

HUMANISTIC RIGHTS, CHALLENGES AND ISSUES OF ISLAMIC MODERATION UNDER MINISTER OF RELIGIOUS AFFAIRS GUS YAQUT

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ABSTRACT

There were six advantages of Gus Yaqout when he served as Minister of Religion in the era of President Jokowi. These six of superior programs also regulated the lifestyle of religious communities based on moderation, namely; The first; Revitalization of KUA Services (District Office of Religious Affairs): KUA is seen as the front guard of Ministry of Religion services. KUA should become a service center for all religions, so that it is more global, universal and transparent and does not give suspicion to the other religions. Secondly; Islamic Boarding School Independence: Program to strengthen the potential empowerment of Islamic boarding schools, especially in the field of entrepreneurship so that they can fulfill their own needs, and The third; Digital Transformation: Digitalization of public services, including the development of integrated the applications such as Superapps Pusaka and the construction of a data center for one Ministry of Religion data. The fourth; Cyber Islamic University: This initiative aims to develop technology-based Islamic higher education, no longer towards a World Class University, but into an Islamic World Destination University, this is after the establishment of UIII in Depok and UIN Cyber Nurjati Cirebon. The fifth; Religiosity Index: Development of the World Islamic Destination University, this index is to measure the level of religiousness of society. All of Gus Yaqout's programs are based on the nawacita of strengthening religious moderation to create the harmony between religious communities in Indonesia. This includes strengthening moderate religious views, attitudes and practices.

Keywords: **Humanistic rights, Islamic moderation, Gus Yaqut**

INTRODUCTION

The moderation adopts the Latin language, moderation, which means the quality of being reasonable and not being extreme. This word means moderation (no more and no less), reasonable and not extreme. The meaning of moderation means more balance in the dimensions of the morals, character and beliefs, both when a person is seen as an individual or when related to a state situation.¹

¹ Yoga Irama and Mukhammad Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 11, no. 1 (2021): 65–89.

The word moderation in Arabic is known as *wasatīyah* which means a middle way or balance between two different or opposite things. Then in Indonesian it is called moderation which means avoidance of extremes. The opposite of the word moderation is excessive or *tatarruf* (in Arabic), extreme, radical, and excessive (in English) which contain the meaning of going too far, going too far, the extreme, the highest, and the loudest.²

Yusuf al-Qardāwī explained that the *wasatīyah* attitude is the same as *al-tawāzun*, namely an effort to maintain balance between two opposite or opposite sides (edges/edges). For example, two opposing sides; spiritualism and materialism, individualism and socialism, realistic and idealistic ideologies, and others. The balanced attitude that needs to be shown is by giving a fair and proportional portion to each side/party without overdoing it, either because it is too much or too little.

As an analogy, moderation is like movement from the edge which always tends towards the center or axis, while extremism is the opposite movement, away from the center or axis, towards the outermost side. Borrowing this analogy, in the context of religion, a moderate attitude is the choice to have a perspective, attitude and behavior in the middle between the existing extreme options, always acting fairly, and not being extreme in religion.

Based on this description, it can be understood that religious moderation is a method of thinking, interacting and behaving which is based on a *tawāzun* (balanced) attitude in responding to two behavioral situations which are possible to analyze and compare, so that attitudes can be found that are appropriate to the conditions and do not conflict with the principles of religious teachings and societal traditions.

However, some other experts believe that the concept of moderation is not an attitude taken by someone towards their religion, it is not a method for understanding religion. However, moderation is a character that a Muslim acquires as a result of his commitment to religious teachings. This character is what makes a Muslim in the context of this definition into the group of *syuhadā' 'alā al-nās* (human witnesses), namely witnesses whose testimony is accepted by Allah (Buehl, 2015). As in QS al-Baqarah/ 2: 143 as follows:

"And so (also) We have made you (Muslims), a just and chosen people so that you will be witnesses of human (deeds) and so that the Messenger (Muhammad) will be a witness of your (deeds). We did not determine the Qibla which is your Qibla (now) but so that We know (so that it is clear) who follows the Messenger and who deserts. Indeed (moving

² Muhamad Ali, "Ministry of Religious Affairs (Kementerian Agama), Indonesia," in *Oxford Research Encyclopedia of Religion*, 2023.

the Qibla) is very difficult, except for those who have been guided by Allah; and Allah will not wasting your faith. Indeed, Allah is Most Gracious, Most Merciful to mankind."

