

Local Wisdom as the Basis for Religious Moderation in Indonesian Society to Realize Islamic Values *Rahmatan lil 'Alamin*

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Abstract:

This study aims to explore the social behavior and interactions experienced by communities with different religious, social, economic, and cultural backgrounds. It focuses on the local wisdom, which binds communities to guide, internalize, and implement a social norm in daily life. This study employs a qualitative method with a phenomenological approach to examine the behavior and social interactions of the community. Data were collected using a literature review by reading primary sources, such as books, journals, and other academic works. This study concludes that there are various peaceful interactions among people considered diverse, such as person to person, groups to groups with all different backgrounds, and they interact without considering the differences, such as religions, ethnics, and culture. They can perceive the unity in diversity that must be upheld depicted in the fundamental attitude towards the value of local wisdom. Local wisdom can be utilized as a robust social bonding in diverse societies. This study confirms that a pluralistic society will behave socially with social norms that are upheld and applied in daily life under the vision of local wisdom. This value is used as a series of morals, norms, social values, and rules that are sourced from the cultural aspects of the community and are used as a reference in interacting between humans in a pluralistic society.

Keywords: Pluralistic Societies, Local Wisdom, Islamic Moderation

Abstrak

Penelitian bertujuan untuk mengetahui perilaku sosial dan interaksi sosial yang dialami masyarakat majemuk berbeda latar belakang agama, sosial, ekonomi, dan budaya, hidup dalam satu masyarakat yang terikat dalam suatu kearifan lokal yang menjadi pedoman, dihayati, dan dilaksanakan serta dijadikan norma sosial dalam kehidupan sehari-hari. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi, untuk memahami perilaku dan interaksi sosial masyarakat tanpa membedakan agama, sosial, ekonomi, dan budaya. Teknik pengumpulan data dalam penelitian ini dengan mengumpulkan sumber data dari hasil bacaan buku, jurnal dan sumber yang lain. Dalam menganalisis data melalui reduksi, kategorisasi dan *display data*, serta penarikan kesimpulan. Hasil penelitian ini akan ditemukan secara empiris masyarakat dalam menjalani kehidupan sehari-hari, melakukan interaksi sosial baik antara individu satu dengan individu lain, individu dengan kelompok ataupun kelompok dengan kelompok lain, yang dilakukan begitu saja tanpa perasaan canggung dan tidak menampakkan perbedaan di antara mereka. Padahal mereka berbeda latar belakang agama, sosial, ekonomi, dan budaya. Masyarakat majemuk akan berperilaku sosial dengan pedoman norma sosial yang dijunjung tinggi serta diterapkan dalam pergaulan hidup sehari-hari di bawah naungan payung kearifan lokal yang dijadikan sebagai suatu rangkaian dalam moral, norma, nilai sosial dan aturan yang bersumber dari aspek budaya masyarakat dan dipakai sebagai acuan dalam berinteraksi antar manusia dalam lingkup masyarakat plural.

Kata Kunci: Moderasi Sosial, *Rahmatan Lil Alamin*, Masyarakat Indonesia.

INTRODUCTION

Realizing the Islamic value of *Rahmatan lil Alamin* can be done in various ways, one of which is putting religious moderation as an essential element in life. The concept of religious moderation in life can also be seen from local wisdom or culture that develops in Indonesian society. In question, the local wisdom is the order of life inherited from one generation in religion, culture, or customs in society's social system. Local wisdom based on religious moderation is commonly found in Indonesia, such as the *Sintuwu Maroso* culture described in Muhammad Nur's writings.¹ The *Sintuwu Maroso* culture is a culture that belongs to the Pamona Poso Tribe. This culture is well-known as *Mosintuwu*, which means feeling the distress of others in the form of giving something. The basis is togetherness which is one of the building blocks of social relations. Local governments also realize the value of religious moderation based on local wisdom by incorporating local content lessons in education. Not only that, but government officials also help maintain and preserve the noble cultural values of the ancestors' heritage.

Abdul Karim et al. (2021) explain that religious moderation can be seen from the practice of the Mongondow language, namely the language wisdom of the Bolaang Mongondow people in Kotamobagu.² The structure and nature of the language show the local characteristics of Bolaang Mongondow, which are unique in their meaning and influence on the narrative. Language is an effective mediation for every community problem, including religious issues. Sitti Arafah (2020) mentions the relationship between religious moderation and local wisdom. She demonstrates that local wisdom is a meeting point in affirming diversity in plural societies in several regions of the East.³ The values of local wisdom are implemented in active tolerance practices and make the community more moderate, open, and tolerant in the midst of differences. The diversity of local wisdom in Indonesia shows the plurality of Indonesian society. The diversity of Indonesian culture is a reality that cannot be denied since it is a natural life. In other words, pluralism and multiculturalism are necessary for continuing human life.

