

PROHIBITION OF HATE SPEECH IN THE QUR'AN AND ITS RELATIONSHIP WITH THE RELIGIOUS MODERATION

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Abstract

This article aims to explore the concept of hate speech in the Qur'an, its narrative form, and the Qur'an's response to hate speech behavior. The object is al-Qur'an Surah al-An'am [6] verse 108, which contains the narrative of hate speech. Using qualitative methods and content analysis, this article concludes that in Surah Al-An'am [6] verse 108, there is a prohibition on hate speech, namely the banning of insulting followers of other religions. This form of humiliation can take the form of insulting places of worship and religious symbols and even forcibly disbanding religious events. Besides that, in Surah al-An'am [6] verse 108, also teaches about religious moderation by inviting Muslims to have tolerance in religion and respect for followers of other religions by not insulting or disturbing them according to what is said in the text of the Qur'anic verse. It is hoped that this research can be one of the efforts to support religious moderation programs in Indonesia so that Muslims can provide peace for all religious people and show the face of Islam, *Rahmatan Lil 'alamīn*.

Keywords: *Hate Speech, The Qur'an, Religious Moderation*

Abstrak

Artikel ini bertujuan untuk menelusuri konsep ujaran kebencian dalam Al-Qur'an, bentuk narasinya, dan respon al-Qur'an terhadap perilaku ujaran kebencian. Objeknya adalah al-Qur'an surat al-An'am [6] ayat 108 yang memuat tentang narasi ujaran kebencian. Dengan menggunakan metode kualitatif dan analisis isi, artikel ini menyimpulkan bahwa dalam surat Al-An'am [6] ayat 108 terdapat larangan ujaran kebencian yaitu larangan menghina pemeluk agama lain. Bentuk penghinaan ini bisa berupa penghinaan terhadap tempat ibadah, simbol-simbol agama bahkan membubarkan acara keagamaan secara paksa. Disamping itu, dalam surat al-An'am ayat 108 juga mengajarkan tentang moderasi beragama dengan mengajak umat Islam untuk memiliki toleransi dalam beragama dan menghormati pemeluk agama lain

dengan tidak menghina, mengganggu mereka sesuai dengan apa yang dikatakan dalam teks ayat al-Qur'an. Diharapkan dengan adanya penelitian ini dapat menjadi salah satu usaha mendukung program moderasi beragama di Indonesia, sehingga umat Islam bisa memberikan kedamaian bagi seluruh umat beragama dan menampakkan wajah Islam yang *Rahmatan Lil'alam*.

Kata Kunci : *Ujaran Kebencian, Al-Quran, Moderasi Beragama*

Introduction

Islam is a "rahmatan lil alamin" religion. This term refers to the fact that Islam is a true religion, a religion full of peace, unity, brotherhood, and tolerance among humans. One form of tolerance taught in Islam is to respect the differences in humans, whether they are different ethnicities, nations, or religions, according to the guidance in the Koran and the hadith of the Prophet SAW.¹

However, if we look at the reality in Indonesia, where most of the population is Muslim, many people still use hate speech. Data from the police state that the number of hate speech cases in 2020 reached 443 points². In addition, the Indonesian people are not wise in using social media such as Facebook, Instagram, Telegram, WhatsApp, Twitter, and so on. The Indonesian people's lack of wisdom in using social media can be seen in a survey conducted by Microsoft, stating that the Indonesian people are considered one of the most disrespectful countries in Southeast Asia, with a score of 79 or bad³.

Doing acts of hate speech will impact the division of national and state life, as has happened in several countries worldwide. Religion forbids its people from hating fellow human beings. On the contrary, religion teaches us to greet each other, interact, have dialogue, and even work together with the spirit of loving each other, loving and protecting each other and being friendly and polite to various social differences. However, along with changes in space and time, the social setting of society, religion is experiencing a deviation among the forms of deviation, such as the emergence of the attitude of some religious people who are less tolerant and often commit acts of violence in the name of religion. The impact of violence is detrimental to society because it creates mutual distrust between religious communities⁴.

