



## UNDERSTANDING RELIGIOUS MODERATION AND QURANIC VERSES ON INTERFAITH RELATIONS AMONG ULAMA IN NORTH SUMATERA BINJAI CITY

<sup>1</sup> Al Fiqri Ardiansyah\*, <sup>2</sup> Hasnah Nasution, <sup>3</sup> Ali Darta

<sup>123</sup> Universitas Islam Negeri Sumatera Utara, Indonesia

\*Corresponding Author: [fiqrial778@gmail.com](mailto:fiqrial778@gmail.com)

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### ABSTRACT

Wasathiyyah in Islam is a concept of moderation that emphasizes justice, balance and tolerance, as reflected in the Qur'an and hadith. However, these values are often misunderstood and misused. This article highlights the role of the Ulama of Binjai City in instilling Islamic moderation values in society. The focus of this research is the view of the Ulama of Binjai City on the relationship between Islam and other religions, according to the teachings of the Qur'an and the interpretation of the Indonesian Ulema Council (MUI) of Binjai City. This research uses the Living Qur'an method, which combines textual analysis with real-life contexts to understand the views and attitudes of the ulama towards followers of other religions. The results show that the Qur'an teaches the importance of justice and tolerance in interfaith relations, which the Binjai City Ulema interpret as an obligation to respect the beliefs of others while maintaining their own. These clerics gained their understanding of moderation from their teachers and primary sources. The findings indicate that the internalization of Islamic moderation values by the Ulama of Binjai City contributes to interfaith harmony in society.

**Keywords:** Religious Moderation, al-Qur'an, Binjai City Ulama

### ABSTRAK

*Wasathiyyah dalam Islam merupakan konsep moderasi yang menekankan keadilan, keseimbangan, dan toleransi, sebagaimana tercermin dalam Al-Qur'an dan hadis. Namun, nilai-nilai ini sering disalahpahami dan disalahgunakan. Artikel ini menyoroti peran Ulama Kota Binjai dalam menanamkan nilai-nilai moderasi Islam di masyarakat. Fokus penelitian ini adalah pandangan Ulama Kota Binjai tentang hubungan Islam dengan agama-agama lain, sesuai ajaran Al-Qur'an dan interpretasi Majelis Ulama Indonesia (MUI) Kota Binjai. Penelitian ini menggunakan metode Living Qur'an, yang menggabungkan analisis tekstual dengan konteks kehidupan nyata untuk memahami pandangan dan sikap ulama terhadap pemeluk agama lain. Hasil penelitian menunjukkan bahwa Al-Qur'an mengajarkan pentingnya keadilan dan toleransi dalam hubungan antarumat beragama, yang diterjemahkan oleh Ulama Kota Binjai sebagai kewajiban untuk menghargai keyakinan orang lain sambil mempertabahkan keyakinan mereka sendiri. Ulama ini memperoleh pemahaman moderasi dari guru-guru mereka dan sumber-sumber primer. Temuan ini mengindikasikan bahwa internalisasi nilai-nilai moderasi Islam oleh Ulama Kota Binjai berkontribusi pada keharmonisan antaragama di masyarakat.*

**Kata kunci:** Moderasi Beragama, al-Qur'an, Ulama Kota Binjai



## INTRODUCTION

Religious moderation is a crucial concept in contemporary discourse, particularly in interpreting religious texts such as the Quran. This concept involves a fair and balanced interpretation of religious norms and rules, avoiding extremism (Husna, 2022). It has garnered attention in various educational institutions, including Ma'had al-Jāmi'ah and SMP Kristen Ta'aba Malaka, aiming to instill values of religious moderation in their students (Afsaruddin, 2009). The importance of promoting religious moderation is underscored by its role in countering the negative influence of those who exploit religion for divisive purposes (Akhter, ur Rahman, Aziz, Rauf, & Rafiq, 2023).

In Indonesia, the Ministry of Religious Affairs declared 2019 as the “Year of Religious Moderation,” highlighting the political significance of this theme (Ulya, Rafiqah, Liana, & Masyhuri, 2024). Several studies have explored the level of understanding of religious moderation among different groups, such as students in public and Islamic universities (Munandar & Amin, 2023). These studies often use a multidimensional approach to measure understanding, including factors such as national commitment reflecting individuals' religious perspectives within the national ideology context (Munandar & Amin, 2023).

