

## Moderate Behavior of Prophet Muhammad (PBUH) as a Role Model in Encountering Pluralism

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### Abstract

*Moderation is the attitude of being in the middle that must be owned by a Muslim, especially Muslims in Indonesia who live amid pluralism. Problems in Indonesia related to intolerant behavior are mainly caused by the lack of moderate attitudes, especially Muslims. Islam should be a pioneer in implementing this reasonable behavior as the majority religion. The research describes some moderate behaviors exemplified by the Prophet Muhammad (SAW) during his life as a role model for Muslims. This research is qualitative descriptive research with a literature study method. The results showed that the moderate behavior of the Prophet Muhammad was reflected in his behavior when Surah al-Kafirun was revealed, his tolerance towards other religions, and his wisdom in solving the problem of laying the Black Stone. He is moderate in doing worship, not excessive. He also sleeps, breaks his fast, gets married, and orders people to pray in a new state that the values of moderate behavior from the exemplary human figure of the Prophet Muhammad (SAW) can be applied in overcoming the challenges of a pluralistic life to create a sense of unity.*

*Keywords: Moderate Behavior, Muhammad (PBUH), Exemplary.*

### Abstrak

*Moderat adalah sikap berada di tengah-tengah. Sikap ini merupakan sikap yang harus dimiliki oleh seorang muslim. Terlebih lagi muslim di Indonesia yang hidup di tengah kemajemukan. Munculnya berbagai permasalahan di Indonesia terkait perilaku intoleran disebabkan karena minimnya sikap moderat yang dimiliki, terutama umat Islam. terlebih lagi Islam sebagai agama mayoritas sudah seharusnya menjadi pionir dalam penerapan perilaku moderat ini. Penelitian ini bertujuan untuk mendeskripsikan beberapa perilaku moderat yang dicontohkan oleh Nabi Muhammad Saw.*

*semasa hidupnya sebagai teladan bagi umat Islam. Penelitian ini merupakan penelitian deskriptif kualitatif dengan metode studi literatur. Peneliti mengumpulkan dan menganalisis data dari berbagai sumber kepustakaan terkait perilaku moderat Nabi Muhammad Saw. Hasil penelitian ini menunjukkan bahwa perilaku moderat Nabi Muhammad Saw. berupa perilaku beliau saat turunnya surah al-Kafirun, sikap toleran dengan agama lain, kebijaksanaan beliau dalam menyelesaikan permasalahan peletakkan Hajar Aswad dan juga moderat dalam hal ibadah, yakni tidak berlebihan dalam beribadah seperti beliau juga tidur, berbuka dan menikah serta perintah untuk salat dalam keadaan segar. Dari penelitian ini dapat disimpulkan bahwa nilai-nilai perilaku moderat dari sosok manusia teladan Nabi Muhammad Saw. tersebut dapat diterapkan dalam mengatasi tantangan kehidupan yang majemuk agar tercipta rasa persatuan.*

*Kata kunci: Perilaku Moderat, Muhammad Saw, Teladan.*

## **Introduction**

Islam is a religion that is closely related to moderate values. It is so moderate that Gus Mus said, "Islam is moderate. If it is not moderate, then it is not Islam" (Metrotvnews 2017). It is clearly seen from the Islamic texts which always call for a middle attitude and prohibit an excessive behavior. Since the time of the Prophet Muhammad (PBUH), moderate values have been widely applied, either directly or indirectly, expressly or impliedly, and both in the Qur'an and Hadith. It then comes in mind that Islam is referred to as rahmatan lil 'alamin (a blessing to the universe) because of its moderate values. With these moderate attitude and values, Islam can spread to all corners of the world. If the teaching or the spread process is not based on the principle of moderation, Islam on the one hand will be rigid and cannot accept differences (extreme right). On the other hand, however, Islam will be considered as a religion that comes out of the guidance of its own teachings (extreme left). Islam will also be judged as a strict religion and intolerant of other religions.

Even though the historical records show that the spread of Islam was inseparable from what is called war, since Islam came, the tradition of war which was originally synonymous with destroying and scorching has turned into a war with a full human dimension. During the war, the Prophet Muhammad (PBUH) forbade his companions to kill children, women and slaves. In fact, Barra bin Azib explained that the face of the Prophet Muhammad looked like the moon during the

war. He did not show the face of someone thirsty for blood (Muhammad 2011). It is evident that Islam is propagated peacefully. If there is a need to fight, then it is the last resort and should be carried out with a full human dimension.