¹ Muhammad Nur Jamaluddin, "The Form of Islam Rahmatan Lil Alamin in National Life in Indonesia," *Adliya: Journal of Law and Humanity* 14, no. 2 (2020): 272-294.

² "During 2020, Polda Metro Jaya Successfully Handled 443 Cases," *tribatanews.polri.go.id*, 2020. Accessed on March 9, 2021 at 16:00

³ Eva Mazrieva, "The Worst Index of Indonesian Digital Civilization in Southeast Asia," *www.voaindonesia.com*, 2021. Accessed on March 9, 2021 at 16:04

⁴ Ridwan Lubis, *Religious Harmony in Thoughts and Facts*, ed. Nur Syam (Director) (Jakarta: Center for Religious Harmony (PKUB) Ministry of Religion of the Republic of Indonesia, 2016), 2.

All the problems that occur, such as the hate speech that the author mentioned above, are one of the rows of prohibitions contained in the Al-Quran. The Qur'an and interpreters have also predicted the causes and consequences of these actions. One of the commentators who interpret the verse regarding the prohibition of hate speech is Imam Al-Qurtubi, whose full name is Al-Imam Abi Abdillah Muhammad bin Ahmad bin Abi Bakr bin Farh Al-Ansari Al-Khazraji Al-Andalusi Al-Qurtubi, or can be called Al-Qurtubi⁵. He came from Andalusia or Spain, a Maliki commentator with his book *Tafsir Jāmi'un Li Ahkāmil Qurān*. The book was the most complete at that time because he quoted the opinions of the scholars along with the sources, vocabulary or vocabulary (mufradat), hadiṣ, and verses related to his interpretation and the interpreter's opinion. This book is also said to be a book of law and fiqh. Even though he (Imam Al-Qurtubi) is a Maliki school of thought, he is neutral in interpretation.⁶

Allah SWT sent down verses that prohibit hate speech, one of which is contained in the letter Al-An'am [6] verse 108. The verse explains the prohibition on Muslims from insulting other religions. Besides that, there are various impacts and consequences arising from these actions. Of course, seeing this becomes interesting to study because this paper will reveal the meaning behind the prohibition and what it has to do with religious moderation. It is hoped that the results of this research will raise awareness of the Indonesian people to become better people in the future.

For research methods, the author uses a qualitative approach. The qualitative approach is research that intends to understand the phenomena of what is experienced by research subjects, such as behavior, perceptions, motivations, actions, and others holistically, and using descriptions in the form of words and language in a unique natural context, and by utilizing various scientific methods⁷. To find sources of data in the research, the author uses library research, a study in which all research data comes from written materials in the form of books, manuscripts, documents, photos, and others. All of these materials are related to the Qur'an and Tafsir, the author's topics of discussion.⁸

Identification of Moderate Islam

According to Bernard Lewis, the naming of moderate in Islam has been a vital part of the discourse of Muslim society since the classical period.⁹ This discourse comes from the content of Islamic teachings that broadcast the values of tolerance and respect between cultures, in line with what was stated by the Prophet that differences

⁵Thameem Ushama, *Methodology of Al-Qur'an Interpretation (Critical, Objective & Comprehensive Study)*, ed. Hasan Basri and Amroeni, 1st ed. (Jakarta: Radar Jaya Pratama, 2000), 73.

⁶Muqthi Ali, *School Fanaticism in Legal Interpretation: A Study of Tafsir Ahkam Al-Qur'an Al-Jassas*, 1st ed. (Ciputat: Echoes of Persada Press, 2019), 87.

⁷Kuntjojo, *Metodologi Penelitian* (Kediri: Universitas Nusantara PGRI, 2009), 14-15.

⁸Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir*, 1st ed. (Yogyakarta: Pustaka Pelajar, 2016), 28.

⁹Adian Husaini, "Bernard Lewis dan Apologia Barat," *TSAQFAH: Jurnal Peradaban Islam* 13, no. 1 (2017): 25-44.

are a blessing and a destiny ordained by Allah SWT. This foundation then continues to take root and grow into the foundations of moderate Islam until modern times as it is today. History is proof that the percentage of intolerant and radical movements in the name of Islam was almost non-existent at the time of the Prophet Muhammad. Radical movements emerged in the recent era, especially when Muslims misunderstood the da'wah that was rahmatan lil alamin. Such as mass massacres of non-Muslims, the expulsion of infidels, and even the burning of places of worship.