Religious moderation is viewed as a middle path in religious understanding, as emphasized from the Quranic perspective. Scholars also stress the need for a deep understanding and practical implementation of religious moderation to foster mutual

respect and tolerance in a diverse society (Mulyanti & Muhajarah, 2023). Initiatives like digital sermons and educational activities in Islamic boarding schools during Ramadan aim to internalize values of moderation and prevent radicalism among youth (Waliyuddin, 2022).

The application of religious moderation extends to various sectors, including prisons, where collaborative strategies are used to implement programs promoting religious moderation among inmates (Zuhri & Yumni, 2022). Evaluations of training programs on religious moderation show positive outcomes, indicating a shift towards more moderate religious attitudes. Furthermore, integrating Islamic education values with local wisdom and multicultural education plays a vital role in strengthening religious moderation (Fatikah, 2024).

In the context of interfaith relations, Indonesia faces complex dynamics, including conflict and harmony, reflecting the nation's social diversity (Syifa, 2019). Various studies have examined the impact of traditions, values, and social structures in facilitating or hindering interfaith harmony. These studies highlight the dual potential of cultural practices to either ignite conflict or promote peace and cohesion among different religious communities (Qurtuby, 2012).

Religious pluralism in Binjai City, North Sumatra, serves as an example of coexistence and peace among diverse communities (Fatkhurrokhim & Khoirudin, 2024). In this city, religious groups such as Islam, Christianity, Protestantism, Catholicism, Hinduism, and Buddhism coexist harmoniously (Huff, 2000). Each religious

group has its place of worship, such as mosques, churches, temples, and viharas, symbolizing the city's diversity. Religious holidays like Eid al-Fitr, Christmas, and Vesak are celebrated together with mutual respect (Indainanto, Dalimunthe, Sazali, & Kholil, 2023).

Through this diversity, Binjai City demonstrates how different religious adherents can live peacefully, creating a balance that enriches societal life. According to data released by the Binjai City Central Statistics Agency in 2023, the religious demographics are as follows: Islam (83.47%), Christianity (10.29%), Protestantism (9.16%), Catholicism (1.13%), Buddhism (5.94%), Hinduism (0.29%), and others (0.01%), with various languages spoken, including Indonesian, Malay, Padang, Karo, Batak, Hokkian, Tamil, and Javanese ("Badan Pusat Statistik Kota Binjai," n.d.).

Despite numerous studies on religious moderation and interfaith relations (Tottoli, 2006), there is a knowledge gap regarding the understanding of religious moderation among ulama, especially in Binjai City. Existing research tends to focus on other groups such as students or the general public, while the roles and views of local ulama have not been explored in depth. Addressing this knowledge gap is essential because ulama have a significant influence in shaping religious views and attitudes (Wijaya, Abdurrahman, Saputra, & Firmansyah, 2021).

Understanding the perspectives of ulama on religious moderation and Quranic verses related to interfaith relations can help identify effective ways to promote harmony and tolerance in a diverse society like Binjai City

(Scheffler, 2007). This study aims to answer the research question: How do ulama in Binjai City understand religious moderation and the Quranic verses governing interfaith relations? (Majemu, 2024).

This research offers a new contribution by highlighting the views of ulama in Binjai City, a group that has been underexplored in previous studies (Fahy & Haynes, 2018). Focusing on local ulama and their interpretations of religious moderation in the context of Quranic verses provides richer and more contextual insights, which can be used to develop more effective strategies to promote interfaith harmony in Indonesia, particularly in Binjai City.

## RESEARCH METHOD

This study focuses on religious moderation and the understanding of scholars in Binjai City regarding Qur'anic verses related to interfaith relations and their implementation in society. It examines relevant Qur'anic verses, specifically Surah Al-Baqarah, Ayat 143, and Al-Mumtahanah, Ayat 8, to assess the extent to which religious moderation is understood and practiced by the people of Binjai City. Additionally, this research explores the role of mass media in shaping public understanding and actions concerning interfaith relations (Kubro & Ali, 2021).

This study employs two research methods: library research and phenomenological research on the concept of the living Qur'an. The living Qur'an refers to how the verses are received, adopted, and adapted by society. The study also analyzes the Qur'anic verses and their explanations

from the perspective of munasabah al-ayat, while phenomenological research observes the understanding and application of religious moderation in society.