Humans were created by Allah SWT with all forms of diversity and difference. The diversity and difference can be in terms of religion, country, culture, ethnicity, language and even skin color. Behind all of this, however, there is certainly a lesson to learn. When diversity and difference do exist, conditions will be created to fill each other's shortcomings (Retno Widiyastuti 2010). Then, it will create a sense of mutual understanding between these differences. This sense of understanding will further encourage togetherness and in the end will establish a unity. This is the hope that has always been aspired, especially for Indonesia with all its diversity.

Saragih (2017) stated that there are more than 300 ethnic groups scattered in Indonesia. Besides, there are six religions and 187 beliefs spread across Indonesia (Wahyudi 2018). With all this diversity, moderate values are evidently appropriate to be presented as a key reference in maintaining national harmony. With the moderate values, the sense of egocentrism can be significantly minimized, especially in terms of pluralism, because it will lead to the tolerance in diversities. One of them is the difference in religion and belief (Sutrisno 2019).

Recently, the crisis of tolerance has become unavoidable. This makes the slogan of tolerance must continue to be echoed. Over the past 12 years, there have been 2.400 incidents of violations of religious freedom in Indonesia (Bunga 2019). To be calculated, it indicates that 200 intolerant events occur every year. This is of course not a small number. In addition, according to Mandela (2015), the attempt to mislead each other between groups is no longer a strange thing nowadays. Several online media that include Islam often post articles that tend to be provocative and tendentious toward the worship procedure of other groups. This is the result of an immoderate attitude.

The incidents above are the results of the erosion of a behavior reflecting moderate values. If a moderate attitude is said to be in the midst, then an ideology that is too right and one that is too left are certainly considered not moderate. Incidents of intolerance occurring in Indonesia portray an ideology that is too right or what is called in

moderation studies 'the extreme right'. The extreme right is a rigid attitude in religion that makes people easy to blame, convert and condemn those who do not agree with their opinions. This attitude is certainly not justified, especially in the case of *furu'iyah*. As a result, Muslims will only concentrate on dealing with the differences that exist within the body of Islam itself. The extreme left, on the other hand, is the opposite. People with this ideology will be loose and free in understanding religion so that they will overly exalt the reason and the religion will be ruled out eventually (Awal 2020).

If this case is allowed to continue, especially within the body of Islam without being balanced with massive character education, gradually Islam will be far from the value of unity. Muslims will always be busy with insignificant differences, whereas the concept of unity is the main element in Islam. It is evidenced by the existence of 20 verses in the Qur'an discussing unity, so it is reasonable for Islam to be called a religion that upholds the value of unity (Ridwan 2019). Thus, it can be seen that moderate behavior will give birth to a united people.

During his lifetime, the Prophet Muhammad (PBUH) has shown moderate behavior as an effort to maintain the unity of the people. Moreover, Imam al-Qarafi, as quoted by Djamil (2017), stated that the Prophet Muhammad served as the head of religion as well as the head of state. At that time, he was encountered with various ethnicities, races, religions and various problems. The attitude he showed was very much in line with the holy book of Qur'an. This leaves no reason for Muslims not to be moderate, and it should motivate them, especially in Indonesia. As the majority religion, of course, Muslims must be the pioneers in actualizing the moderate values taught by the Prophet Muhammad (PBUH) in order to prevent intolerant events that may occur, especially in the body of Muslims themselves.

This study aims to delineate the moderate behavior carried out by the Prophet Muhammad (PBUH) during his life. As the best human being on earth, he is the one who really deserves to be the role model. The moderate behaviors he showed when examined more deeply turned out to have such a big influence. In the midst of plurality and diversity of the Indonesian people, plus Islam as the majority religion, this research is very important in order to increase the wealth of knowledge so that it can be applied in the life of the nation and state.

This research is a type of qualitative descriptive study with data collection method in the form of literature study (library research)

from various relevant sources. Literature study is a research with library materials as its object, both in the form of journals, books, and so forth (Bungin 2017). All the data obtained are related to the moderate behavior of the Prophet Muhammad (PBUH) collected and analyzed to become a description intended by the researcher. The moderate behavior referred to here is the moderate behavior in terms of worship and religious tolerance.