According to Abou Fadl (Kuwait), the current Islamic style is divided into two models: Puritan and Moderate. The moderate here differs from other terms such as progressive, reformist, and modernism. Progressive and reformist are closely related to the dictatorial implementation model.¹⁰ Some people claim that reformist thinking (revolution) is an acceleration towards the progress of Islam, even though not a few liberal perspectives even lead to the collapse of civilization and the loss of local wisdom. Likewise, according to Abou Fadl, the term reformist is a Muslim group that rejects modernity and tends to be reactionary.

In line with what is stated in the Qur'an and what the Prophet did when bridging severe problems. If there is a problem that is so crucial and sensitive, then the Prophet does not immediately follow up in a hurry. The Prophet always takes the middle way which is then often interpreted as deliberation.□ Therefore, moderate Islam is the middle way. Likewise, moderate Islam has the characteristics of respecting past treasures by balancing them against the actualization of the modern era.

Even so, it is not uncommon for parties to disagree with the concept of Moderate Islam. For example, according to Greg Fealey, moderate Islam is a product of the West (America), which was deliberately popularized to minimize the existence of terrorism. Likewise, Hasyim Muzadi considers that moderate Islam is a mask for the Liberal Islam group so that the concept of its teachings can be accepted persuasively in society.¹¹ Muzadi added that Liberal Islam is moving behind the shadow of Moderate Islam so that the rational dimension (Burhani) becomes the dominant scalpel in understanding the Koran and hadith.

Chomsky also conveyed the same thing. According to him, this is America's strategy in getting international support related to ideological friction between the West and Muslims. Reasonable discourse is deliberately broadcast to create a new identity to fight those against America.¹² Likewise, Akbar Ahmed (Pakistan) is one of the individuals who refuse to classify Islam as terrorist and moderate. For him, the Islamic category is divided into mythical, modernist, and textualist circles. The mythical circles or what is also understood as mystical Islamic groups are groups who believe that the supernatural dimension plays a vital role in the life of Muslims in their

¹⁰ Qurrotul Ainiyah, "Contemporary Islamic Jurisprudence Though In The Work Of Khaled Abou El Fadl," *Jurisprudensi* 11, no. 1 (2019): 1- 22.

¹¹ Ahmad Sugeng Riady, "Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz," *Jurnal Sosiologi Agama Indonesia (JSAI)* 2, no. 1 (2021): 13–22.

¹² Alison Edgley, *The Social and Political Thought of Noam Chomsky* (London: Routledge, 2000).

worship practices.¹³ This group existed around the 13th century when the rise of Sufis with their various Sufism teachings.

Hate Speech And Its Types

Before discussing the meaning behind the prohibition of hate speech, which in this case is a prohibition against insulting other religions, the author first explains the importance of hate speech to make it easier for us to understand the following discussion. Hate speech is a crime related to verbal or verbal elements of swearing, insults, or ridicule of individuals or groups whose abuses are connected to race, sex, ethnicity, religion, and related matters.¹⁴

In a legal sense, it is said that hate speech is an act of communication carried out by a person or group in the form of provocation, an insult to another person or group in various aspects such as race, skin color, ethnicity, gender, citizen, religion and so on.¹⁵ Leny Syafyahya said that hate speech is all words, behavior, writing or performances that are prohibited because they can trigger acts of violence and an attitude of prejudice either on the part of the perpetrator of the statement or the victim of an action¹⁶. In Arabic, some call hate speech (الخطابات الكراهية)¹⁷, which means to incite and encourage hatred toward others¹⁸.

From some of these understandings, it can be seen that they are related to general performance. Namely, both lead to things that provoke someone to hate an individual, group, or people. The Indonesian National Police 2015 issued a circular that included the types of hate speech: Insult, defamation, blasphemy, unpleasant acts, provocation, inciting, and Spreading fake news.¹⁹

The Qur'an Interpretation of surah Al-An'am [6] verse 108

Allah explains the prohibition against insulting religions other than Islam in the Qur'an Surah Al-An'am [6], verse 108:

¹³ Amat Zuhri, "Tasawuf Ekologi (Tasawuf Sebagai Solusi dalam Menanggulangi Krisis Lingkungan)," *RELIGIA* 12, no. 2 (2017): 1–20.