Religious Moderation of Islamic Society in Local Wisdom in Towani Tolotang depicts the attitude of religious moderation in line with local wisdom by the Towani Tolotang community. The local wisdom of this community can be manifested in the concept of "*perrinyameng*," where *perrri* means difficult and *nyameng* means happy. Another meaning is that there is high respect for fellow human beings. They assume that humans are a descendant who must respect each other. The following meaning is the existence of social sensitivity described in their lives.⁴

Novianus Isang and Silpanus Dalmasius describe the concept of religious moderation accommodated in the local culture. For instance, the local wisdom of the Dayak Bahau Bateq is used as a reference for religious moderation. Dayak Bahau Bateq is a form of life maturity in society, represented by the perspective, attitudes, and behavior conducive to religious life. This

¹ Muhammad Nur, "Kearifan Lokal Sintuwu Maroso Sebagai Simbol Moderasi Beragama", *Pusaka; Jurnal Khazanah Keagamaan*, (Vol.8, No.2, 2020)

² Abdul Karim dkk, "Moderasi Beragama dalam Praktik Bobahasaan Mongondow (Teks dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan dan Lirik Lagu", *Jurnal Lektur Keagamaan*, (Vol. 19, No.1, 2021)

³ Sitti Arafah, "Moderasi Beragama: Pengarustamaan Kearifan Lokal dalam Meneguhkan Kepelbagaian (Sebuah Praktik pada Masyarakat Plural)", *Mimikri*, (Vol.6, No.1, 2020)

⁴ Muh Ramlan Awal, "Moderasi Beragama Masyarakat Islam dalam Kearifan Lokal Towani Tolotang Kec. Tellu-Limpoe" dalam buku antologi Berkarya Bersama di Tengah Pandemi, (Sulawesi: IAIN Parepare Nusantara, 2021)

local wisdom is found in various local knowledge in oral literature (songs, rhymes, proverbs) and traditional rituals related to the cycle of life and community life.⁵

In his article about religious moderation, I Putu Sumaya explained local wisdom in Pegayaman village, Buleleng Regency. His analysis of local wisdom-based moderation in Pegayaman village is well implemented in community activities such as offering ceremonies and communication culture. He concludes that moderation of religion and Hindu-Islamic culture must be implemented continuously to establish community unity and integrity towards a safe, peaceful, prosperous, and harmonious society.⁶

While, As a nation that upholds the value of moderation, seeing the differences in religion, race, ethnicity, customs, cross-gender, and belief systems as a nation's wealth that must be protected, but on the other hand, diversity can also be the cause of the emergence of conflicts between humans, both individuals, and groups who use religious pretexts, so that religious conflicts arise between religious communities. Epistemologically, this conflict between religious communities is caused by the preaching of each religion—some religious adherents preach their faith fanatically without seeing the circumstances around them. Lack of knowledge from religious adherents about the critical meaning of the substance of their religious da'wah, thus blurring the line between holding fast to their beliefs and religious tolerance. Intolerance and excessive fanaticism in religion give rise to a lack of respect and even look down on followers of other faiths.⁷

Not only that, religious conflicts that often arise are also caused by reactions from the growing truth claims by each group against their thoughts. Truth claims are also considered a trigger for the birth of religious radicalization, war, and oppression in the name of religion. In addition, conflicts that have occurred due to trivial matters outside the context of religion can develop and grow into inter-religious conflicts. Religion is used as a shield for conflict. If each religion does not consider that their teachings are the most accurate and sacred, the conflict between religious adherents will disappear. It is the factor that causes the birth of religious moderation. Take the middle path between the two right and left axles. This paper will try to portray religious moderation through the local wisdom of the people in Indonesia.

This research underpins previous research and shares exploration with the general public about the importance of mutual respect, acceptance, and respect for diversity and multiculturalism. It means that this research attempts to illustrate the reality of a pluralistic, multicultural, and plural life in Indonesia, whose implementation is carried out with the awareness of the wider community to behave and interact moderately based on the value of *Rahmatan Lil 'Alamin*. However, the application of the importance of *Rahmatan Lil Alamin* as a moderation concept in its implementation often faces obstacles. Some of the barriers include subjectivity or personal (individual) interests. Those who want Islam as an ideology; wish to impose Islam as the basis of the state and enforce Islamic law formally and rigidly. This attitude, in turn, is less tolerant, tends to set its own will, and considers other beliefs as having no right to life. This attitude tends to clash with different perspectives and is easily divided and hostile. Disruption of negative images or stigmas by the opposing party makes Islamic teachings harsh, cruel, and discriminatory. Sometimes

⁵ Novianus Isang dan Silpanus Dalmasi, "Mengembangkan Moderasi Beragama Berorientasi Pada Kearifan Lokal Dayak Bahau Bateq", *Gaudium Vestrum*, (Vol.5, No.2, 2021).

⁶ Sumaya, I Putu, "Model Moderasi Beragama Berbasis Kearifan Lokal di Desa Pegayaman Kabupaten Buleleng", *Jurnal Widya Sastra Pendidikan Agama Hindu*, (Vol.4, No.1, 2021).