The middle position to makes humans impartial to the left and right, which makes humans act fairly. The middle position means that humans can be seen by anyone from different angles and at that time, can be a role model for all parties. The middle position will also make it possible to see anyone and anywhere. Allah made Muslims in the middle position so that they could be witnesses to the actions of humans, namely other people. However, this cannot be done if we do not make the Prophet, peace be upon him, a martyr, namely a witness who witnesses the truth of attitudes and actions, and sets an example in all behavior.

However, these two views essentially reinforce each other. This can be interpreted that if a Muslim has a high commitment and consistently carries out religious rules (shari'a) with correct understanding and appreciation, then the characteristics of moderation possessed by this individual will appear in him and give rise to a proportional attitude in assessing and responding to every condition and something that is different.

In addition, the description of the characteristics of religious moderation is related to Islam's middle position between previous divine religions, namely Judaism which emphasizes firmness and justice (*dīn al-'adālah*) and Christianity which emphasizes compassion (*dīn al-rahmah*). Islam as a religion combines justice and compassion (*dīn al-'adālah wa al-rahmah*). Thus, religious moderation also emphasizes in the middle path in the sense of not being trapped in two extreme points.

Religious moderation is a middle way between two religious orientations, namely ascetic-spiritualistic and legalistic-formalistic. This shows that religious moderation has been a basic characteristic of Islam since its birth. The principle in religious moderation is to always maintain a balance between two things. For example, the balance between reason and revelation, physical and spiritual, rights and obligations, individual interests and public benefit, between necessity and volunteerism, religious texts and *ijtihad*, ideal ideas and reality, as well as the balance of past and future.

Then moderation also means consistency in the way of thinking (*istiqāmah fi al-manhaj*) and being away from deviation and deviation, as Allah SWT says, in QS: al-Fātihah/ 1: 6 as follows: "Show us the straight path."

The verse shows that the servant made a request to Allah, namely "guide us or in other words it means lead us (enter) the wide and spacious path. The word *ihdinā* has a meaning that

revolves around two things. First, coming forward to give guidance and second, conveying it gently.

Furthermore, in academic Islamic studies, religious moderation is also called justly-balanced Islam, the middle path or the middle way Islam, and Islam as a mediating and balancing power to play a mediating and balancing role. This meaning shows that Wasatīyah Islam prioritizes the importance of justice and balance as well as a middle way so as not to be trapped in extreme religious attitudes (extreme right or extreme left).

METHOD

This study uses a descriptive qualitative approach method. The data were derived from both primary and secondary sources. Primary data were collected through seriously Data Collecting, within survey, observation and analysis, and also an interview to the source, was still carried out, with individuals identified as having knowledge relevant to the research locus, in this case the Human Rights Fulfillment Program carried out by Gus Yaqout with 5 Religious Moderation Strengthening Programs. Research data was obtained from several research reports, in the form of published articles, and obtained through literature reviews, including books, scientific articles and documents related to the research theme. The data is then reduced, displayed, categorized and interpreted. Data analysis follows the stages of grand tour question analysis, domain analysis, taxonomic analysis, componential analysis, and thematic analysis. Each technique is applied according to the stages of the research process.³

Research Design

The research design carried out in this study was to carry out factual analysis according to what was obtained from several opinions in the mass media, social media and even the results of research that had been carried out previously. So that data acquisition can be obtained in a naturalistic manner. The data obtained was then analyzed and studied comprehensively in detail, by making connections between research subjects.⁴ In this research, Gus Yaqout is the locus of the research variables. Therefore, to see Gus Yaqout's success as Minister of Religion

³ Sudaryanto, *Metode Dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan Secara Linguistik* (Duta Wacana University Press, 1993).

⁴ Sugiyono Sugiyono, "Metodologi Penelitian Kualitatif Kuantitatif Dan R&D," *Bandung: Cv. Alfabeta*, 2019.

clearly, the researcher used two diagrams, and used major-minor premix analysis and a scoreboard that represents qualitative data.