¹⁴ Erizal Abdullah, Muhammad Dzaky Reza, and Riesa Helmawati, *Kajian Tafsir Jami'un Li Ahkamil Quran Surat Al-Hujurat Ayat 11 Menurut Imam Al-Qurtubi*, ed. Lilik Fakhru Diniyah (Surabaya: CV. Pustaka Media guru, 2020).

¹⁵ Andria Maulana Prabowo, "Penerapan Hukum Terhadap Pelaku Yang Menyebarkan Ujaran Kebencian Pada Pemilihan Umum Menurut Undang-Undang Nomor 7 Tahun 2017 Tentang Pemilu" (Universitas Dharmawangsa, 2019), 19.

¹⁶ Leni Syafyahya, "Ujaran Kebencian Dalam Bahasa Indonesia: Kajian Bentuk Dan Makna" (Padang, 2018), 5.

¹⁷ Yoyo, "Ujaran Kebencian (Khitāb Al-Karāhiyah) Dalam Ruang Kontestasi Sosial Politik Arab Kontemporer," *Adabiyyāt: Jurnal Bahasa Dan Sastra* 3, no. 1 (2019): 120-139.

¹⁸ Zulkarnain, "Ujaran Kebencian (Hate Speech) Di Masyarakat Dalam Kajian Teologi," *Studia Sosia Religia* 3, no. 1 (2020): 70-82.

¹⁹ National Police of the Republic of Indonesia, "Circular Letter of the Chief of Police Regarding the Handling of Hate Speech" No. SE/6/2015.2

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ
 أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

Translation: "Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do" (QS. al-An'am [6]:108)²⁰.

In this verse, there are five issues or subjects discussed:

Don't curse the gods.
 The verse that reads

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

Translation: " Revile not those unto whom they pray beside Allah."²¹

This verse fragment is a prohibition for us not to curse the idols they worship besides Allah, such as statues, fire, and others. Furthermore, the word (فَيَسُبُّوا اللَّهَ) which has the meaning "then they will curse Allah," is the result if we insult religion or worship other than Allah. They will curse Allah SWT or will cause religious blasphemy and division. Allah forbids the believers to insult their gods because if they know that we offend them, it will cause distrust, and they will run away from us.²²

Ibn Abbas said: "Did you not forbid the Prophet and his companions to insult our gods and make us hate among them, or we should curse their gods." in this verse, it is also said that Allah SWT forbids the believers to curse the disbelievers' idols because the believers curse their gods, which will take them farther away and make them more kufr. So after that, this verse came down.²³

Prohibition of insulting symbols of other religions.

The prohibition of insulting symbols of other religions applies to us as Muslims in every condition and in any case. If done, it will make the disbelievers retaliate against insulting Muslims, the Prophet Nabi Muhammad SAW, or Allah SWT. A Muslim is taught not to offend the cross, religion, church (place of worship), or offerings. It is also not allowed to do actions that provoke other people or groups to carry out actions that lead to humiliation. Because if this is done, it is the same as

²⁰ Lajnah Pentashihan Al-Quran Mushaf and Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translation (Completion Edition) (Jakarta: Ministry of Religion of the Republic of Indonesia, 2019), 192.

²¹ Lajnah Pentashihan Mushaf Al-Quran and Badan Litbang dan Diklat Kementrian Agama RI, 192.

²² Abi 'Abdillah Muhammad Ibn Ahmad Ibn Abu Bakr Ibn Farh al-Anshari Al-Khazraji Al-Qurtubi, "Tafsir Jāmi'un Li Ahkāmīl Qurān," ed. Abdullah Bin Abdul Hasan Al-Turki(pentahqiq), 1st ed. (Beirut: Al-Risalah Publisher, 2006), 491.

²³ Al-Qurtubi, 491.

pushing to commit immoral acts that lead to the destruction of brotherhood and national unity.²⁴

Keep the peace.