## Results and Discussion

### *Interpreting Moderate Behavior*

Behavior is a person's reaction or response to his environment. Behavior can also be interpreted with a certain regularity in terms of feelings, thoughts and predispositions of one's actions towards the surrounding environment (Manuntung 2019). From this concept, it can be understood that behavior will appear when a person is given a stimulus from the surrounding environment. There are three interrelated assumptions about behavior. First, the behavior is caused. Second, the behavior is driven. Third, the behavior is aimed at a certain target or goal. When the behavior displayed has a cause, has someone who drives it, and has a goal to achieve, then that is called behavior.

As for the word 'moderate', it etymologically comes from Arabic word *الوسطية* derived from the word *وسط*. The word *وسط* means in the middle between two boundaries or something with two ends comparable in size (Mussafa 2018). According to Purwanto (2019), the word moderate linguistically refers to three meanings. First, it means good and fair. Second, it means balanced in all things so as to avoid exaggeration (extreme). Third, it means being in the middle or between two ends of something.

In meaning, moderate behavior is an Islamic value built on the basis of a straight, middle and not excessive mindset toward certain things, so moderate people will stay away from extreme behaviors and expressions. A commendable condition that keeps a person from a tendency to two extreme attitudes, both over-exaggeration and under-reduction, is what is called moderate behavior (Musaffa 2018).

According to Qardhawi (2017), Islam is a moderate religion. He affirmed that Islam is the middle way in all things, both in the concept of faith, worship, behavior, relationship with fellow human beings,

and legislation. It is in accordance with the words of Allah SWT as follows.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: “And so We have made you a moderate community, that you may be witnesses over humanity, and that the Messenger may be a witness over you.” (QS. al-Baqarah: 143)

Ibn 'Asyur in his Tafsir book *At-Tahrir wa At-Tanwir* as quoted by Nur (2015) defines the word *ummatan wasathan* with a just and elected people, and what is meant in this verse is Muslims. Muslims are the most perfect people in religion, morals and deeds. When interpreting this verse, Imam Syaukani (Asy-Syaukani 2008) explains that *ummatan wasathan* in the verse means the best and fair people. They have neither too much nor less, not too much like the Christians' attitude to the Prophet Isa (AS) and not less like the Jews' to their prophets.

According to Jose (2013, in addition, moderate behavior is the attitude of controlling something to a certain extent. He stated that the person who acts as a mediator between the two opposing camps can be called a moderator. That is, when a moderator gets involved in a conflict, a calm or natural atmosphere can be made. Hence, the moderate behavior (becoming a mediator) is needed to prevent the emergence of conflict and resolve the conflict itself.

Broad (2015) also stated that the word "moderate" became popular in England around 1702-1705. Many people at that time demanded the Church to be gentle and tolerant of various kinds of differences. They argued that this gentle and tolerant way will later be able to unite the perceptions of several churches, minimize crime rates and ensure the security and peace of British society. At that time, the word moderate was often used to describe gentleness and tolerance.

There are several characteristics to determine whether or not a group is considered extreme or not moderate. These characteristics include having the nature of justifying one's own opinion, obliging what is not obliged by Allah SWT, and being prejudiced against humans (Qardhawi 2017). The characteristic of justifying one's own opinion will lead to the nature of condemning and even disbelieving others so easily. This occurs because the groups with extreme behavior will prioritize the method of textual interpretation, tend to forbid

takwil, give excessive prominence to literal meanings, and negate figurative meanings.

Counteracting the above properties cannot be done in the same extreme way. The term extreme here refers to underestimating the Shari'a or being loose and free in practicing religion. Ordinarily, people who are too loose and free in practicing religion will reject extreme behavior. In fact, loose and free behavior is also not considered a moderate behavior. Thus, what is called moderate is to behave between the two, not too extreme and not too loose (Musaffa 2018).

As contained in Islamic law about the traveler, for instance, a person who is on a journey that makes him difficult to pray is not obliged to pray as usual. On the other hand, he is also forbidden to leave the prayer altogether. Due to the moderate behavior of Islam, the problem of a traveler can be taken in a middle way, that is, he is still obligated to perform the prayer but it is permissible for him to combine or reduce the raka'at of the prayer.