The subjects of this study are 10 scholars in Binjai City, aged between 40 and 60 years, who hold positions in the Indonesian Ulema Council (MUI) of Binjai City. Respondents were selected based on their varied experiences in preaching. Data collected from interviews and observations were analyzed using a phenomenological approach to gain a deep understanding of how religious moderation is applied and understood in society.

## RESULTS AND DISCUSSION

### Qur'anic Verses on Interfaith Relations

Scholars have unanimously agreed that the Qur'an serves as the primary source and reference for addressing all issues across various aspects of life. This consensus has existed since the time of the Prophet Muhammad (SAW) and will continue as long as Muslims inhabit the earth (Khilmiyah & Wahyudi, 2021). The same applies to the issue of religious moderation promoted by the Ministry of Religious Affairs. This topic has been widely discussed in various media, both print and electronic. The term "religious moderation" itself does not originate from Arabic, the language of the Qur'an, but is a loanword from a foreign language into Indonesian.

The question arises: does the term "religious moderation" appear in the Qur'an, which is the primary guide for Muslims? The answer is that the Qur'an is not a dictionary of terms but a guide for human life. What the

Qur'an presents is not the literal words but the essence and meaning that must be sought, explored, and developed by its adherents in accordance with the context of time and place (Lessy & Rohman, 2022). This demonstrates the dynamism of Islamic teachings. The equivalent term that conveys the meaning of religious moderation in the Qur'an has been identified by Islamic scholars as "wasathan." This term has been expanded with various meanings, terms, and explanations, which will be elaborated upon as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ  
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ  
مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنَّ  
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ  
اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ  
رَحِيمٌ

*"Likewise, We have made you (the Muslim community) a just and balanced nation so that you may be witnesses over mankind and the Messenger (Prophet Muhammad) may be a witness over you. We did not appoint the Qibla (the direction of Jerusalem) which you formerly observed, except to distinguish those who follow the Messenger from those who turn back on their heels. Indeed, the change of Qibla is a tremendous test, except for those whom Allah has guided. Allah will never let your faith go to waste. Verily, Allah is full of kindness and mercy towards humankind."* (Al-Baqarah 2/143)

In the book of al-Munir, Wahbah az-Zuhaili interprets the term "al-Wasat" as

“middle” or “the axis of a circle.” This term is used to denote praiseworthy qualities. According to him, praiseworthy traits, such as courage, lie between two extremes: ifraat (excess) and tafrith (negligence). Therefore, the ideal position is the middle one. The term “wasath” refers to individuals who integrate knowledge and action in their behavior (az-Zuhaili, n.d.).

A similar interpretation is found in ath-Thabari’s exegesis. Ath-Thabari defines the term “ummah” as “a group of people,” while “wasath” is interpreted as “choice.” He explains that “wasath” means the central part, interpreting it as “just,” because a just person is considered balanced and chosen among people (Jarir Thabari, n.d.). In the commentary of Ibn Kathir, the term “wasath” is interpreted as “the best choice.” For example, the Quraysh are referred to as the best choice among the Arabs in terms of lineage and dwelling. It is also stated that “Rasulullah saw was wasathan fi Qaumihi,” meaning he was the noblest and best in lineage among his people. The term “shalat wustha” refers to the best prayer, which is the Asr prayer, as explained in authentic books and other hadiths (n.d.).

This verse was revealed in response to questions regarding the fate of those who died before the Qibla was changed. Allah affirms that the deeds of the believers will not be in vain because He is Most Compassionate and Most Merciful. In this verse, Allah explains the reason for the change of the Qibla and anticipates potential issues to prevent Muslims from being confused by the doubts instilled by the weak-minded among the Jews, polytheists, and hypocrites who

criticize the change of the Qibla (Nurdin, 2021). They were displeased because the Muslims abandoned their Qibla and considered it pointless to face the Ka’bah. The hypocrites sowed doubts in the religion to weaken the faith of the Muslims.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ  
وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ  
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

*“Allah does not forbid you from being kind and acting justly towards those who do not fight you because of your religion and do not expel you from your homes. Indeed, Allah loves those who act justly” (Q.s Al-Muntahanah 60/8)*