This verse shows one of the words in the form of the meaning of peace which is an obligatory proposition to prevent destruction as described in Surah Al-Baqarah. not to take his rights if it hurts religion. Purpose with that also narrated by Umar Bin Khattab RA said, "don't be too hard to decide the law between people who have kinship relations for fear of kinship relations will break." Ibn Arabi said that "if the right is obligatory, then he may take it under any circumstances, and if the request is non-obligatory,²⁵

1) Allah SWT said (عَدُوًّا) "beyond the limit."

What he meant by "overreaching" was to attack all ignorance. Experts read it (عَدُوًّا) with dhommah 'ain and dal and tasydid in the letter waw (و) and means (عَدُوًّا) "enemy," which means one but means many/plural. As contained in the word of Allah SWT, which reads: (فَأَنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبُّ الْعَالَمِينَ) Sura Asy-Syu'ara: 77 and also in the word of God (هُمُ الْعَدُوُّ) Al-Munafiqun 4 it is a man sub for mashdar and maf 'ul for him.²⁶

2) The fifth point is contained in the word of God, which reads:

كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ

Translation: "Thus We have made pleasing to every community their deeds."²⁷

The above verse means as we have determined their deeds, including every act that the people do, and said Ibn Abbas: Decorate the obedient with obedience and the disbeliever with disbelief. This verse is noted in the word of Allah SWT (يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ) An-Nahl:93 "he misleads whom he wills, and guides whom He wills" and this is a response for those who do fatalism.²⁸

The Meaning Behind the Prohibition of Hate Speech in the Qur'an

Surah Al-An'am verse 108 is proof of Allah's prohibition to Muslims not to insult other religions, where such actions will only cause various harmful effects for the Muslims later. The forms of insults that are said in the interpretation are very varied and include things such as insulting their religious symbols (such as a cross), insulting

²⁴ Al-Qurtubi, 491-492.

²⁵ Al-Qurtubi, 492.

²⁶ Al-Qurtubi, 492.

²⁷ Lajnah Pentashihan Mushaf Al-Quran and Badan Litbang dan Diklat Kementerian Agama RI, *Al-Quran Dan Terjemahannya (Edisi Penyempurnaan)*, 192.

²⁸ Al-Qurtubi, "Tafsir Jāmi'un Li Ahkāmīl Qurān.", 493

their religion, insulting their place of worship (such as a church), insulting their worship rituals, as well as anything that encourages insulting acts²⁹. The verse regarding the prohibition of insulting other religions was not revealed without reason but as a sign that Islam is a religion that highly values tolerance in it. Al-Quran, the holy book of Muslims, also instructs us to preach gently without any elements of violence and humiliation in the name of religion. If this is done, it will only add to the problem that may be small at first and then become a big problem in the future, which of course, will make the image of Islam bad, and people outside Islam become unsympathetic and even run away from the teachings of Islam.³⁰

One of the effects that can be felt when a Muslim insults another religion is the emergence of a symptom of deep fear and hatred towards Muslims, which is called Islamophobia. In an article, it is said that Islamophobia is a fear shown to a Muslim³¹. At the same time, other meanings say that Islamophobia is defined as fear in the form of anxiety experienced by a person or social group towards Muslims and Muslims who come from a closed view of Islam. In this case, their fear leads to tremendous hatred for Islam. They do not even hesitate to destroy it³². Therefore carrying out violence and humiliation in the name of religion will only confuse the atmosphere and make non-Muslims hate Islam even more. If this continues, it will trigger the division of the Indonesian nation.

In addition, in non-Muslim groups, there are groups that we must protect, and we must not fight or disturb their existence. These groups are called dhimmi infidel. This group is a group that lives amid Muslims peacefully. Even in Islam, they are allowed to practice their worship, exercise freedom of opinion, and build their houses of worship even if it is against the teachings of Islam. However, this is by the agreement and the laws in force in the country, so Islam forbids us to discriminate against them, as stated in the letter Al-An'am verse 108, which the author mentioned above.

Allah forbids us to insult other religions is not without reason because Allah knows everything that we do not know. There must be wisdom behind the ban, one of which is a form of our da'wah, which shows that Islam is a religion of peace and full of tolerance so that we indirectly preach to non-Muslims the right path, namely the road to Islam.