From the explanation above, it can be summarized that moderate behavior is a behavior or deed that occurs because of a stimulus from the environment, either in the form of circumstances or shari'a propositions that make a person behave in the midst so that it will create an order and the principle of balance from what is done. In the context of a pluralistic life, people with moderate behavior will put forward the values of tolerance. They are not too excessive and not too lacking in responding to the plural atmosphere. They will not consider non-Muslims lawful to be killed and equated with Muslims. People with moderate behavior can distinguish between non-Muslims and Muslims. Non-Muslims in the view of moderates are creatures of Allah SWT who should not be disturbed because they are compatriots and countrymen.

Likewise, in the practice of worship, people with moderate behavior will do the worship according to the demands, neither too much nor less. They do not pray Tahajud all night so that they forget the Fajr prayer, but they still carry out Tahajud prayer in reasonable limits so that the Fajr prayer can still be carried out properly.

### *Prophet Muhammad (PBUH) as a Moderate Human*

Prophet Muhammad (PBUH) is the perfect and noblest human being on this earth. The perfection and glory given by Allah SWT

made him the last prophet to preach Islam, so that until now Islam is recognized and referred to as *rahmatan lil 'alamin* (a blessing to the universe). This recognition is not only made by Muslims, but Europeans also recognize the greatness of the religion of Islam preached by a very noble prophet. If the religion that he preached was a noble religion, the preacher was certainly a very noble human being.

In the book *Yasien* (1993), Sir William Moyer, a critic of the Prophet Muhammad (PBUH), stated that Muhammad was a humble and simple man. All the commendable qualities that Muhammad possessed, both compassion, patience, caring for others and generosity, were qualities that may attract the love of all those around him. According to Moyer, the Prophet Muhammad (PBUH) is a person who never rejects the call of someone lower in rank, a person who never stands out for himself, and a person who always accepts other people no matter how despicable that person is.

A compliment will appear when an achievement is gained (Syakir 2014), likewise with the Prophet Muhammad (PBUH). It is reasonable to accept a compliment from Muslims, but it is distinctly compelling to study the personality of the Prophet Muhammad when the compliment comes from the West. This shows that there appears a tolerance owned regardless of status, ethnicity and even religion. This is the moderation in question. If he was not moderate, the value of tolerance would not be found on his way of preaching.

The glory of the Prophet Muhammad (PBUH) is a picture of the glory in the Qur'an. When Aisyah was asked about the characters of the Prophet Muhammad, Aisyah replied, "His character was the Qur'an" (Rostitawati 2015). From this hadith, it can be concluded that the personality of the Prophet Muhammad is a representation of the principles applied in the Qur'an, so that he will be an interpretation of the teachings of the Qur'an that puts forward the principle of moderation.

The birth of the Prophet Muhammad (PBUH) in Arab lands is also a moderate path set by Allah SWT. At that time, there were at least three superpower civilizations that besieged Arab lands, namely Rome with Christianity in the West, Persia with Magian religion in the East, and India with Hindu-Buddhist religion in the South. Arab land, especially Mecca, was an area located in the middle of these three great civilizations (Zuhry 2020). They certainly have diversities, both in religion, ethnicity and customs. Before the birth of the Prophet



Muhammad (PBUH), there were already various types of religions, such as Judaism, Christianity, Magian, Zoroastrian and Shabi'ah. In the agricultural area of Yastrib (now Medina), Khaibar and Fadak, many Jewish tribes have been formed (Widodo 2017).

Several religions in the three civilizations plus the tribes that surrounded the Arab Land reflected the diversity of society at that time. Not to mention in the Arab land itself, they were divided into several tribes. These tribes were descended from the time of Prophet Ibrahim and were separated until the birth of the Prophet Muhammad. In addition, the mixing between the Arabs and the three great civilizations has increasingly made the Arab land full of diversity (Hamka 2020).

Such conditions made the Prophet Muhammad (PBUH) trained to be fair and impartial. The diverse atmosphere and environment made him able to be moderate. In fact, this will be different from someone who was born in a place that lacks diversity. Tolerance and respect will be difficult to train.

There is nothing coincidental from the sunnatullah of the birthplace of the Prophet Muhammad (PBUH). Tolerance is certainly needed in the middle of an area full of diversity. Recognition of every tribe of the noble attitude of the Prophet Muhammad indicates that he was able to get along, tolerate and live side by side in such plural conditions. This is the wisdom behind his birthplace.