RESULT AND DISCUSSION

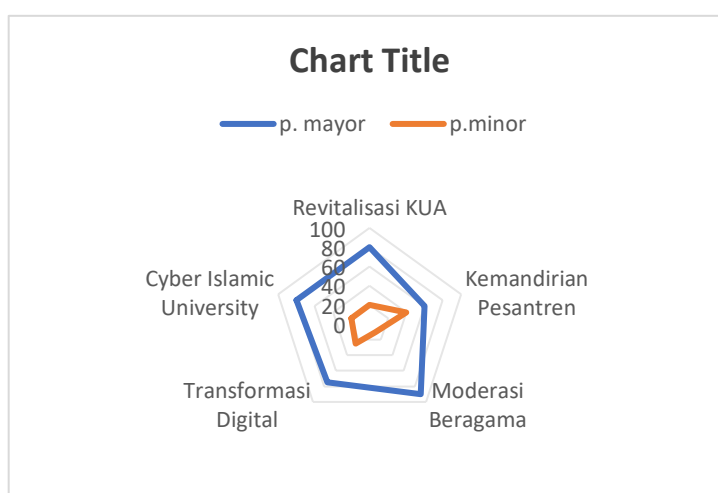
1. Success Indicators: Analysis on Radar Diagrams using Premix Scale

Radar charts are very effective for visualizing performance across multiple key indicators simultaneously. We can place each of Gus Yaqut's priority programs as an axis on the diagram. This diagram is then studied using Major and Minor Premix analysis.

1) Spider Chart

p.mayor; 0-100

p.Minor; 0-80



KUA Revitalization: Percentage of KUA that have been revitalized, improving service quality (based on community satisfaction survey).

- 1. Islamic boarding school independence:** Number of independent Islamic boarding schools, increase in Islamic boarding school business units, absorption of Islamic boarding school graduates.
- 2. Religious Moderation:** National Religious Harmony Index (KUB), decreasing cases of intolerance, increasing religious moderation training.

3. **Digital Transformation:** Adoption level of the Ministry of Religion's digital applications, speed of online services, amount of integrated data.
4. **Cyber Islamic University:** Development progress, number of study programs, number of students.
5. **Religiosity Index:** Development of the religiosity index value from year to year.

2) Scoreboard

While not a chart in the purely graphical sense, a scoreboard is a very effective visualization for presenting a performance summary with indicators and status.

Key Indicators	Target	Recent Achievements	Status	Notes
Revitalization of KUA	80% KUA	75%	Good	15% increase in service satisfaction
Islamic boarding school independence	1000 <i>pesantren</i>	750	Good	Increase in business units 20%
Religious Moderation Index	7.0	6.8	Enough	Needs strengthening in certain areas
Digital Transformation	90%	85%	Good	The Pusaka application was downloaded 10 million times
Hajj & Umrah Handling	95% satisfaction	92%	Good	Appreciation from Saudi Arabia

With accurate and relevant data, these diagrams can be a powerful ad a tool for visualizing and evaluating Gus Yaqut's success during his tenure as Minister of Religion.

2. Profile of Gus Yaqut Minister of All Religions

Gus Yaqut, he as a part from being the Minister of Religion of the Republic of Indonesia, is currently also the Commander of Banser or the Anshar Multi-Purpose Front, which is an underbow of NU (*Nahdatul Ulama*), the largest Islamic organization in Indonesia. Banser is an organic non-weapon semi-military force formed by the Anshar Youth Movement (read *GP Anshar*). GP Anshar is often faced with complex situations. It could be said that complexity is

one of the things that forms character, or perhaps, following the sociologist Bourdieu's conception, a kind of Anso habitus.⁵

Gus Yaqut as Minister of Religion is committed to collaborating with religious community organizations (*ormas*). Because religious organizations are considered to directly develop the grassroots communities. Partnerships are carried out with NU mass organizations and other religious organizations, such as Muhammadiyah, Islamic Association, the Fellowship of Indonesian Churches, Parisadha Hindu Dharma Indonesia and so on. Gus Yaqut is aware of the challenges of the Indonesian nation in the future, including the issue of national unity where the spirit of Pancasila should ideally be understood and then internalized in the lives of Indonesian society, in order to create harmony, security and good mutual cooperation. During the handover ceremony. The Minister of Religion, Yaqut Cholil Qoumas, also known as Gus Yaqut, said that under his leadership he would be determined to make the Ministry of Religion being a tolerant and non-discriminatory institution. Making religion an "inspiration, not an aspiration". This means that as much as possible, religion should no longer be used as a political tool, either to oppose the government or as a material for diverting religious issues towards political issues.