As a state of law, Indonesia also shows a high attitude of religious tolerance and provides strict legal sanctions for intolerant individuals or groups. This sanction can be seen in article 156a of the Criminal Code, which reads:

²⁹ Al-Qurtubi, 491.

³⁰ Ahmad Baidowi, "Prinsip Dakwah Tanpa Kekerasan Dalam Al-Quran," *Jurnal Hermeneutik* 9, no. 2 (2015): 151-172.

³¹ Erik Bleich, "What Is Islamophobia and How Much Is There? Theorizing and Measuring an Emerging Comparative Concept," *American Behavioral Scientist* 55, no. 12 (2011): 1581-1600.

³² Moordiningsih, "Islamophobia Dan Strategi Mengatasinya," *Buletin Psikologi* 12, no. 2 (2015):73-84.

"Shared with imprisonment for a maximum of five years, whoever intentionally publicly expresses feelings or commits an act: (a) which is essentially hostile, abuses or desecrates a religion professed in Indonesia. (b) with the intention that people do not adhere to any religion based on the belief in the One Supreme God."³³

As people who want to increase their purity to Allah SWT, we should do what is ordered and stay away from everything that is prohibited. To be the best people, our life path must follow Allah SWT's guidance and always increase faith and devotion to Allah SWT. One way to increase righteousness and confidence is by not insulting and violence against adherents of other religions.

Hate Speech and Religious Moderation.

Doing hate speech is contrary to the spirit of religious moderation and Islamic teachings because it can damage the unity and integrity of the nation as well as *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah basyariah* (brotherhood of fellow human beings), and *ukhuwah wathaniyah* (brotherhood of one homeland/nation). Religious moderation is the process of understanding and practicing spiritual teachings in a fair and balanced manner to avoid extreme or excessive behavior when implementing them. Moderation does not mean moderating religion because religion has the principles of moderation, justice, and balance³⁴. Faith does not need to be moderated anymore. Still, how a person is religious must always be pushed to the middle way, and must always be negotiated, because it can turn out to be extreme, unfair, or even excessive.

Religious moderation is an effort to restore spiritual understanding and practice to its essence. Of course, this is necessary because someone extreme, especially to the point of committing violence, riots, and tyranny in the name of religion against people or groups who are innocent or not disturbing, will only damage the essence of faith itself³⁵. A person who practices religious moderation is often also called a moderate person.

Religious moderation is also called the balance of thinking between the subject of religion and that which is not. Kemas Hasan says about Islamic moderation that the essence of Islamic moderation is the attainment of justice and moral excellence and the avoidance of extremes and injustice which may or may not cause unnecessary hardship or burden for oneself or others.³⁶

The moderation of Islam in Arabic is called *al-Wasathiyah al-Islamiyyah*. Al-Qaradawi mentions several vocabularies that are similar in meaning to those, including

³³ Ministry of Law and Human Rights, Indonesian Criminal Code (KUHP), 23.

³⁴ Erizal Abdullah, "Religious Moderation," in *Religious Moderation* (Anambas Islands Regency: Ministry of Religion of Anambas Archipelago Regency, 2021). In a seminar held on October 28, 2021 in the Anambas Archipelago Regency,

³⁵ Badan Litbang dan Diklat Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, 1st ed. (Jakarta: Kementerian Agama Republik Indonesia, 2019), 21.

³⁶ Tazul Islam and Amina Khatun, "'Islamic Moderation' in Perspectives: A Comparison Between Oriental and Occidental Scholarships," *International Journal of Nusantara Islam* 3, no. 2 (2015): 69-78.

the words Tawazun, I'tidal, Ta'adul, and Istiqamah. While in English as Religious Moderation.³⁷

Religious moderation must also pay attention to several things that are the fundamental values of religious moderation. The three basic values are:

1. Human values: Islam teaches us that even though they are different tribes and nations, humans have the same degree. The only difference is their piety (Al-Hujurat [13]). The principle in Islam is to behave pretty and forbid doing wrong to other humans³⁸. one form of tyranny against other humans is insulting other religions, forbidding them to worship, and even destroying their places of worship. Why is it banned? Because it is against human values. Under the pretext of jihad, Muslims should not commit suicide bombings and blow up houses of worship of other religions, causing many people to be killed.
2. Mutual agreement: One form of contract in Indonesia is law formation. The people's representatives from the law are called the People's Representative Council. One of the things that must be followed in the regulation is that it is not permissible for someone to make hate speech, especially insulting other religions. Insulting different beliefs will make others think a person can have extreme thoughts. In contrast, people with revolutionary ideas will believe that it is wrong for people with different views and do not hesitate to commit violence against that person or group. The radical nature will only bring badness to the person who has it because he or the group feels they have the power, so arrogance arises in them so that they don't care about the existing laws and regulations. This attitude mentioned will hurt the unity and integrity of the nation. This collective agreement does not only apply to large areas such as the state but also agreements or regulations in small areas such as rural areas and housing. Rules made based on mutual understanding must be followed for the sake of social survival.³⁹
3. The three public order⁴⁰: one form of public order taught by Islam is not to disturb neighbors or people around by what is said in the hadith of the Prophet, which reads:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شَرِيحٍ عَنْ شَرْحِبِيلِ بْنِ
شَرِيكِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ قَالَ أَبُو
عِيْسَى الرَّحْمَنُ الْحُبَلِيُّ اسْمُهُ اللَّهُ

³⁷ Betria Zarpina Yanti and Doli Witro, "Islamic Moderation as A Resolution of Different Conflicts of Religion," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, no. 1 (2020): 446-457.

³⁸ M. Syukri Ismail, "Prinsip Kemanusiaan Dalam Islam," *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan* 5, no. 1 (2018): 173- 196.

³⁹ Badan Litbang dan Diklat Kementrian Agama RI, *Tanya Jawab Modcrasi Beragama*.12

⁴⁰ Badan Litbang dan Diklat Kementrian Agama RI, 10-13.

Translation: "Has told us Ahmad bin Muhammad, told us Abdullah bin Al Mubarak from Haiwah bin Shurayh from Shurahbil bin Syarik from Abu Abdurrahman Al Hubuli from Abdullah bin Amr he said; The Prophet sallallaahu 'alaihi wasallam said: "The best of friends in the sight of Allah is the one who is best to his friends. And the best neighbor in the sight of Allah is the one who is best to his neighbor." Abu Isa said; This is a Hasan Gharib hadith. Abu Abdurrahman Al Hubuli, his name is Abdullah bin Yazid." (HR Tirmidhi no. 1867 in the chapter on Devoting and continuing friendship)⁴¹.

This basis can be a reference that a Muslim must do good to neighbors and people around us, whether he is a Muslim or not. That's why traits such as disturbing neighbors who are not Muslims or disturbing people around will only make them think that we or our religion allows doing something terrible, and we should avoid this.

The three basic values in religious moderation teach that a person may study religion and all general things for the world but do not let our understanding make us a very fanatical and extremist towards those who are different from us, this kind of trait must be shunned because it only will create a division in a group. Besides that, religious moderation is an effort to maintain diversity in Indonesia because mutual respect is needed in a nation with differences in ethnicity, government, and religion. Mutual respect for adherents of other faiths is one of the points that we must consider. Because the majority of Indonesia's population is Muslim, it is only natural that the majority of the population obeys what is written in the Koran. The Qur'an instructs us not to insult, disturb, and oppress people of other religions as a form of respect for them. Excessive nature, such as forcibly dissolving worship, and burning or destroying places of worship for people of different faiths, will only injure adherents of that religion and make them hate our religion. Extremist traits like this will make the essence of the religion wrong. Someone with a moderate attitude should not disturb and oppress other religious people because it has violated what is in the Al-Quran and medalist other religious people as a form of respect for them. Excessive nature, such as forcibly dissolving worship, and burning or destroying places of worship for people of other religions, will only injure adherents of that religion and make them hate our religion. Extremist traits like this will make the essence of the faith bad. Someone with a moderate attitude should not disturb and oppress other religious people because it has violated what is in the Al-Quran and persecuted people of other religions as a form of respect for them. Excessive nature, such as forcibly dissolving worship, and burning or destroying places of worship for people of different faiths, will only injure adherents of that religion and make them hate our religion. Someone with a moderate attitude should not disturb and oppress other religious people because it has violated what is in the Al-Quran itself.⁴²