Hadiths about Moderate Behavior of the Prophet Muhammad (PBUH) Hadith is all the words, deeds and decrees of the Prophet Muhammad (PBUH) (Izzan 2016), so what he says, what he does and how he decides on something is called a hadith. There are three types of hadith, namely qauli hadith (words), fi'li hadith (actions), and taqriri hadith (decisions). This sub-discussion elaborates the three types of hadith containing moderate values, either through words, actions or decisions. The following hadiths have moderate values:

1. When the Messenger of Allah sent Muadz bin Jabal and Musa al-Asy'ari, he said to them, "Make things easy and do not make things difficult, give tidings to the people and do not create (in their minds) aversion (towards religion)." (Narrated by Bukhari)
2. Rasulullah (PBUH) said, "Indeed, the religion is ease, but if anyone overdoes it, it gets the better of him; so keep to the right course (moderate), approximate to perfection and receive the good tidings that you will be rewarded." (Narrated by Bukhari)

3. Aisyah narrated that the Messenger of Allah said, "Verily Allah did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy."
4. Narrated by Imam Ahmad, the Messenger of Allah said, "Indeed, your best religion is the easiest." (Ash-Shallabi 2020).
5. From Abdullah bin Mas'ud, that the Prophet Muhammad (PBUH) said, "The extremists perished. The extremists perished. The extremists perished" (Narrated by Muslim). According to Imam Nawawi, al-Mutanatti'un (extremist) is a strict person and always makes it difficult when discussing a problem, so his interpretation and opinion exceed the limit at all times.
6. From Abu Hurairah, that the Messenger of Allah said: "Indeed, this religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So seek what is appropriate, and come as close as you can, and receive the glad tidings (that you will be rewarded), and take it easy; and gain strength by worshipping in the mornings, afternoons, and during the last hours of the nights." (Narrated by Bukhari)
7. Rasulullah (PBUH) said, "Do not impose austerities on yourselves so that austerities will be imposed on you, for people have imposed austerities on themselves and Allah imposed austerities on them." (Narrated by Abu Dawud)
8. Rasulullah (PBUH) said, "The best among you is not the one who leaves the Hereafter for the sake of his world, nor the one who leaves the world for the Hereafter." (Narrated by Ibn Asakir) (Afroni 2016)
9. In the hadith narrated by Baihaqi, it was mentioned that the Prophet Muhammad (PBUH) sat under a vine praying to Allah after the people of Thaif insulted and stoned his body. Then, the angel Jibril came to make an offer to the Prophet Muhammad to destroy the people of Taif with two mountains, but the offer was rejected. The Prophet Muhammad (PBUH) preferred to pray for them (Umar 2018). This hadith is a fi'li hadith related to the moderate behavior of the Prophet Muhammad, namely forgiveness.
10. In the hadith narrated by Muslim, it was narrated that the Prophet Muhammad (PBUH) let the companions eat the meat of dhab, even though at that time he did not eat it. His reluctance to eat dhab meat was because he did not get used to the food. Such

condition did not make the Prophet Muhammad forbade his companions to consume it. This is the moderate behavior that he shows in the taqriri hadith. In the midst of his reluctance to eat the meat, he still respected his friends' food tradition (Yahya 2017).

The ten hadiths above demonstrate the truth of the moderate behavior of the Prophet Muhammad (PBUH). Apart from being seen from daily behavior, the words will also determine how a person's behavior and character are. Moreover, the figure of the Prophet Muhammad is well-known for the harmony of his words and deeds. What he said in the hadith is what he would do in the actual life.

### *The Incident of the Revelation of Surah al-Kafirun*

The reason for the revelation of surah al-Kafirun is told by Ibn Abbas in the narration of Tabrani. Surah al-Kafirun is the 109th surah in the Qur'an. It belongs to the group of Makkiyah surah. It was revealed when the Prophet Muhammad (PBUH) was persuaded by the infidels of Mecca to stop preaching. They sent the most influential figures at that time, such as al-Walid bin Mughirah, al 'Ashi bin Wail, Umayyah bin Khalaf and al-Aswad bin Abdul Muthalib. They tried to persuade the Prophet Muhammad by offering abundant wealth and a beautiful wife. The attitude of the Prophet Muhammad was clear to firmly reject all these offers. For a prophet, there is no offer in the matters of faith. Furthermore, they offered the theological concept of "exchanging God". All of these concepts are illustrated in the surah al-Kafirun (Usman 2020).