⁷ Adawiyah, Robiatul. "Makna Islam Sebagai Agama Rahmatan Lil Alamin Perspektif Partai Islam Periode 2014-2019 (Studi terhadap Pernyataan Petinggi Partai Islam dalam Menanggapi Isu SARA)", *Imtiyaz*, (Vol.3, No.2, 2019).

they are disturbed by those who understand and practice the teachings of Islam, prioritizing the Shari'ah rather than its essence or purpose.⁸

For this reason, the implementation of religious moderation based on the value of *Rabmatan Lil 'Alamin* in local wisdom in the community requires a wise attitude in management. It means that it requires a professional attitude, not easily provoked, not emotional, but still patient while providing a complete understanding with proof of good behavior. Moreover, it involves rationality, self-control, patience, constantly looking for solutions, persuasion, forgiveness, compassion, *busn al-dzann* (kindness), *tasamub* (tolerant), *tawasuth* (moderate), fairness, and democratic.

METHOD

This research is qualitative, uncovering a social phenomenon and human problems in individuals, groups, communities, or organizations in behavior, perception, motivation, or action. Qualitative research produces descriptive data in written and spoken words from people who are the subject or object of being observed. Bogdan and Taylor explained that this technique could explore rational reality as subjective reality.⁹ This research employs a phenomenological approach to understand the meaning of an event and its influence on humans in certain situations. Data analysis in this study was carried out using an interactive model developed by Miles and Huberman.¹⁰ This model means organizing and tracking data into patterns, categories, and fundamental description units to find themes. The data analysis process starts from data collection; the data obtained in the field is recorded in descriptive narrative form, namely a description of the data obtained from research findings from informants. Reflection notes are then made from these description notes containing comments, opinions, or interpretations of researchers on phenomena encountered in the field. Data reduction begins by examining all data obtained from various sources. Presentation of data tries to see the overall picture or parts of the research data. The effort was made to sort out the data obtained according to specific categories without confusing too many details. Verification is carried out continuously by searching for new information, different data sources, and different methods to re-examine similar information to obtain the latest valid data.

DISCUSSION

Religious Moderation

Moderate in Arabic, called *Wasathiyah*, taken from the word *wasath*. *Wasath* means that something between the two ends is part of it or the middle of everything. The word *wasath* also means goodness. The Qur'an explains that "And so We made you an *ummatan wasathan*," in the sense of justice or good people.¹¹ The Ministry of Religious Affairs stated that the plurality of various conditions in Indonesia is necessary for a comprehensive religious teaching system that can represent everyone through flexible religious teachings without leaving the text and the importance of using reason to deal with various existing problems.¹² Moderation (*wasathiyah*) and its derivation

⁸ Asmara, M. "Islam dan Pluralisme Dalam Pembangunan Politik di Indonesia (Perspektif Pemikiran Abdurrahman Wahid)" *Jurnal Kajian Keislaman dan Kemasyarakatan*, (Vol 2, No 1, 2017)

⁹ Moeleong, Lexy, J. (2011). "Metodologi Penelitian Kualitatif". Bandung: Remaja Rosdakarya.

¹⁰ Miles Huberman. 1994. *An Expanded Sourcebook: Qualitative Data Analysis*. London: Sage Publications. Mulyasa, E. 2005.

¹¹ Quraish Shihab, *Wasathiyah; Wawasan Islam tentang Moderasi Beragama*, (Ciputat: Lentera Hati, 2020), 4.

¹² Tim Penyusunan Tafsir Tematik Kementerian Agama RI, 2012

in the Qur'an are mentioned five times, namely in the QS. Al-Baqarah [2]: 143. At-Tabari interprets the "chosen people"; Ibn Kathir mentions "the best people"; Al-Qurtubi explains "fair and the best," Al-Razi classifies the meaning as "far from two extreme points," Al-Zamakhsari interprets as "the best and must be fair," and Sayyid Qutb interprets as moderate.¹³ The many commentators who interpret the *ummatan wasathan* show that all of them interpret it with the meaning of fairness and the best.

Islamic moderation is a perspective or attitude that takes a middle position from two opposing and excessive attitudes. One of the two attitudes does not dominate one's thoughts. Moderate Muslims are Muslims who give each value or aspect the opposite. Because man cannot free himself from the influence of tradition, thought, family, time, and place, he cannot offer complete moderation in the real world; only God is capable of doing that, and man is only trying to make it happen according to his abilities. Islamic morality is seen in various teachings, values, and laws written in the Quran and Hadith. Both can be found in the different glory of Islam, the greatness of God's law as the only rule that must be obeyed and fulfilled. Islam is a blessing for all without exception. The task of the Prophet Muhammad was to bring peace; therefore, the followers of the Prophet Muhammad must be the pioneers of peace. The central teaching of the Prophet Muhammad to be conveyed to humankind is peace.¹⁴ The principle of peace must be contained in every step, starting from planning to implementing individual attitudes to state policies, either between one another or other nations. Therefore, if there is an activity that destroys peace, whoever does it or for whatever reason, it is inevitable that it is not based on Islamic teachings. It may be an emotional expression of a person or group in the name of Islam because it is contrary to the mission of the Prophet Muhammad, which is actually to bring peace and prosperity.¹⁵

