meaning? And how is the contextual

meaning generated. This study concludes that the mention of moderate groups in The Alqur'an is not limited to Muslims, but also refers to other people. This is based on the similarity in meaning between the word *wash* which is used to refer to Islam and *muqtasid* which is used to refer to Jews and Christians. Moderate is thus not synonymous with religion, but is oriented towards a human attitude that is owned by everyone regardless of religion. Moderation thus does not always refer to the relationship between religions, but the relationship between humans.

As for the writer's study on this research, it focuses on moderation in the Islamic communication perspectives of The Alqur'an. The suggestion to understand The Alqur'an through the Qur'an is based on The Alqur'an itself, according to Muhammad's letter 24 verse: "then are they not sprinkled with The Alqur'an or are their hearts locked?" The word *tadabbur* root from Arabic that is to observe and meditate on the content of the text and thus find its impressions or inspiration. Understanding its meaning of the inspiration of The Alqur'an, writes Zainal Arifin, is understanding The Alqur'an based on the life of God's father SWT and the prophet Muhammad (prophet) and the logic of the scholars that empties into the solution to the social problems of society.

Analysis in the study uses qualitative methods decrypted, based on library studies. The exact Koranic verse that correlates with the theme will be analyzed by its metaphors through the inspiring interpretation approach. To get a cohesive answer regarding the background of the problem, the writer referred from The Alqur'an (Al-Baqarah /2 letter: 143)

II. LITERATURE REVIEW

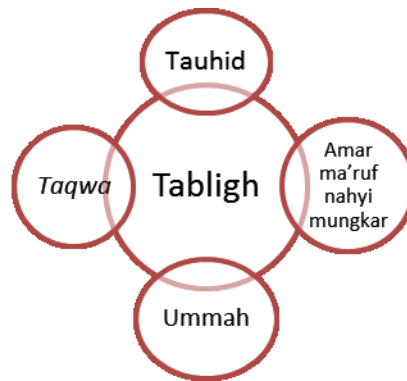
A. Moderation in the context of Islamic Communication

Indonesian interpretation expert, Quraish Shihab, wrote that if the word moderation is converted into Arabic, then the correct word is *wasatiyyah* (وسطية). The word *wasatiyyah* (وسطية) itself is taken from the word *wasata* (وسط) which has various meanings, but the most common is "to be in the middle" which is between good and bad, hard and weak, or "fair" which is to act according to the conditions required.

A deeper explanation was reviewed by Muhammad 'Imarah, a contemporary Egyptian scholar, who in conclusion stated that *wasatiyyah* (moderation) taught by Islam is carefulness to see and pay attention to two different sides of a scale. Adding up the scales is not as common as vice versa, namely subtracting and subtracting. This is where intelligence is needed to reduce what is too heavy and add what is light so that a balance arises. So in realizing moderation an instrument of intelligence, emotional control and prudence is needed.

Islamic communication as a concept of interaction between humans that is guided by Islamic texts, plays a very important role in fostering moderation in the public sphere. The conceptor of Islamic communication, Hamid Mowlana, explained that the special feature of Islamic communication is *tabligh*. The concept of *tabligh*, which is a term he adopted from Ibn Khuldun, is a value that becomes a reference in carrying out the communication process. Then the *tabligh* itself contains three elements that are mutually synergistic and simultaneous, namely monotheism, *amar ma'ruf nahyi munkar*, *ummah* and *godly*.

Hamid Mowlana's Islamic communication paradigm can be presented in the form of a diagram below:



This diagram describes that in a communication process that involves the communicator (source), the message (message) and the communicant (Receiver) must be accompanied by the concept of tabligh. The explanation is that when communication will take place, the communicator must ensure that the content of the message contains elements of monotheism, Amr ma'rūf nahyi munkar, ummah and taqwa. The recipient of the message or the communicant must also understand the information message with the spirit of tabligh and all the elements it contains. Messages should not be value-free because they can create bias in society.

The author's analysis, all elements of tabligh namely monotheism, Amr ma'rūf nahyi munkar, ummah and taqwa must be able to be injected into the message content so that the message contains moderation. The element of monotheism contains belief in God the creator of creatures with various differences. constituent of Amr Ma'ruf nahyi munkar contains a sense of responsibility towards the human condition which is far from divine values and a straight understanding of their religion. Meanwhile, the ummah element contains motivation to establish human peace. The element of taqwa contains the right view of humans. Humans are created with a variety of dissimilarities, but the superior is the pious. The media as a message channel must pay close attention to it. It is undeniable that the role of the media and figures (opinion leaders) are very significant in influencing the audience.