⁴¹ Muhammad bin Isa bin Saurah bin Musa bin Al-Dahhak Al-Sulami Al-Tirmidzi, "Terjemah Sunan Tirmidzi," ed. Abdul Hayyie Al-Kattanie(penerjemah) et al., vol. 2 (Depok: Gema Insani, 2017), 820.

⁴² Badan Litbang dan Diklat Kementrian Agama RI, *Tanya Jawab Modcrasi Beragama*, 4-5.

Referring to this, it can be seen that there are several relationships between the prohibition of hate speech in the Qur'an and its connection to religious moderation as follows:

The Meaning of Surah Al-An'am [6] verse 108

1. The meaning behind the ban
 - a) This prohibition God gave us as a form of tolerance and respect for adherents of other religions shows that Islam does not force anyone to embrace his faith.
 - b) This prohibition God gave us as a form of caution in preaching must be gentle, not insulting or provoking to hate other religions, and should not preach using violence.
 - c) Allah has given us this prohibition as a precautionary measure for Muslims so that they are not hated and oppressed by adherents of other religions who feel upset because their faith is insulted or their religious activities are disrupted because of our actions that disturb them.
2. Relationship with religious moderation
 - a) Indonesia is not an Islamic country but a country with a majority Muslim population. Therefore by showing an attitude of tolerance in religion and respect for adherents of other faiths by what is contained in the holy book of Muslims.
 - b) As a religion of rahmatan lil alamin, Muslims must show this attitude by respecting each other and not having extreme thoughts for national unity.
 - c) As a large nation with various religions, ethnicities, and languages, we not only interact and maintain good relations with fellow Muslims (Ukhuwah Islamiyah) but also relate to our countrymen (Ukhuwah Wathaniyah) and fellow human beings (Ukhuwah Basyariah).

As obedient citizens, we should carry out what Allah commands and avoid what He forbids. Based on the explanation above, it can be seen that the religious moderation program pioneered by the Ministry of Religion has a close relationship or is in line with the verse of the Koran, which prohibits insulting other religions in Surah Al-An'am verse 108. And this prohibition is not only known to us but also must be proven by practice to show that we do what is commanded in the Qur'an and the hadith of the Prophet SAW.

Conclusion

Hate speech is an act that is strictly prohibited in the Koran, one of which is contained in the letter Al-An'am [6] verse 108. The prohibition contained in the verse is a prohibition against insulting adherents of other religions. It is conveyed in the interpretation of Al-Qurtubi that humiliation can be in the form of insulting places of worship, religious symbols, and even disbanding their religious events. One factor that makes this verse quite severe in the discussion is that there is no understanding of people outside of Islam who view Islam as very intolerant and extreme, so people

outside Islam become Islamophobia. This symptom can arise not only because of the doctrine but also because of our actions that disturb adherents of other religions and commit violence in the name of religion for the sake of da'wah.

Such thinking will only create a wrong understanding of people's perspective in understanding Islam, and they tend to hate Islam due to this extreme understanding. One of the preventions of this act is the revelation of the letter Al-An'am verse 108. The prohibition is also carried out to prevent bad things from happening if Muslims harass or insult followers of other religions based on da'wah. Apart from violating Allah SWT's order, this also includes breaking what is contained in the Criminal Code Article 156a. So to prevent bad things from happening, we as Muslims must avoid these actions.

Surah al-An'am [6] verse 108 also has a close relationship with one of the programs from the ministry of religion, namely religious moderation, which tells us not to think extreme. One form of proof of the relationship of Al-An'am verse 108 with religious moderation is that it can be seen that the majority of the Indonesian population who are Muslim are required to have tolerance in religion and respect followers of other religions by not insulting, disturbing, and disturbing them by what is said in the text. The verse. Invites to believe in the balance between faith and other things, with the principle of maintaining human values, mutual agreement, and public order.

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