The words *Ahlusunnah wal Jama'ah* can be interpreted as "followers of the traditions of the Prophet Muhammad and the *ijma'* (consensus) of the Islamic higher scholars." Meanwhile, moderate character (*tawasuth*) is the most prominent characteristic of *Ahlussunah waljamaah*, in addition to *i'tidal* (being fair), *tawazun* (being balanced), and *tasamuh* (being tolerant), so that he rejects all forms of extreme actions and thoughts (*tatharruf*) which can give birth to deviations from Islamic teachings. In religious belief, a balance (middle path) is also developed between the use of revelation (*naqliyah*) and ratio (*'aqliyah*) so that it is possible to accommodate changes in society as long as it does not go against dogmatic doctrines. As a consequence of their moderate attitude, *Ahlussunah waljamaah* also has attitudes that are more tolerant of tradition than those of other Islamic groups. For *Ahlussunah*, maintaining tradition has an essential meaning in religious life. A tradition is not immediately deleted entirely, nor is it ultimately accepted, but it tries to be gradually Islamized (filled with Islamic values).¹⁶

Islamic moderation was shaped by the long struggle of Indonesian Islamic history. Muhammadiyah and NU are two Islamic organizations that have been instrumental in fighting for forms of Islamic moderation, both through the educational institutions they manage and the socio-political-religious activities they play. Therefore, these two organizations deserve to be called two civil society institutions that are paramount for the moderation process of this country.

¹³ Ahmad Khoiri, "Moderasi Islam dan Akulturasi Budaya: Revitalisasi Kemajuan Peradaban Islam Nusantara", *Islamadina*, (Vol.20, No.1, 2019), 6

¹⁴ Al Qardhawi, 2007, 56

¹⁵ Nurul Faiqah, "Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai", *Al-Fikra*, (Vol. 17, No.1, 2018), 33-60

¹⁶ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*, (Jakarta: LP3ES, 1994), 130

Muhammadiyah and NU are socio-religious organizations that actively maintain and strengthen networks and institutions that support Islamic moderation, making Indonesia a model of tolerance for the outside world. In subsequent history, NU and Muhammadiyah were the most productive Islamic organizations in building dialogue within the Islamic community, intending to stem the wave of radicalism. Thus, the moderate Islamic practice cannot be separated from building mutual understanding between civilizations.¹⁷

Like most Muslims, everyone is responsible for maintaining peace and harmony with fellow religions and other religions (the others). With peaceful conditions, it will be easier to realize the benefit of humanity. Indonesian Islam firmly rejects the birth of extremist movements in the name of religion. It is contrary to Islam's values and fundamental character. By strengthening tolerance and moderation, society and the younger generation will not be easily infiltrated by the doctrine of extreme movements, causing damage and division between religious communities. In dealing with radical actions that are troubling the community due to the efforts of Islamic fundamentalists, many ways can be done, one of which is strengthening religious understanding through Islamic educational institutions, such as the Islamic boarding school.¹⁸ Moderation is the middle way in religious diversity. The face of religious moderation can be seen in the harmony between religion and local wisdom (local value). Various cultures can be juxtaposed with religion so that the spirit of faith and the cultural wisdom of the archipelago go hand in hand, not negating each other.

Local Wisdom as Religious Moderation

Etymologically, local wisdom consists of two words, namely wisdom and local. Other names for local wisdom include local wisdom, local knowledge, and local intelligence. Wisdom is a comprehensive phenomenon. Local wisdom is different from traditional wisdom and current wisdom. Local wisdom emphasizes the place and locality of the wisdom so that it is not a pearl of wisdom passed down from generation to generation. Local wisdom may have recently emerged in a community due to interactions with the natural environment and society, and other cultures. Local wisdom has different forms. One of them is religious harmony in realizing social practices based on the wisdom of a culture. Local wisdom can be in values, norms, ethics, beliefs, customs, customary laws, and special rules. Local wisdom is an unwritten rule that becomes a reference for a society that includes aspects of life and practices relating to human relationships. For example, there is good interaction between individuals and groups regarding hierarchies in government and customs, marriage rules, and daily life manners.¹⁹

Local wisdom is considered as something that is valuable and has its benefits in social life. Local wisdom becomes part of a way of life to solve problems. The community can carry on their lives with local wisdom and even develop sustainably. Local wisdom also has its function in accepting foreign cultures that will penetrate.²⁰ *First*, local wisdom functions as a filter and controller of the outside world; *second*, to accommodate external cultural elements, *third*, to integrate external cultural factors with indigenous cultural aspects, and *fourth*, to give direction to cultural

¹⁷ M. Hilaly Basya, "Menelusuri Artikulasi Islam Moderat di Indonesia".

¹⁸ Asep Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam", *Raunyan Fiker*, (Vol.14, No.1, 2018), 35.