In addition to the firm behavior of the Prophet Muhammad (PBUH) against the persuasion of the Quraysh figure, he also demonstrated tolerant and moderate behavior. It can be seen from his answer described in the surah al-Kafirun. His sensitivity towards multi-religious social life increasingly proves that Islam is a very tolerant religion (Zayadi 2018). Giving an opportunity to anyone to practice their religion and belief represents moderate behavior and full of tolerance (Shihab 2019).

This behavior is illustrated in three statements, namely the statement that the Prophet Muhammad (PBUH) will not worship what the Quraysh worship, the statement that the Quraysh are not worshipers of Allah SWT as the Lord of the Prophet Muhammad, and also the statement "for you is your religion, and for me is my religion." If the Prophet Muhammad (PBUH) is a person with the ideology of

extreme right, surely he will force the Quraysh to embrace Islam by all means, because all religions other than Islam must be fought according to the extreme right's perception. Likewise if the Prophet Muhammad (PBUH) is a person with the ideology of extreme left, Muslims will be invited to convert to their religion. He did not force others to convert to Islam and he also did not want to convert to their religion (the Quraysh).

### *Tolerant of Other Religions*

Tolerant behavior is a moderate attitude (Abdurrohman 2018). It has been shown by the Prophet Muhammad (PBUH) especially to the adherents of religions other than Islam. He once was next door to and gave each other food with a Christian. He was also given goat meat by a Jewish woman. When one of the Christians complained to him about the marginalization of Christianity because of the arrival of Islam, he directly hold meetings and dialogues based on a sense of brotherhood and courtesy (Widodo 2017).

Tolerant behavior of the Prophet Muhammad (PBUH) was also showed to non-Muslims who were very hostile to Islam. Once, Ikramah went to the Prophet Muhammad and asked forgiveness of him for his actions during Fathu Makkah. With the nature of the glory of the Prophet Muhammad (PBUH), he forgave him. After that, Ikramah arrogantly said to him, "If you think because of your forgiveness I will be a Muslim, then to be clear, I won't be a Muslim. If you can forgive me while I stay true to my faith, then that is fine, but otherwise I'll leave." Rasulullah (PBUH) replied, "There is no doubt that you will remain firm in your faith. You are free in every way." At that time, thousands of Meccans also had not accepted Islam and even though they lost, they still got the right to freedom of religion (Bakar 2015).

At another time, the Prophet Muhammad (PBUH) had also received visits from the Christian leaders of Najran, totaling 60 people. When the group arrived in Medina, they went straight to the mosque, while the Prophet Muhammad (PBUH) were performing the Asr prayer with his friends. The Christian figure came wearing a robe and a turban, like the clothes worn by the Prophet Muhammad and friends. When the service time came, they did not have to look for a church because they were welcomed by the Prophet Muhammad to

perform services at the mosque (Sukarman 2019). The Christian leaders then discussed issues of faith.

Interestingly from this incident, when they wanted to return to Najran, none of them embraced Islam. Seeing this the Prophet Muhammad (PBUH) did not force them to convert to Islam, but the behavior shown by him actually caught their attention. This is evidenced by the conversion of two of their leaders to Islam some time after the meeting, namely al-Sayyid and al-Aqib (Armayanto 2013).

The Prophet Muhammad (PBUH) did the same thing to the Jews. This can be seen in the relationship between the Jews, the polytheists of Medina, and the Muslims. The governance of the relationship made by the Prophet Muhammad was known as the Medina Charter. The charter stated that the entire population of Medina had to protect each other if one of them was attacked from outside. Efforts to protect each other in the charter did not look at ethnic and religious backgrounds. This implies that if the Jews are attacked from outside, then the Muslims are obliged to protect and save the Jews. Even in the first paragraph of the charter, it reads "If a priest takes refuge in a mountain or a valley or a cave or a building or a plain of Raml or Radnah (a village in Medina) or a church, then I (Prophet Muhammad PBUH) am the protector behind them from any enmity against them. For the sake of my soul, my supporters, adherents of my religion and my followers, they (the Christians) are my people and members of my protection" (Widodo 2017).