In his commentary, Ibn Kathir explains that this verse permits Muslims to act kindly and justly towards non-Muslims who do not show hostility towards them. He emphasizes that Islam teaches justice and kindness even towards non-Muslims, as long as they do not exhibit enmity or expel Muslims from their homes (n.d.). Wahbah az-Zuhaili, in his Tafsir al-Munir, adds that this verse underscores the principles of justice and kindness in Islam. He highlights the importance of treating all people, including non-Muslims, with fairness and benevolence, provided they do not harm or oppose Muslims. This verse emphasizes that Allah loves those who act justly (az-Zuhaili, n.d.).

In his commentary, Ath-Thabari emphasizes the meanings of justice and kindness in social interactions. He explains that this verse provides guidance for Muslims to remain just and kind towards non-Muslims who do not show hostility. This emphasis on

justice demonstrates the universality of Islamic values in daily life. According to tradition, this verse was revealed concerning the attitude of a companion of the Prophet, Asma bint Abu Bakr, towards her polytheist mother. Her mother came to Madinah to visit her, but Asma was hesitant to receive her because she was still a polytheist. Asma then asked the Prophet Muhammad (peace be upon him) about this matter, and this verse was revealed in response. This verse shows that Allah does not forbid Muslims from being kind and just to non-Muslims who do not show hostility towards them (Jarir Thabari, n.d.).

### **Views of Binjai City Scholars on Islam as a Religion**

In research on the Living Qur'an, the information to be revealed includes indicators of wasathiyyah such as justice, tolerance, and balance, as well as the extent of their application based on the Qur'an (Ritonga et al., 2023). Additionally, this study will examine the influence of social media in acquiring information about the Qur'an delivered by scholars in Binjai City. Regarding justice, the observed aspect is whether the scholars can assert that their religion remains the most correct without disregarding others' rights to choose different religions. The scholars of Binjai City assert that only Islam is true, but they also acknowledge that other religions certainly teach goodness. They believe that the concept of divinity outside Islam is incorrect, yet they still respect adherents of other religions.

One scholar said, "They are wrong, but I must still treat them kindly." Another scholar stated, "It is wrong for them to follow a

religion other than Islam. However, they cannot be blamed, as they are adhering to their holy scriptures, which were also brought by prophets." A scholar conveyed a firm statement, "They are misguided, given wealth, dignity, power, and knowledge by Allah. However, as Muslims, we must still respect their beliefs." A more extreme statement was made by another scholar, "non-Islamic religions are infidel, but there is no reason for me to hate them."

In Binjai City, when asked about the status of religions other than Islam, almost all scholars stated 'normal.' Some scholars added that 'normal' means, "For you is your religion, and for me is my religion." One scholar affirmed this by adding, "Do not interfere in religious matters." A tone of caution was expressed by another scholar, "Since their religion is their religion and mine is mine, as long as they do not disturb my worship, it is forbidden for me to be hostile towards them." The most assertive statement was made by a scholar, "non-Islamic religions are not sacred because their holy books have been partially revised."

On the other hand, there are scholars who responded liberally, "All religions are equal and have their own beliefs." However, when asked if they would also enter heaven like Muslims, these scholars replied, "No, because only Islam is true and accepted by Allah." In Binjai City, when asked about the status of religions other than Islam, all scholars responded that only Islam is true. This ranged from mild statements not related to belief, such as "They are religions that teach goodness," to more assertive forms, like "They are different from us," and even to

very firm statements, such as “Only Islam is true,” or even labeling non-Muslim adherents as “misguided” (MUI Kota Binjai, 2024).

### **Tolerance of Binjai City Scholars towards Non-Muslims**

This Living Qur’an study aims to measure the level of tolerance by evaluating the willingness of scholars to provide space for adherents of other religions to practice their worship. In Binjai City, although most scholars acknowledge that they do not have relatives, colleagues, or acquaintances of different faiths, all scholars assert that tolerance is a necessity. They emphasize the importance of respecting non-Muslims while they are worshipping or gathering. Some scholars explicitly mention ‘tolerance’ in a positive context.