¹⁹ Rinitami Njatrijani, "Kearifan Lokal dalam Perspektif Budaya Kota Semarang", *Gema Keadilan*, (Vol.5, No.1 2018), 16-17

²⁰ Rohaedi, *Kepribadian Budaya Bangsa (Local Genius)*, (Jakarta: Pustaka Jaya), 40-41

development. The function of local wisdom can be seen as a significant correlation between local wisdom and religious moderation when viewed from the meaning of religious moderation, which takes a middle path between the two opinions and local wisdom. They also filter foreign culture into local culture. It shows that religious moderation has been applied in the function of local wisdom. Communities with local wisdom do not reject foreign cultures that penetrate the local culture but filter the goodness of the foreign culture. It displays that local wisdom takes the middle way by not leaving or not taking all foreign cultures into it. The practice of religious moderation in local wisdom can also strengthen religious harmony in a pluralistic society (tolerance).²¹

In Greek, tolerance is called "*sophrosyne*" which means moderation or taking the middle way. While the term tolerance comes from the Latin "*tolerantia*" which means "to hold back." When a person has a "high tolerance for pain" it means they can "bear the pain." Thus tolerance is a term for an attitude of holding back from things that are considered harmful. If it is associated with differences of opinion and belief, then tolerance is an attitude of refraining from using negative ways in dealing with different views and beliefs. Tolerance is the granting of freedom to fellow human beings or to all members of the community to carry out their beliefs or their rules of life in determining their respective destiny, as long as carrying out and determining their attitude does not conflict with the basic requirements for the creation of order and peace. Tolerance in a context like this emphasizes mutual respect in carrying out activities according to beliefs without interfering in the personal sphere of each person or group.²²

Local wisdom based on Islamic moderation can create a life of tolerance amid diversity (plural society). It is under Islamic values, *Rahmatan Lil Alamin*. The superior Islamic values follow the attitude of tolerance and moderation (intermediary). *Rahmatan Lil Alamin*'s Islamic attitude is an attitude that must be possessed by everything, including culture or local wisdom. Therefore, local wisdom based on Islamic moderation with the value of *Rahmatan Lil Alamin* is fundamental to maintaining the integrity of religious communities.

Local Wisdom Based on Islamic Values of *Rahmatan Lil Alamin*

The concept of *Rahmatan Lil Alamin* is an interpretation of Surah Al-Anbiya: 107. M. Quraish Shihab (2009), in his *Tafsir al-Mishbab* interprets that the apostle is mercy; not only his arrival brings teachings, but also his figure and personality is a blessing bestowed by Allah SWT. This verse does not state that "We have not sent you to bring mercy, but as mercy or so that you become a mercy to the whole world." It is explained in detail the attitude and behavior of *Rahmatan Lil Alamin*, which is the personality of the Prophet in Surah Ali Imran, (3): 159. Shihab (2009) emphasizes that God educated and shaped the personality of the Prophet Muhammad. It is also by Muhammad's statement, "My Lord educated me, so the results of His education are perfect." He is a blessing that God has bestowed upon the entire universe. The behavioral indicators of *Rahmatan Lil Alamin* are gentle behavior towards others, being sympathetic and empathetic, forgiving others, begging for forgiveness from others make decisions, put your trust in God (commitment). The noble personality of the Prophet Muhammad is a blessing for people who imitate him, understand, appreciate and apply it in everyday life.²³ M. Quraish Shihab explains four definite meanings in verse 107 of Al-Anbiya, 1). God's Prophethood or messenger, the Prophet Muhammad, 2). God

²¹ M. Asmara. "Islam dan Pluralisme Dalam Pembangunan Politik di Indonesia (Perspektif Pemikiran Abdurrahman Wahid)" *Jurnal Kajian Keislaman dan Kemasyarakatan*, (Vol 2, No 1, 2017)

²² Masduqi, I. (2011). *Berislam Secara Toleransi: Teologi Kerukunan Umat Beragama*. Bandung: PT Mizan Pustaka.

²³ M. Quraish Shihab, *Tafsir Al-Mishbab*, (Ciputat: Lentera Hati, 2009).

sent him, 3). Who was sent to them (*'Alamin*), 4). The treatises hint at its properties, namely the grace of a substantial nature as implied in its general expression or *nakiroh*/infinitive in the sentence (*wa ma*), not to mention the addition of a broad scope covering time and place.²⁴

Furthermore, this verse discusses the privileges of the Prophet Muhammad; the specialty is his personality, which is a blessing, and the teachings he conveys. The term "*arsalnaka*" in this verse implies the existence of a treatise. The treatises are the teachings of God which are conveyed through the intercession of a person or prophets to regulate human life in relation to Allah SWT, humankind, and the environment. Although God has given man guidance in logic, he cannot determine his path in life because human reasoning is limited. If humans are allowed to manage their own lives, this life will fall apart because one will clash, have different opinions, win on their own to beat others. Because of the limitations of human abilities, God sent His messengers to bring His message in the form of regulations with teachings that must be obeyed by everyone for the sake of growing feelings of security and peace of mind so that with these rules and teachings, humans can develop results in advance. Earth is civilization. The essence of Islam is contained in the word Islam itself, namely: 1). Surrender, or obey wholeheartedly 2). Enter into the word greeting, namely peace and prosperity, a harmonious relationship, or a state without blemish and blemish. Thus, the essence of Islam is to surrender or obey wholeheartedly to the will of God to achieve a personality that is free from defects and blemishes, harmonious and peaceful relationships with fellow human beings, or peace in this world and the hereafter.²⁵