Non-Muslim communities in the midst of Islamic rule are called dhimmis. In general, they get the same rights that Muslims get, including the right to protection and security, the right to freedom of religion, the right to work and do business, the right to security for old age and poverty as well as political rights and positions in government. The Prophet Muhammad (PBUH) threatened anyone who persecuted and took away the rights of the dhimmis. He said: "Remember! Whoever acts unjustly towards the mu'ahid (non-Muslims who have pledged allegiance to the Islamic government), reduces their rights, burdens them with jizyah beyond their ability or takes their property without their consent, then I will be the one hostile to him on the Day of Resurrection later (Narrated by al-Khatib) (Untung 2014).

Such is the noble behavior shown by the Prophet Muhammad (PBUH) against non-Muslims. This attitude demonstrates how peaceful Islam is. No coercion by the Prophet Muhammad was given

to them to embrace Islam. Instead, they were attracted to Islam because of the commendable behavior he showed. This tolerant behavior is the main attraction for Islam so that Islam becomes a great religion. If we are just told to be tolerant to non-Muslims, then fellow Muslims should pay more attention to this attitude. Differences in views, opinions, and schools of thought should not be a gap in the disintegration of the union among Muslims themselves. To deal with all these differences, a moderate or tolerant behavior is needed so that unity can be maintained (Broad 2015).

### *Laying the Black Stone (Hajar Aswad)*

Ibn 'Asyur in his Tafsir book *At-Tahrir wa At-Tanwir*, as quoted by Nur (2015), stated that moderate people are those who act fairly. This fair attitude has been shown by the Prophet Muhammad (PBUH) at the time of laying the Black Stone (Hajar Aswad). This incident began when the walls of the Kaaba cracked due to a great flood that came down from the mountain, so remodeling the Kaaba building was highly necessary. The renovation and rebuilding of the Kaaba was assisted by a Roman named Baqum. Although filled with fear because of a belief that changing or remodeling the Kaaba will bring disaster, finally with prayers made to the gods, al-Walid bin Mughirah came forward to remodel the southern corner. Even in a history, the Prophet Muhammad (PBUH) also helped in the renovation process (Noviyanti 2017).

After the Kaaba building stood, it was time to put the Black Stone, a sacred stone that was originally placed in the eastern corner of the Kaaba. The process of laying the Black Stone was what caused a dispute among the Quraysh. They disputed who should have the honor of putting the stone in its place. In this dispute, in fact, there was almost a civil war among the Quraysh. Then, they appointed the eldest among them, namely Abu Umayya bin al-Mughirah from Bani Makhzum to decide to whom this case was settled. Abu Umayya bin al-Mughirah further suggested that this matter should be handed over to whoever first entered the door of Safa. It turned out that the first person entering the door of Safa was Muhammad, so they were willing and accepted any decision from Muhammad.

The disputants related the incident to Muhammad. Muhammad listened carefully and said, "Take a piece of cloth." After the cloth was brought, Muhammad spread the cloth, took the stone, and placed it

on the cloth. Then, he said, "Every tribal chief should hold the end of this cloth." Together they took the cloth to the place where the stone would be placed, and Muhammad took the stone out of the cloth and put it in its place. Thus, the dispute ended and the civil war could be avoided (Noviyanti 2017).

Disputes among the Quraysh reflected the behavior of wanting to win themselves. This behavior stems from the absence of moderate behavior in each tribe. They assumed that each of them has the right to put the stone. According to Imam Syaekani (2008), moderate behavior is an attitude that is not too excessive (fanatic) and not too lacking. If related to the definition of Imam Syaekani, the behavior demonstrated by the Quraysh who fight for the right to move the Black Stone is an excessive behavior. They overestimate their ethnicity, consider the tribe even themselves the most powerful among the others.

The fanatical attitude towards the ethnic groups shows the condition of a pluralistic society. The differences they have actually become a medium for them to be hostile to each other, so the decision taken by the Prophet Muhammad (PBUH) can be a moderate step to build a peace alliance when laying the Black Stone. The Prophet Muhammad (PBUH) appeared as a mediator in the conflict (Alamsyah 2020).