Gus Yaqut made the path of GP Anshar the path of struggle taken by GP Anso, which was formed from a combination of several factors: a young spirit that is dynamic and oriented towards change, Islam that is characterized by *ahlussunnah wal jama'ah*, and a commitment to Indonesianness (Yaqut Cholil Coumas in Yulianto, 2018). GP Anso has been facing a situation that is not easy. Basically, they are sincere in their efforts to provide assistance to the nations so that in their journey they continue to follow the rules. This paragraph feels very excessive, but in fact that's what happened.

GP Anso was highlighted as an intolerant group, as a group that likes to disband Islamic teachings.⁶ In fact, it is clear that the parties who wish to provide these recitations are speakers who often instigate the lower classes, spread hoaxes, are provocative, inflammatory, carry out hate speech, and are usually accompanied by the inclusion of discourse on replacing the constitutional system towards the establishment of a caliphate state.⁷

⁵ Yaqut Cholil Qoumas, RBBM Hussain, and RABA Rahim, "The Dissemination of Religious Moderation through the Policy of the Indonesian Ministry of Religious Affairs," *Qudus International Journal of Islamic Studies* 12, no. 1 (2024): 147–76.

⁶ Hervé Zwirn Bernard Walliser D. Z., "Reasoning by Analogy," *Research Gate*, 2017, 125–35.

⁷ Abdurrahman Wahid, *Gus Dur Menjawab Perubahan Zaman: Warisan Pemikiran KH Abdurrahman Wahid* (Penerbit Buku Kompas, 2010).

Furthermore, due to the preventive actions carried out by GP Ansor and Banser, this was used as material for playing victims. It's as if Ansor-Banser is the one who is intolerant and likes to break up recitations. This is clearly a failure to understand that they did on purpose. This is uploaded on social media such as Twitter. And the narrative is always like that, with the aim of destroying the reputation of Ansor-Banser, especially NU as its parent organization.⁸ And unfortunately, the weakness of the nahdliyin community is that sometimes they just surrender to what happens on social media. There was no movement to perform some kind of counter attack.

On the other hand, the attitude and mentality of the Nahdliyin are colder and more careful in responding to attacks on issues of religious conflict spread by radical groups. This is in accordance with the message conveyed by Gus Yaqut, with his moral message to uphold moderate and tolerant attitudes. Because Indonesia achieved independence through struggle and hard work by all religious groups and all ethnic groups. So one religion or one ethnicity cannot feel like they own Indonesia in the most.

As an Indonesian nation, we must be grateful for being equipped with Pancasila which binds this diverse nation. Plurality is a reality and differences are sunnatullah. The task of citizens is to look for similarities and common ground so that they can work together to face future challenges in realizing the ideals of independence.

The religious moderation program policy of the Indonesian Ministry of Religion is a policy that has long been implemented by the previous Minister, namely H. Lukman Hakim Saifuddin as a pioneer of Religious Moderation in Indonesia and continued by the next Minister Gus Yaqut Cholil Qoumas. The religious moderation programs carried out are very diverse, of course so that they become habits of behavior for the Indonesian people through the process of internalizing the values of religious and national moderation.

Some of the programs carried out by the Indonesian Ministry of Religion that the author conveys in this article are the Signing of the MoU of the Indonesian Ministry of Religion with the Indonesian National Library, the Launching of the Religious Library Website Portal and the Religious Digital Literacy Talkshow. Together with the Indonesian Minister of Religion Gus Yaqut Cholil Qoumas, Head of the National Library Drs. Muhammad Syarif Bando, MM, Director General of Islamic Education Prof. Muhammad Ali Ramdhani and Director of GTK

⁸ Muhammad Choirin et al., "Nurturing Moderate Islam: Strategic Da'wah Communication in The Digital Era for Generation Z," *International Journal Ihyat'Ulum Al-Din* 26, no. 1 (2024): 108–16.

Madrasah Dr. Muhammad Zein. The launch of the religious moderation action was attended directly by the Indonesian Minister of Religion Gus Yaqut Cholil Qoumas, Minister of National Education Mas Minister Nadiem Makarim, Chairman of Commission VIII DPR Yandri Susanto and the Moderation Ambassador, Artist Cinta Laura. The aim is to make religious moderation a characteristic of national and state life.