The mercy of the Prophet Muhammad, not only because his arrival brought the teachings of Islam, but his figure and personality is a blessing bestowed by Allah SWT. His personality was shaped by God, so that not only was knowledge bestowed upon him through the revelation of the Qur'an, but his heart was also illuminated by divine revelation. The only Prophet who is nicknamed with mercy is Prophet Muhammad SAW and also gifted with the nature of Ar-Rahim (love) as mentioned in Surah At-Taubah: 128. Rasulullah SAW is a gift that God has bestowed on the whole world. The formation of the personality of the Prophet Muhammad, in the form of attitudes, words, actions, ethics from him, is a grace that aims to equate his totality with the teachings he conveys. If his teaching is mercy that fits between the message and the Prophethood, it is mainly because he is the manifestation of the Quranic morals.²⁶

The term *al-alamin* is defined as the entire God's creatures without any exceptions. Both the perfect and the limited life. The scope includes the human realm, the angelic realm, the animal and plant realm, all of which are blessed with the presence of the Prophet Muhammad. With the teachings of Islam, which is full of grace, the needs of all human beings are fulfilled with harmony and peacefulness, tranquility, recognition of the form of talent and nature, and the requirements of small and large families regarding mutual understanding and respect.²⁷

The Prophet also forbade picking flowers before they bloom, fruit before they ripen because the task of humans is to lead all to the purpose of the flower's creator so that it blooms. From the

²⁴ Quraish Shihab, *Wasathiyah; Wawasan Islam tentang Moderasi Beragama*. Ciputat: Lentera Hati, 2020.

²⁵ Muhammad K. Ridwan "Jalan Baru Gerakan Moderasi Islam di Indonesia: Reagensi Lembaga Pendidikan Muhammadiyah sebagai Basis Gerakan Moderasi." *MAARIF*, 16(1), 69.

²⁶ Asroni, Ahmad. "Islam dan Bina Damai: Ikhtiar Membumikan Doktrin islam yang *Rahmatan Lil Alamin*", *Titian: Jurnal Ilmu Humaniora*, (Vol.3, No.2, 2019).

²⁷ Solikhun, "Relevansi Konsepsi *Rahmatan Lil Alamin* dengan Keragaman Umat Beragama", *Haniffiya: Jurnal Studi Agama-agama*, (Vol.4, No.1, 2021).

wisdom of this beauty can be enjoyed by the eye. Furthermore, the universe means to include anything other than God. The *musyabadah* realm deals with things that the human senses can observe and the unseen realm that the human mind cannot scrutinize. Includes what is on earth and in the sky consists of angels, demons, humans, animals, plants, and inanimate objects. Therefore the word 'Alam is expressed by taking the plural form (*'alamin*). Many verses of the Quran provide information that God creates and governs the earth and the sky. He is the one who creates the earth and the entire universe. The universe is its creation as well that everything is set in size and pattern according to its destiny or according to its number (the laws that God has determined for nature).²⁸

God educated the Prophet Muhammad with the best upbringing, which made his attitude, speech, and totality a blessing. His totality is the same as his teachings because his teachings are also a comprehensive grace, thus uniting teachings and teaching delivery, uniting treatises, and Prophethood. Prophet Muhammad is the manifestation of the teachings of Islam equipped with the Quranic morals. Mercy is the substance of Islamic teachings embodied by the morals of the Prophet Muhammad, which means that the presence of Islam is to fulfill the inner desires of humankind to achieve peace, tranquility, and recognition of their form, rights, talents, and nature, as well as meet the needs of small and large families. Concerning protection, guidance, supervision, and mutual understanding and respect. Let alone humans, animals, and plants also get His grace.²⁹

The transmission of the nature of mercy from God to the Prophet, then passed on to the companions of the Prophet, builds a strong concept of mercy in Islam itself. Although the nature of mercy is manifested in tenderness, intimacy, and compassion, these qualities do not eliminate strength and courage in facing injustice, deviation, and even all kinds of manipulation in the world. In addition to the nature of grace described above, it is also necessary to understand that the form of God's mercy in the Quran contains three essential parts; first, God's mercy for all humans; second, God's special mercy for believers; third, God's mercy for all creatures. The explanation that God's mercy is for All Humans, namely in the concept of Islam, God's mercy means giving great attention to universal human values. In other words, all humans get mercy from God, whether he is close or far to God, believer or disbeliever.³⁰

Spreading mercy is part of the mission of the Prophet Muhammad as his commitment to become an Apostle who applies compassion to the universe. Mercy for humans can be divided into four main parts: first, mercy related to the physical, second, mercy pertaining to the mind, third, mercy related to purity, and fourth, mercy related to reason. Meanwhile, specifically, Islam is a religion that carries the jargon of *Rahmatan lil-Alamin*. This jargon is realized in the practice of Muslim life with various patterns. Therefore, Islam is expected to penetrate multiple aspects with this concept. Thus, the presence of Islam will be more acceptable to all groups and can be rationally justified. In the practical realm, the idea of *Rahmatan Lil Alamin* cannot be fully understood by people in general and Muslims in particular.³¹

²⁸ Niam, Zainun Wafiqatun. "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan Lil Alamin: Peran NU dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia", *Palita: Journal of Social Religion Researc*, (Vol.4, No.2, 2019).