III. RESULT AND DISCUSSION

B. Tadabbur Surat al-Baqarah/2: 143

Meaning: "And thus (also) We have made you (Muslims), a just and chosen nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) be a witness of your (actions). And We do not determine the qibla that is your qibla (now) but so that We know (so that it is clear) who follows the Messenger and who is a defector. And indeed (the change of Qibla) feels very heavy, except for those who have been given guidance by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind."

1. The meaning of Moderation is medium

The description of the meaning of wasatīyyah or moderation has been explained previously. However, in simple terms it can be understood that moderation is not just an intermediate

attitude between hard and soft, far and near, but moderation is an idea that must be implemented in a moral frame amidst various understandings in society. So in practice moderation must be supported by straight knowledge and understanding. The ability to highlight between two different sides. Linking Islamic teachings which are qath'i (absolute) and Dzanny (dynamic). Moderation ultimately boils down to an attitude of tolerance not liberalization.

Islam is actually a moderate religion between two different beliefs. On the one hand, there is belief in many Gods (polytheism), on the other hand, they deny the existence of God (atheism). Then Islam emerged with a moderate belief that believes that God is One (monotheism). Prophet Muhammad SAW is also a portrait of moderation. He opposed the behavior of his people who were "ghuluw" (excessive). When there is a friend who is determined not to sleep all night to perform the night prayers, others wish to fast all the time and when they intend not to approach the opposite sex forever. Knowing this, Rasulullah SAW immediately clarified it and taught moderation.

Islam denotes form of moderation. Muslims are required to build moderate communication so that in the future they can become witnesses of various previous human actions. The moderate attitude referred to revolves around one rotation point, namely the Ka'ba and the moderation communication that is built must be based on compassion and forgiving each other in accordance with the nature that belongs to God who owns the moderate teachings. Moderation in the realm of theology is mediating between the poles of capitalism and the poles of socialism. The theology of capitalism is basically a theology of plunder. There is no term halal and haram. Justify any means in order to reap a lot of profit. On the other hand, the poles of socialism try to offer illusions. This theology limits individual ownership. The principle that is built is the principle of equal and equal taste. Islam appeared to mediate between two different poles. The communication that is promoted is moderation, on the one hand individual rights are recognized as long as they are obtained with clear rules of the game. Pay attention to the provisions of halal and haram. However, it is necessary to keep in mind that in individual ownership there are general rights that must be considered.

2. Moderation must be measurable

Moderation must be measurable and always within the Shari'a circle. The existence of the Kaaba as the central point of worship is a measured and not wild form of obedience. Every expression, behavior or work must stem from faith and be regulated according to guidance and the goal is to please God. The central point is important, because if not, the communication activities of the servant both to God in the form of mahdhah worship, and to others in the form of ghairu mahdhah worship, will become chaotic and immeasurable. So the Kaaba as a central point of moderation is very important. He is a meeting point for millions of Muslims of different ethnicities, cultures and religious beliefs. Meet and communicate in moderation. This activity continues every year throughout the ages.

As explained above, communication with God must also be framed in a moderate spirit. It should not be excessive either in quantity or in volume. Expressions of devotion to God must be limited. It should not be too loud so that it gives the impression of yelling at God, nor is it enough in the heart that it is barely an expression. But be moderate (QS. 17: 110). Worship practicers who are too loud and even use a microphone, knowingly or not, definitely disturb the

other party. For example, reciting the Koran which is carried out all night using loudspeakers in mosques or prayer rooms. Exactly when the past minister of religion tried to control it.