Through the Indonesian Ministry of Religion, religious moderation activities have been implemented, as a form of concern for the nation and state to overcome the problems of radicalism and terrorism that occur in Indonesia. What the moderate attitude should we adopt as humans who obey Allah Subhana Wata'ala, obey leaders and carry out the fatwas of the ulama well. Neither extreme right nor left, always on the middle path, a path that is fair in every attitude taken or in dealing with various problems.

A moderate attitude is in accordance with the Sharia, that as humans we must act kindly towards each other, be tolerant of various differences by being in the corridors, not being excessively tolerant, then be balanced or proportional in dealing with things, do not take excessive and detrimental actions, still pay attention to religious principles, legal views that have been established by the government, protect the Republic of Indonesia and be diverse in diversity. Religious moderation activities carried out by the Indonesian Ministry of Religion really help every person, group, national and state institution to gain the knowledge and experience regarding Moderate attitudes. Hopefully the work that has been produced will not stop here, and further monumental works will be born, as a reference material and the development of subsequent scientific studies throughout Indonesia and internationally.

According to Gus Yaqut, who currently also serves as Minister of Religion, the harmony and tolerance of Indonesian society has actually been admired by various countries. The *Hukama'Al-Muslimim* Council, is an independent organization consisting of Muslim intellectuals from around the world based in Abu Dhabi, United Arab Emirates, praised Indonesia's progress. It is acknowledged that Muslims around the world want to learn about tolerance from Indonesian society.

Then secondly, the task is not easy, namely how to improve ukhuwah Islamiyah, because the majority of Indonesian citizens are followers of the Islamic religion, this country will be peaceful and peaceful if fellow Muslims, fellow Muslims have ukhuwah or unity between them. Second, increasing ukhuwah wathaniyah or brotherhood among citizens of the nation. This is important because Indonesia is independent, Indonesia is free from colonial

rule because of the struggle of all religions, not just Islam. So it is important that *ukhuwah wathaniyahini* be resurrected, so that no one group claims to feel most right, who feels they have the most ownership of this country. Everyone has the right to own this country⁹

Next is the third, *ukhuwah basyariah*, brotherhood or unity among human beings. Gus Yahya often quotes what the Companions of the Prophet Muhammad SAW said. namely Friends of Ali Karamallahu Wajhah, Who are those who are not brothers in faith, are brothers in humanity. This is considered important and should ideally be an awareness for all citizens of this nation. If this is done, the Minister of Religion believes that in the future Indonesia will be much more peaceful and development will be easier to realize.¹⁰

3. Principles and Indicators of Six Programs Based on Religious Moderation

Religious moderation is an approach or perspective in understanding religious teachings. In Islam, the concept of moderation is often combined with the Islamic term *wasatiyah*. The Islamic concept of *wasatiyah* can be used as a basis for understanding the principles of moderation in religion, especially from an Islamic perspective. A moderate attitude is in accordance with the Sharia, that as humans we must act kindly towards each other, be tolerant of various differences by being in the corridors, not being excessively tolerant, then be balanced or proportional in dealing with things, do not take excessive and detrimental actions, still pay attention to religious principles, legal views that have been established by the government, protect the Republic of Indonesia and have an attitude of diversity.

M. Quraish Shihab stated that to determine whether an attitude is classified as moderate (*wasatiyah*), it can be measured using three criteria, namely having extensive knowledge (scientific), being able to control emotions that have no boundaries (civilized), and always being continuously alert or careful (careful).¹¹

Through the correct understanding, it will be easier to apply a good and correct *wasatiyah* attitude. For example, to know the *wasatiyah* desired by a religion, you must first know what is on the right and left side. By controlling emotions, a person avoids excessive application of religion. Passionate emotions can make someone excited beyond the "spirit of God" so that they force themselves or others to do things that He does not allow.

⁹ Wahid, *Gus Dur Menjawab Perubahan Zaman: Warisan Pemikiran KH Abdurrahman Wahid*.

¹⁰ Ali Machsana Moesa, *Nasionalisme Kiai; Konstruksi Sosial Berbasis Agama* (LKIS Pelangi Aksara, 2007).

¹¹ M Quraish Shihab, "Wasathiyah: Islamic Insights on Religious Moderation," *Tangerang: Heart Lantern*. Pp, 2019.