²⁹ Harjani Hefni. "Makna dan Aktualisasi Dakwah Islam *Rahmatan lil Alamin* di Indonesia", *Academic Journal for Homiletic Studies*, (Vol.11, No. 1, 2017).

³⁰ Solikhun, "Relevansi Konsepsi *Rahmatan Lil Alamin* dengan Keragaman Umat Beragama", *Hanifiya: Jurnal Studi Agama-agama*, (Vol.4, No.1, 2021).

³¹ Asroni, Ahmad. "Islam dan Bina Damai: Ikhtiar Membumikan Doktrin islam yang *Rahmatan Lil Alamin*", *Titian: Jurnal Ilmu Humaniora*, (Vol.3, No.2, 2019).

One example is when the Islamic values from revelation are practiced in life (habitual actions), often claimed as absolute and single truths, by denying other interpretations. Yet there is no complete and single truth. In essence, the truth is always intertwined with one another, like a thread knitted to become a piece of cloth—differences in ethnicity, religion, and culture. Based on several foundations such as the psychological, historical, and realistic background of Islam *rahmatan lil alamin* is to campaign worldwide. Description of the attitude and pattern of *da'wah* of *tawasuth* (moderate), *i'tidal* (upright), *tasammuh* (tolerant), and *tawazun* (balanced).³²

Islam *rahmatan lil alamin* must embody as a unifier of the nation, preserver of diversity, and respond to the challenges so that Islam will enshrine tolerant, egalitarian, inclusive, and democratic. The essential and universal values of Islam take precedence over merely being legal-symbolic. Islam has embellished the life of the nation and state without bringing "frills" or attributes attached to Islam itself. However, the Islamic spirit has been united in the face of nationalism, namely:

First, indigenization of Islam; religion and culture is like a coin that cannot be separated. Islam is rooted in normative revelation, so it tends to be eternal. While culture is a human creation, its development always follows the times and constantly changes. This difference does not necessarily preclude the possibility of realizing religious life in the form of culture. The essence of the indigenization of Islam is a need to avoid polarization between religion and culture because such polarization is quite challenging to avoid.

Second, democratic values and human rights; The essence of what is contained in democracy and human rights values is the realization of justice and prosperity of life physically and spiritually, both materially and spiritually.

Third, humanist principles in the plurality of society; In this case, it is hoped that in the state, it is vital to uphold humanity so that there is no longer a prolonged conflict between tribes, races, groups, and in the name of religion in various regions of Indonesia. Because if there is still a lengthened conflict, it shows that there is no respect for humanity, so it is easy for people to take justice into their own hands.

Fourth, principles of justice and egalitarianism; democracy will be judged as fair if equality (egalitarianism) exists in society, both before the law, legislation, and bureaucratic institutions, by getting the same rights and obligations without discrimination in terms of ethnicity, gender, ideology, and religion.

The application of universal Islamic teachings, or in other words known as Islam *rahmatan lil alamin* will not occur without an open-minded perspective towards other civilizations, which makes Islam behave in a cosmopolitan way or have a broad horizon and knowledge. This open-mindedness has dominant elements, such as the strength of cultural plurality, the disappearance of ethnic boundaries, and the creation of political diversity. The presence and form of Islam in various countries has a distinctive character. Islam in Indonesia is also recognized for its uniqueness, namely a moderate Islam that can blend in with various other religions (besides some extreme cases in the name of Islam). The Islamic moderation in Indonesia cannot be separated from the Muslims' attitudes, who are broadly members of moderate Islamic organizations, such as Muhammadiyah and Nahdlatul Ulama.³³

³² Muhammad K. Ridwan "Jalan Baru Gerakan Moderasi Islam di Indonesia: Reagensi Lembaga Pendidikan Muhammadiyah sebagai Basis Gerakan Moderasi." *MAARIF*, 16(1), 69.

³³ M. Asmara. "Islam dan Pluralisme Dalam Pembangunan Politik di Indonesia (Perspektif Pemikiran Abdurrahman Wahid)" *Jurnal Kajian Keislaman dan Kemasyarakatan*, (Vol 2, No 1, 2017).

Therefore, the behavioral indicators of *Rahmatan Lil Alamin* are gentle behavior towards others, being sympathetic and empathetic, forgiving others, begging for forgiveness from others. The noble personality of the Prophet Muhammad is, of course, a blessing for people who emulate him, understand, appreciate, and apply it in everyday life. *Rahmatan Lil Alamin* means compassion and kindness for all creatures, both humans, nature, and the environment (Islam for all), and understanding the Qur'an and Hadith for the good of all (Islam Peace For All). Islamic teachings are related to faith, worship, and morals. The creed or faith possessed by humans must give birth to *Rabbani* (a life under God's rules), noble life goals, piety, *tawakkal* (assertion), sincerity, and worship. This faith must foster an attitude of emancipation, elevating human dignity, awareness of a just, open, democratic society, and harmony in pluralism. People's attitudes and behavior towards local wisdom; maintain and preserve "*nguri-nguri*" guides them as social norms and obey daily social life without distinguishing between religious, ethnic, cultural, social, and economic backgrounds at all levels of society. Local wisdom based on the value of *Rahmatan Lil Alamin* for the community is upheld to be imitated, lived, understood, and applied in everyday life regardless of religious, social, economic, and cultural background, flows just like that.³⁴