This is the moderate behavior shown by the Prophet Muhammad (PBUH) when laying the Black Stone. He mediated between the two opposing camps. This middle behavior between the two opposing camps is what Jose (2013) considered moderate behavior. Although this incident occurred before the Prophet Muhammad (PBUH) was appointed as an apostle, moderate values have been embedded in him since he was a teenager. The Prophet Muhammad (PBUH) mediated the dispute. If he did not act like that, he would side with one of the four tribes of the Quraysh. This partiality could have caused war and social jealousy among the Quraysh. However, due to the moderate behavior taken by the Prophet Muhammad, a sense of brotherhood, justice and even unity in the body of the Quraysh evolved. That is the importance of being moderate in the midst of diversity.

The Prophet Muhammad (PBUH) Sleeps, Breaks Fast and Marries

Once upon a time there was a friend of the Prophet Muhammad who asked Siti Aisyah about the worship of the Messenger of Allah. Siti Aisyah told that the Prophet Muhammad is a person who loves to

worship. Until finally one of them said that he would always pray at night and would not sleep, the second one said that he would fast all day and will not break his fast, and the third one said that he would not marry forever. Hearing this, the Prophet Muhammad (PBUH) forbade them and said, “By God, I am the one of you who fears and reverences God most, yet I fast and I break my fast; I pray and I sleep; and I marry women. He who is displeased with my sunna has nothing to do with me” (Narrated by Ahmad, 'Abd bin Humaid, Bukhari, Muslim, Nasa'i and Ibn Hibban from Anas bin Malik) (Afroni 2016).

The answer he gave was moderate behavior. It is different from the three friends who were really into the ideology of extreme right in worship. In terms of fasting without breaking the fast, for instance, this extreme attitude is certainly contrary to the purpose of fasting which has been widely affirmed by health experts. Surely fasting without breaking leads to certain health problems. The tradition of fasting without breaking the fast was the habit of the ancient people and those who like to do heresy by deepening religion which is actually inappropriate. In addition to contradicting the purpose of fasting widely confirmed by health experts, it turns out that this kind of attitude contradicts the main purpose of fasting, which is to avoid excessive behavior (Syarifuddin 2003).

The Jews and Christians as well as the polytheist Arabs thought that fasting without breaking the fast will further curb the desires. From this assumption, they created a new extreme, namely fasting without breaking the fast. Regarding this fast breaking, Allah SWT says:

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ

Meaning: “...eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall.” (Q.S. al-Baqarah: 187)

It is not wrong indeed if someone is competing as much as possible in terms of goodness, but if it is accompanied by an excessive attitude and putting other things aside, it does not certainly represent goodness. The above hadith is not an argument about underestimating worship. However, it is an example of moderate or mediating behavior between an excessive attitude and an overestimation of worship.



### *The Prophet Muhammad (PBUH) Prays in Fresh Condition*

Anas bin Malik narrated that once the Prophet Muhammad (PBUH) entered the mosque and saw a rope hanging in between two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet said, "Don't use it. Remove the rope. You should pray as long as you feel fresh, and when you get tired, sit down." (Muttafaq Alaihi) (Afroni 2016).

The above hadith is a proof that being excessive in worship is inappropriate. This hadith tells about a moderate behavior, namely praying in fresh condition. If the Prophet Muhammad (PBUH) was really into the ideology of extreme right, then there would be an order to keep praying even when feeling tired. This condition surely causes the mind to become confused, unfocused or maybe wrong in reading prayers. If so, the smaller chance the prayer can be accepted. As for if the Prophet was really into the ideology of extreme left, there would be an order to leave the prayer altogether when feeling tired.

### **Conclusion**

As a role model for his people, the Prophet Muhammad (PBUH) already taught moderate values. The moderate values existing in him are in line with the teachings contained in the holy book of Qur'an. This can be seen from his hadiths, both qauli hadith (words), fi'li hadith (actions), and taqriri hadith (decisions). The moderate behaviors of the Prophet were portrayed in his behavior when the revelation of Surah al-Kafirun, his tolerant attitude of other religions, and his wisdom in resolving disputes over the laying of the Black Stone. Besides, he was also moderate in terms of doing worship such as not doing it excessively and ordering people to pray in a fresh condition. This kind of behavior should be imitated and become an example for Muslims, especially Indonesian Muslims who live in the midst of diversity. Moreover, Islam as the majority religion and the Muslims can be pioneers of how to apply moderate behavior in everyday life. With this behavior, a sense of unity and oneness of the people can be created.

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