Next, with vigilance and caution, someone will check and recheck to ensure their knowledge is still valid or has expired. So it is very important to update knowledge. Caution is needed because the temptation to deviate from *wasatīyah* which leads to exceeding the limits or reducing them will always be present. As a wise man said, "no religious teaching is offered unless Satan comes to offer one of two things, exaggerating it or reducing it, no matter which one is chosen, as long as *wasatīyah* has been neglected."

Furthermore, the basic principles of religious moderation according to the Ministry of Religion are as follows:

(1) *Tawassuṭ* (taking the middle path)

Tawassuṭ is an understanding and practice of religion that is not *ifrāt*, (exaggerating in religion) and *tafrīth* (reducing religious teachings). *Tawassuṭ* is a middle or moderate attitude between two attitudes, namely not too far to the right (fundamental) and not too far to the left (liberal). With an attitude of *tawassuṭ*, Islam will be easily accepted at all levels of society.

The character of *tawassuṭ* in Islam is the middle point between two ends and it is a goodness that has been placed by Allah SWT from the beginning. The value of *tawassuṭ*, which has been a principle in Islam for a long time, needs to be applied in all fields so that the Islamic religion and the religious expressions of Muslims become witnesses measuring the truth for all human attitudes and behavior in general (Fitrotun Nikmah; 2018). Things that need to be considered in implementing *tawassuṭ* are: first, not being extreme in spreading religious teachings. Second, it is not easy to disbelieve fellow Muslims because of differences in religious understanding. Third, positioning oneself in social life by always upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuh*), as well as living side by side with fellow Muslims who have different understandings and citizens who embrace other religions.

(2) *Tawāzun* (balanced)

Tawāzun means being fair in viewing and responding between reason and revelation, physical and spiritual, individual interests and communal benefit, between religious texts and ulama's *ijtihad*, between ideal ideas and reality and balance between past and future.¹²

¹² Ali, "Ministry of Religious Affairs (Kementerian Agama), Indonesia."

Tawāzun is the ability of an individual's attitude to balance his life in all things, so *tawāzun* is very important in an individual's life, both as a Muslim, as a human and as a member of society. Through the attitude of *tawāzun*, a Muslim will be able to achieve the true inner happiness in the form of mental calm and physical calm as well as in form of stability and tranquility in life activities. This concept of *tawāzun* is explained in the word of Allah SWT in QS al-Ḥadīd/ 57: 25 as follows:

Translation:

"Indeed, We have sent Our messengers with clear proofs and We have sent down with them the Book and balances (of justice) so that humans can carry out justice. We created iron in which there is great strength and various benefits for humans, (so that they use the iron) and so that Allah knows who helps (His religion) and His messengers, even though Allah is not seen. Verily, Allah is Strong, Most Mighty."

Quraish Shihab in his interpretation explains that, Allah swt., in this verse swears that "we have sent our messengers with clear evidence" so that there should be no pretext for disbelieving them, and continues with "we have sent down together the brand of the al-kitab" namely a revelation that contains law and wisdom which can be written in a number of holy books and then gives humans reason and conscience which leads them to uphold the balance of justice so that humans can implement it perfectly and interact. between them on the basis of justice.¹³

The word balance is used to weigh something because harmonious relationships are characterized by honesty, including using a balance or scales. However, there are also those who interpret this word as religion, because religion is used to measure human beliefs and deeds. Religion is the basis for the happiness of human life individually and collectively.

(1) *I'tidāl* (straight and firm)

Linguistically, *i'tidāl* means straight and firm, meaning it is putting things in their place and carrying out the rights and fulfilling obligations proportionally.

I'tidāl is part of implementing justice and ethics for every Muslim.¹⁴ The justice commanded by Islam is explained by Allah to be carried out fairly, that is, to be moderate and balanced in all aspects of life by showing *ihsan* behavior (Irawan, "Al-Tawassuṭ wa

¹³ Shihab, "Wasathiyah: Islamic Insights on Religious Moderation."

¹⁴ Gery Giovano and Irfan Fadlurrahman, "Traces of Religious Moderation in the Tafsir of the Qur'anuladhiimi by Hasan Mustopa," in *Gunung Djati Conference Series*, vol. 4, 2021, 359–72.

al-I'tidāl: Responding to the Challenges of Islamic Liberalism and Conservatism".¹⁵ Fairness means realizing equality and balance between rights and obligations. Human rights must not be reduced because of obligations. Without promoting justice, religious values feel dry and meaningless, because justice touches the lives of many people.