The life of social moderation is based on *Rahmatan Lil Alamin's* value in the community's local wisdom in the religious dimension, respect diversity, and all forms of expression. They are of the view that diversity is the wealth of the cultural treasures of the Indonesian nation and needs to be preserved to create harmony in people's lives as well as proof of the power of God who has created creatures of various ethnic groups and as a form of gratitude for God's gift to keep people's lives in harmony and peace. Expressions appear in society through academic activities, such as historical studies of cultural diversity packaged in dialogue forums and national seminars for young people across ethnic groups, religions, and communities. There are also non-academic activities such as cultural degrees that feature art characterized by race, ethnicity, customs, culture, and some with the breath of religion, arts, and cultural festivals with diversity. Every activity in the form of diversity must contain knowledge. The youth do this to preserve it, and they realize that culture is the legacy of their ancestors who have noble values to pass on to future generations. Another form of appreciation for cultural diversity and self-expression is allowing and not prohibiting the celebration of religious holidays by appreciating the various activities, respecting, and participating. The general public carries the form of respect by providing space for different cultural performances to express themselves without disturbing each other and still preserving this diversity. The community's other forms of care are respecting religious holidays, participating in interfaith cultural events, and being tolerant.³⁵

The life behavior of social moderation is based on the value of *Rahmatan Lil 'Alamin* in the local wisdom of a plural society in the social dimension. Interconnecting and interacting with human life in everyday community, regardless of the background of the individual or group they come from, applies traits that lead to empathy for others in life and social spirit. This behavior is internalized in the local wisdom of the local people. It is used as a series of norms, morals, values, and rules that originate from the culture of the community and is used as a reference in interactions between humans in a community. There are various types of social interactions carried out by the local community, such as Individual-to-Individual Social Interaction, which occurs

³⁴ Adawiyah, Robiatul. "Makna Islam Sebagai Agama Rahmatan Lil Alamin Perspektif Partai Islam Periode 2014-2019 (Studi terhadap Pernyataan Petinggi Partai Islam dalam Menanggapi Isu SARA), *Imtiyaz*, (Vol.3, No.2, 2019).

³⁵ Solikhun, "Relevansi Konsepsi *Rahmatan Lil Alamin* dengan Keragaman Umat Beragama", *Haniffiya: Jurnal Studi Agama-agama*, (Vol.4, No.1, 2021).

between two individuals, either directly or indirectly—for example, greeting when meeting at a place, interaction with groups with different religious believers, socio-economic backgrounds, and social customs. For example, a meeting of two community organizations discusses issues of public interest. Individual interaction with groups is the interaction between an individual and a group of people, in the form of; community leaders who guide community members.³⁶

The practice of religious moderation is based on the value of *Rahmatan Lil 'Alamin* in the local wisdom of a plural society in the cultural dimension. Other findings show that the community establishes intensive communication with people with different cultures, customs, and religions. Maintaining good relations with mutual friends is a habit, part of local wisdom, a form of "*nguri-nguri*" to preserve it. These activities impact the close ties of harmony between them and broaden their knowledge and experience about the unity in diversity. Grow self-motivation keeps the local wisdom, which is empirical evidence of human nature to preserve culture, accept diversity. It is to understand manners and procedures for interacting with diverse communities as manifestations of social beings, interacting with others, and strengthening intimacy and togetherness while maintaining true harmony to exchange information about diverse knowledge and cultural insights to support and preserve diversity.³⁷

In the form of acceptance of diversity and its expression, the community works together so that heavy work can be done together and light work can also be completed. Various things are packaged in a frame of mutual help, mutual assistance, mutual relief of burdens between one another to strengthen the roots of diversity so that collective goals can be easily achieved with social moderation frames in plurality. Even though we are of different ethnicities, races, cultures, customs, traditions, and religions, Indonesian citizens can live in harmony and tolerance.

CONCLUSION

By presenting the facts mentioned above, it concludes that the implementation of Islamic moderation based on the value of *Rahmatan Lil 'Alamin* in local wisdom in Indonesian society has had excellent services and contributions in uniting the hearts, minds, and movements of Muslims in particular and the general public that produces progress in various fields of life whose benefits are not only felt by Muslims themselves but for all humankind. Islam *Rahmatan Lil Alamin* has not only brought progress to the broader community. Islam *Rahmatan Lil Alamin* has also been further transformed and practiced in the life of the Indonesian nation, which accepts unity in diversity, moderation, tolerance, harmony, security, and peace.

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³⁶ Asroni, Ahmad Asroni. "Islam dan Bina Damai: Ikhtiar Membumikan Doktrin islam yang *Rahmatan Lil Alamin*", *Titian: Jurnal Ilmu Humaniora*, (Vol.3, No.2, 2019).

³⁷ Isang, Novianus dan Silpanus Dalmasius, "Mengembangkan Moderasi Beragama Berorientasi Pada Kearifan Lokal Dayak Bahau Bateq", *Gaudium Vestrum*, (Vol.5, No.2, 2021)

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