In Binjai City, all scholars express their agreement with the concept of tolerance. This is reflected in various statements, ranging from basic acknowledgments such as “behaving normally,” “reaching out when necessary,” “not discussing religious matters during meetings,” and “not speaking ill of them.” Some scholars adopt a more reserved stance, for instance, “behave appropriately. Respect and honor them during their religious activities. However, there are also limits when interacting with them.” Another scholar remarked, “be tolerant in social interactions (mu’amalah), but with firm principles and boundaries in maintaining my Islamic faith” (Juhri, 2020).

Some scholars exhibit a more active attitude towards tolerance, as reflected in statements like “continue to behave well, respect, and honor each other,” and “always

behave well and be tolerant towards one another.” A student made a very positive statement, “we are like siblings, helping each other.” In response to questions about tolerance, all Binjai City scholars agreed. Some scholars responded, “we respect them as a form of *habl min al-nas*.” Others stated, “we must be tolerant because it is our duty as citizens of a nation.” There are also opinions like, “we must live in harmony and peace,” and “always coexist despite different beliefs.” One scholar noted, “I respect them as fellow Indonesians.” However, there are also cautious responses, such as, “remain tolerant as long as it does not mix with our beliefs” (MUI Kota Binjai, 2024).

### **Understanding and Practice of Wasathiyyah Islam by Scholars in Binjai City**

This study on the Living Qur’an aims to measure indicators of balance in religious life, particularly in the aspect of social interaction outside of worship. Scholars in Binjai City acknowledge that this balance must be realized, including in healthy competition. Although only a small number of scholars have relatives or acquaintances of different faiths, all scholars appear to maintain balanced relationships. When asked if they would visit a follower of another religion who was ill, they responded affirmatively. Even those without acquaintances of different faiths expressed their willingness to visit if a friend or neighbor of a different religion were to fall ill. However, when asked whether they would extend holiday greetings to followers of other religions, their answers varied.

Nevertheless, when asked to choose between harboring hatred or showing respect

to followers of other religions, they consistently chose to show respect. Regarding tawazun (balance), all scholars in Binjai City agreed on its importance. They are willing to engage in humanitarian acts with followers of other religions, especially when a relative or friend of a different faith is ill—they would visit them. However, on the matter of extending holiday greetings to followers of other religions, their opinions differ. Some scholars are willing to extend greetings, reasoning that these greetings are directed at their relatives or friends. Conversely, those unwilling to extend greetings cite prohibitions in Islamic law.

In Binjai City, all scholars agree on the dimension of tawazun. Some scholars say, “We live side by side without interfering in religious affairs.” All scholars are willing to accept invitations and visit when someone is ill. Some testify to good reciprocal relationships, such as, “He speaks very politely, so I respect him greatly,” and “I respect him because he is quite good in social interactions.” Some scholars display a professional relationship pattern, stating, “I maintain a professional attitude in interacting with colleagues of different religions.” When it comes to extending holiday greetings to followers of other religions, only four scholars do so. Three extend greetings due to familial or friendly ties, while one does so out of respect and appreciation. Although this scholar has no relatives of different faiths, he is willing to extend greetings if he were to meet a friend of a different religion on their holiday. The rest do not extend greetings due to prohibitions in Islamic law. (MUI Kota Binjai, 2024).

**Table 1.**  
**Attitudes and Behavior of Tawassuth Among Ulama in Binjai City**

Elements of Wasathiyyah Islam (Moderation)	Society of Binjai City	Classical Ulama of Binjai City	Combination of Ulama in Binjai City
Bearing True Witness to the Oneness of Allah SWT	All Ulama	All Ulama	All Ulama
Tolerant Behavior	All Ulama	All Ulama	All Ulama
Balanced Approach, Seeking Common Ground in Interactions	In clear humanitarian dimensions, all ulama agree. However, in more ambiguous areas, such as congratulating on religious holidays, opinions vary.	In clear humanitarian dimensions, all ulama agree. However, in more ambiguous areas, such as congratulating on religious holidays, opinions vary.	In clear humanitarian dimensions, all ulama agree. However, in more ambiguous areas, such as congratulating on religious holidays, opinions vary.