(2) *Tasāmuḥ* (tolerance)

Tasāmuḥ in the *lisān al-'Arab* dictionary comes from the original form of the word *samah-samahah* which is close to the meaning of generosity, forgiveness, ease and peace. Etymologically, *tasāmuḥ* means to tolerate or accept things lightly. Meanwhile, in terms of terminology, *tasāmuḥ* means to tolerate or accept differences with a light heart. *Tasāmuḥ* is a person's stance or attitude which is manifested in a willingness to accept various views and positions, even if they do not agree with them. *Tasāmuḥ* or tolerance is closely related to the issue of freedom or independence, human rights and the order of social life, so that it allows tolerance for differences of opinion and belief from each individual.¹⁶

Individuals who have the brush of *tasāmuḥ* will appreciate, allow the positions, opinions, views, beliefs, behavior that are different from their own. *Tasāmuḥ* means liking to hear and respect other people's opinions. Thus, *tasāmuḥ* means greatness of soul, breadth of mind, and spaciousness of the chest.

(3) *Musāwāh* (Egalitarian)

Linguistically, *musāwāh* means equality. In terms of terms, *musāwāh* is equality and respect for fellow humans as creatures of Allah. All humans have the same dignity and worth regardless of gender, race or ethnicity. The concept of *musāwāh* is explained in the words of Allah SWT, in QS *al-Hujurāt/* 49: 13 as follows:

Translation:

"O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing."

This verse emphasizes the unity of human origins by showing the equality of humanity, both men and women. This means that men and women are the same, there is no difference

¹⁵ Mohammad Muslih, "Rekonstruksi Nalar Keagamaan; Ikhtiar Menemukan Konteks Agama Bagi Pengembangan Sains," *Afkaruna* 14, no. 2 (2018): 190–218.

¹⁶ Muslih.

between one and the other.¹⁷ Men and women have the same rights and obligations, there are no differences in society, before the law, and in holding public office. *Musāwah* in Islam has a principle that every Muslim must know, namely equality is the fruit of justice in Islam.

(4) *Syūrā* (deliberation)

The word *shurā* means explaining, stating or proposing and taking something. *Syūrā* or deliberation is mutually explaining and negotiating or asking each other and exchanging opinions regarding a matter.¹⁸ In the Al-Quran there are two verses that clearly mention deliberation as in QS 'Ali Imrān/ 3: 159 as follows:

Translation:

“So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him”.

The word deliberation is taken from the root word *syawara* which originally meant "removing honey from the beehive". This meaning then expands to include everything that can be taken in and removed from others, including opinions. The word deliberation is basically used for good things, in line with its basic meaning.

If it is likened, people who deliberate are bees who have a good attitude of discipline and cooperation, never do damage, do not disturb unless disturbed, even their stings become medicine. The honey produced is not only sweet, but can be a cure for many diseases, as well as being a source of health and strength. Likewise, the results of deliberation become a solution to every problem.

In this verse, it is stated that there are three attitudes mentioned in succession that must be possessed before deliberation. Firstly, act gently, not harshly and not hard-hearted. Secondly, forgive and turn over a new leaf. Third, having a sixth sense in the terms of philosophers and psychologists or inspiration, the guidance and hunch according to religionists.

From the explanation above, it can be understood that deliberation has a high position in Islam. Apart from being a form of God's command, deliberation is essentially also intended to create a democratic social order. On the other hand, holding the deliberations is also a form of

¹⁷ Shihab, "Wasathiyah: Islamic Insights on Religious Moderation."

¹⁸ Aat Hidayat, *Syura Dan Demokrasi Dalam Perspektif Al-Qur'an* (None, 2015).

appreciation for community figures and leaders for participating in common affairs and interests.

Furthermore, religious moderation as a religious attitude that is in the middle has indicators or characteristics of a moderate attitude. With these indicators, each religious community can treat other people with respect, accept differences and live together in peace and harmony. Thus, religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels.

A moderate attitude is basically a dynamic state, always in motion, because moderation is basically a process of continuous struggle carried out in people's lives. A person's religious attitude is influenced by reason and revelation. Siding with a reason that ignores the text is called extreme left. Meanwhile, textual alignment with revelation (religious texts) will give rise to a conservative attitude or what is called the extreme right.