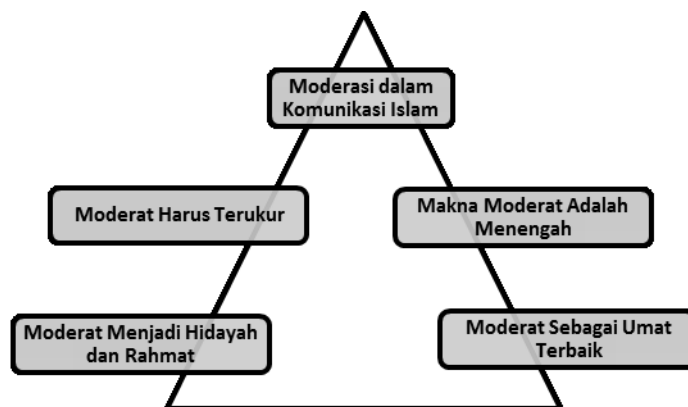
3. Moderation as the Best People

Being the best, most famous khairu ummah or ummah, must also be in a moderation frame. An example in the context of Islamic communication is raising funds for the needs of the Islamic struggle. The Qur'an warns not to be stingy and not to exaggerate. (Qs. 17: 110). Donating excessively sometimes results in regret and loss of sincerity later on. In the case of the congregation of Ustadz Yusuf Mansur, for example, many of them then asked for their money or jewelry to be returned. When the ustadz indoctrinated the reward of giving alms, without thinking much, as if "hypnotized" the congregation immediately started to give alms. Later there were those who regretted and asked for their money or jewelry to be returned. So in realizing the best task of the ummah, amar ma'ruf nahyi munkar, it must also be within a moderation frame. Except for certain people whose level of piety is already high like what the Companions used to do.

4. Moderation Becomes Guidance and Grace

Moderation must be the main pillar that supports the diversity of Muslims so that it becomes guidance and mercy for all mankind. Excessive attitude in carrying out rituals of worship so as to ignore worldly responsibilities is not a commendable attitude. Hidayah will be hampered by radical and excessive practices. Above has been described the opposition of Rasulullah SAW to his companions who are seen as violating religious rules. On the other hand, being infatuated with the pursuit of this relative worldly life is a foolish action. Islam teaches balance or moderation. If balanced then the purpose of religion will be achieved. Isn't a ship that is not balanced will sink in the ocean. Even airplanes will shake and cannot fly properly if they are not balanced. Then this life will fail if you do not pay attention to the principle of moderation.

Based on the descriptions above, the following is a scheme for understanding the principles of moderation in Islamic Communication:



This diagram describes that there are two sides of views and practices of Muslims that must be balanced. The balance is then called moderation. The character of moderation in the view of the Koran is to understand moderation as an intermediate attitude, moderation must be directed and measurable, not free without sharia control. Moderation is the hallmark of Muslims as *khairu ummah* (the best people). A moderate attitude must make Muslims a source of guidance and mercy for human life in general.

IV. RESEARCH AND METHODOLOGY

A. forms of research

The study uses qualitative research methods in this study, the purpose of the study is to reveal facts, circumstances, phenomena, variables and circumstances that occur during the study and present them as they are.

B. Informant of research

The technique for eliminating an informant by using finality is selected because it selects certain ranks of people (informers) based on the needs of researchers and is thus deemed worthy of use as a source of information or source. As *Jalaluddin Rakhmat* put it, "intentionally, by picking out certain people as based on a given appraisal." (Rakhmat, 1997:81).

The research informant focuses on youtuber Indonesia. Regarding the number of youtuber that will be interviewed online, up to 30 people, but when the subject's responses are the same, researchers record only unequal answers, forcing researchers to sift and sift again. Selecting the answers of respondents who disagree with each other. It's called a data saturation interview technique, which if there is a commonality of responses from one person to another, then researchers will no longer ask questions and restrict answers.

C. data collection

Data collection techniques used in this study include field work, techniques that may be used among other things:

- a. interview.
- b. observe

Library research (library research), collections of data that are assessed by reading, studying and quoting from the book literature, magazines, and other sources that are closely associated with this writing, such as:

- a. documentation
- b. bibliography

D. data analysis technique

In qualitative research, more data analysis is done in conjunction with data collection. The stage in qualitative research is the entry-entry stage with the grand tour and the question monitor, the data analysis with domain analysis. The second stage is to establish focus, the data collection technique with the question monitor, the data analysis is done with a taxonomic analysis. Moving forward at the selection stage, the question used is the selection question, the data analysis with the component analysis. After analysis of the exponential continues the theme analysis. (Sugiyono, 2008:294).

V. CONCLUSION

In essence, the communication that is injected into it contains elements of tabligh, namely monotheism, amar ma'ruf nahyi munkar, ummah and piety, then by itself the communication process is filled with moderation. So moderation communication is communication that contains divinity, a sense of social responsibility, unity and universal humanity.

The tadabbur process of surah al-Baqarah verse 143 results in the conclusion that moderation is not just a middle attitude between hard and soft, far and near, but moderation is an idea that must be implemented within the framework of morality amidst various understandings in society. The principles that must be considered are: First, moderation must be measurable and always within the Shari'a circle. Second, moderation must frame the spirit of being the best people. Third, moderation must be the main pillar that supports the diversity of Muslims so that it becomes guidance and mercy for all mankind.

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