The understanding of Islam Wasathiyyah (moderate Islam) among the scholars in Binjai City is primarily derived from the Qur'an, earlier scholars, and hadiths. Most scholars in Binjai City obtain their understanding from a combination of these three sources. In interviews with ten scholars in Binjai City, the majority stated that the Qur'an is their primary source of understanding, supported by hadiths and guidance from earlier scholars. Of the ten scholars, only one specifically



mentioned that he gained his understanding of visiting the sick from hadiths, while the others derived this understanding from the Qur'an and the teachings of earlier scholars.

Most of this understanding is transmitted through the learning process from teacher to student. Although oral tradition and direct learning from teachers remain dominant, social media has begun to play a role in shaping understanding. Five out of ten scholars stated that they obtained information regarding relations with followers of other religions from social media. One scholar added that he found hadiths about interfaith relations through social media.

Among the scholars who use social media as a source of information, only one specifically mentioned YouTube as a platform that contributed to his understanding. This scholar found videos discussing hadiths and interfaith relations, which then enriched his understanding. Overall, although the Qur'an, hadiths, and teachings of earlier scholars remain the main pillars in understanding Islam Wasathiyyah among the scholars in Binjai City, the influence of social media is becoming evident, albeit still limited. This change indicates an adaptation to technology and new ways of obtaining information in the digital era. (MUI Kota Binjai, 2024).

### **Literature Evidence from the Quran on Interfaith Relations**

The Quranic literature regarding interfaith relations indicates that the Quran encourages Muslims to engage in healthy competition with Jews and Christians, avoiding actions that harm or oppress them

while also not showing weakness. Each individual's religious belief is their own responsibility, but proselytizing must still be carried out. Muhammad Zia-ul-Haq's research supports this view, showing that Islamic teachings accept religious diversity as a reality of social life (Anggraeni & Suhartinah, 2018). Individuals are expected to demonstrate truth and prioritize goodness without religious coercion. Any form of terrorism in the name of jihad is unjustifiable, and jihad itself should be seen as an effort to create peace. If adversaries act poorly, Muslims must not be provoked into retaliating with bad actions. Ultimately, those who live a life of struggle deserve respect at the end of their lives.

Field research indicates that the scholars in the city of Binjai, representing the Indonesian Ulema Council (MUI) of Binjai, understand and apply the values of Islamic wasathiyyah (moderation) in their daily lives. They believe in the truth of Islam without compromising other religions' beliefs but remain tolerant towards followers of other faiths. They not only avoid causing disturbances but also do good to them, living side by side with adherents of other religions through cooperation and humanitarian efforts. Regarding holiday greetings to followers of other religions, there are differing views, but respect is still shown in other forms.

Knowledge of the concept of Islamic wasathiyyah among scholars in Binjai is not yet uniform. Only some scholars consciously study and absorb Quranic texts, while others understand them literally and through practical actions. Social media does not

appear to play a significant role in spreading this concept. However, this relatively new idea of wasathiyyah has been adopted by the scholars of Binjai, showing that the MUI of Binjai has an internal system capable of accommodating and implementing new ideas according to the times (MUI Binjai, 2024).

## CONCLUSION

In interfaith relations, the Quran teaches Muslims to adopt a moderate stance, upholding the truth of Islam while respecting non-Muslim adherents and maintaining balanced relations without self-deprecation. The Quran emphasizes that Muslims are responsible for this mandate, advocating for healthy competition without expecting reciprocity. For the scholars in Binjai City, tolerance is not only an aspect of peaceful coexistence but also a religious obligation, as Islamic teachings command its followers to be tolerant. The stronger one's faith, the more tolerant one becomes.

The internalization of Islamic wasathiyyah values among the scholars in Binjai City has proven successful. The three pillars of Islamic wasathiyyah are firmly upheld in Binjai, even though these values are often conveyed by religious teachers in the curriculum without direct presentation of Quranic concepts. This has not hindered the internalization of Islamic wasathiyyah values, which has strengthened the foundation of Islamic moderation with greater precision and enhanced academic adherence. However, there remains the possibility that Muslims might abandon this moderate stance, necessitating ongoing efforts to maintain it.

Given the significant role of scholars in Binjai in shaping the understanding and practices of the community, it is crucial to involve them. Their influence shapes the adherence of the Binjai community and, more broadly, the surrounding society. They can play a pivotal role in promoting Islamic wasathiyyah. To refine this research, further studies are needed on the historical context of Quranic values that demonstrate the application of religious moderation in Islam.

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