A moderate person will try to compromise both sides, can move to the left using his reason and return to the text as a guide while still understanding the context.¹⁹ Of course there are benchmarks, limits and indicators to determine whether a perspective, attitude and behavior can be categorized as a moderate. This measure can be made based on reliable sources, such as religious texts, state constitutions, local wisdom and collective agreements.

4. National Commitment Within The Scope Of The Ministry Of Religion

National commitment is a very important indicator to see the extent to which a person's views, attitudes and religious practices have an impact on loyalty to the basic national consensus, especially in relation to the acceptance of Pancasila as the state ideology, attitudes of nationalism and acceptance of the national principles contained in the 1945 Constitution and regulations under it.

National commitment is used as an indicator of religious moderation because from the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as a citizen, just as fulfilling obligations as a citizen is a form of practicing religious teachings. The issue of national commitment that is very important to pay attention to the new transnational religious ideologies emerge which have an orientation towards realizing the ideals of establishing a state system that no longer wants to rely on the concept of a nation-state, or a

¹⁹ Luh Riniti Rahayu and Putu Surya Wedra Lesmana, "Potensi Peran Perempuan Dalam Mewujudkan Moderasi Beragama Di Indonesia," *Pustaka* 20, no. 1 (2020): 31–37.

nation-based state because it wants to establish a global leadership system that is not recognize national sovereignty.

CONCLUSION

Yaquut Cholil Qoumas (Gus Yaquut)'s leadership as Minister of Religion has had a diverse impact on Indonesian society, especially because of his focus on sensitive issues such as religious moderation and the protection of minority groups. During his leadership, he certainly had various impacts, both positive and negative. The positive impacts, namely; **Strengthening Religious Moderation:** Gus Yaquut consistently prioritizes religious moderation programs. This was welcomed by various parties, including moderate religious organizations and community groups who yearn for harmony. The concept of religious moderation emphasized by the Ministry of Religion aims to foster balanced religious attitudes, neither extreme right nor left, so as to maintain social harmony. Many people believe that under his leadership, there was no major religious turmoil and instead there was coolness between religious communities. **Minority Protection and Inclusivity:** One of the characteristics of Gus Yaquut's leadership is his commitment to protecting the rights of religious minority groups. His plan to affirm the religious rights of Shia and Ahmadiyah citizens, as well as his efforts to make the Ministry of Religion a "ministry of all religions," received appreciation from groups that had previously felt marginalized. Father Benny Susetyo, for example, expressed his belief that Gus Yaquut would make religious life in Indonesia more inclusive.

This shows siding with the constitutional principle of religious freedom. **Better Public Services:** The public also feels the impact of digital transformation efforts and KUA revitalization. Increasingly accessible and transparent religious services contribute to increased public satisfaction. Improving the quality of Hajj services also often receives appreciation from the congregation, although there is always room for improvement. **Maintaining Harmony:** Gus Yaquut often emphasizes the importance of common sense, wisdom and wisdom in responding to community and national issues. This is in line with the theme of "Indonesia Rukun", which places religious harmony as an important asset for the nation's progress. Even though he received a lot of support, several of Gus Yaquut's policies and statements also sparked scrutiny and criticism from some parts of society: **Controversial Statements:** Some statements, such as comparing the sound of the call to prayer to "a dog barking" in the context of setting the volume of loudspeakers, caused strong reactions from some Muslims. Although intended as an

illustration, the parable was deemed insensitive and inappropriate, sparking a wave of protests and calls for evaluation. Minority Affirmation Issues: Although appreciated by minority groups and human rights activists, plans for affirmation of Shia and Ahmadiyah have drawn resistance from conservative Islamic groups who consider both sects heretical. This shows the big challenges in implementing inclusive policies in a diverse society.

Identity Politics: Gus Yaqut is also active in voicing appeals to the public not to elect leaders who use religion as a political tool or divide people. This statement, although positive in the context of harmony, is sometimes considered by some parties to be a "political" statement from a Minister of Religion. Gus Yaqut's leadership at the Ministry of Religion shows serious efforts to bring about change, especially in the context of religious moderation and inclusion. On the one hand, many parties appreciate its success in maintaining stability and harmony, as well as improving public services. On the other hand, his communication style and some controversial policies also give rise to debate and criticism. This reflects the complexity of the role of the Minister of Religion in Indonesia, who is not only manages internal religious affairs, but also has to navigate diverse socio-political dynamics in a pluralistic society.

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