

Genealogy of Religious Study Program of Uin Ar-Raniry Aceh in Developing the Values of Religious Moderation

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Abstract

This study aimed to describe the genealogy of the Religious Studies Program of UIN Ar-Raniry Aceh in developing the value of religious moderation. Religious moderation is an attitude, perspective, mindset, and way of behaving in carrying out religion with the nature of *tawassuth* (middle), *tawazun* (balanced), and tolerance. In principle, the purpose of religious moderation is harmony. In Indonesia, the development of religious studies in other higher education institutions is encouraging news so that the search for religious conventions can provide more alternatives. This study was conducted using a qualitative method that produces descriptive data with a phenomenological approach. Data collection techniques used were observation, interviews, and documentation with inductive data analysis. The results showed that the Indonesian government's efforts to ground the values of religious moderation through the mouthpiece of the Ministry of Religious Affairs have strategic values, but it is not as easy as turning the palm, it will solve the intolerance problem.

Keywords: Genealogy; Religious Studies; Religious Moderation

Abstrak

Tujuan penelitian ini adalah mendeskripsikan genealogi Program Studi Agama UIN Ar-Raniry Aceh dalam pembangunan nilai moderasi beragama. Moderasi beragama sendiri merupakan sikap, cara pandang, mindset, cara berperilaku menjalankan agama dengan sifat tawassuth (tengah tengah), tawazun (seimbang), dan sifat toleransi. Pada prinsipnya tujuan moderasi beragama adalah kerukunan. Indonesia, perkembangan studi agama di lembaga pendidikan tinggi lain adalah kabar menggembirakan, sehingga pencarian titik temu agama bisa lebih banyak alternatif. Penelitian ini dilakukan dengan menggunakan metode kualitatif yang menghasilkan data deskriptif dengan pendekatan fenomenologi. Teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi dengan analisis data bersifat induktif. Hasil penelitian menunjukkan upaya pemerintah Indonesia untuk membumikan nilai-nilai moderasi beragama melalui corong kementerian agama di nilai strategis namun tidak semudah membalikan telapak tangan, persoalan intoleransi akan selesai.

Kata Kunci: Genealogi; Studi Agama; Moderasi Beragama

Introduction

The study of religions known in the 1930s was called the Science of Comparative Religion in Indonesia. This science is studied in private schools. In Indonesia, it was taught at the Ushuluddin Faculty of IAIN Sunan Kalijaga, Comparative Religion in 1961. A book on comparative religion early 1964 was published by A. Mukti Ali *Ilmu Perbandingan Agama Sebuah Pembahasan Tentang Methodos Dan Sistima*. During the pre-Mukti Ali

period, knowledge was only used as a da'wah tool. The purpose of studying Science is not to blame and criticize each other but to be able to build awareness of Agree in Disagreement.

Judging from the history of religious communities in Indonesia for the last 30 years, as reflected in the ideas expressed by Indonesian Muslim intellectuals, it seems that there are many problems with religious people. Some have been completed, or some are in the process of being unfinished. Moreover, many issues with inter-religious relations seem to continue until now or in the future—for example, religious conflicts in several districts in Aceh, namely the conflict over the construction of houses of worship about 36 years ago, are re-emerging nowadays.

There were conflicts between Christianity and Islam in 1979 when building a church without a permit and bringing meat or pork into the Islamic community. Therefore, mutual respect is needed between these two. However, this situation certainly adds to the tension between them. Eventually, it cannot avoid conflicts between the two religious adherents (M. Husen A. Wahab, 2014). Therefore, it is necessary to study comparative religion to solve the problem of inter-religious relations. In addition, it is also necessary to criticize the historical situation, which often shows misunderstandings between religious communities. With this study, religious studies concentrate not only on religious facts but on things that religious adherents have interpreted in all their varieties.

The Indonesian government's efforts to ground the values of religious moderation through the mouthpiece of the Ministry of Religious Affairs have strategic values, but it is not as easy as turning the palm, it will solve the intolerance problem. On March 28, 2021, another attack on houses of worship occurred at the Makassar Cathedral with a suicide bombing mode. This incident adds to Indonesia's long list of terror cases against religious adherents. Based on some of the examples above, it is clear that the condition of a multicultural society in Indonesia is always under threat at all times and places (Khairil Fazal, 2021). M. Amin Abdullah, professor of UIN Yogyakarta, said that the entrance to the meeting point of religion could be through ethics and spirituality. In matters of dialogue and inter-religious relations, thus, the offer of the Qur'an is a friendly inclusive theology and rejects exclusivism. Moreover, the Qur'an has a positive attitude towards other religions (M. Amin Abdullah, 2000).

The culture of reconciling religions is part of the long history of the Indonesian nation, which has shown beautiful and soothing religious harmony. This harmony involves three aspects, namely internal religious communities, inter-religious communities, and religious communities with the government. Religious differences in society do not become a barrier to coexistence and mutual respect. When Indonesia became an independent nation, the founding figures of the country wisely and full of tolerance had prepared the basis of the state and the 1945 State Constitution of the Republic of Indonesia (UUD 1945), which had a strong commitment to unity amid existing differences. In addition, it may be necessary to make an effort to understand the differences without interfering with worship. Thus, there can be a willingness to respect other groups who have different understandings so that the seeds of harmony will grow even more beautiful. This heavy task is a challenge for us all. The government, in this case, the Ministry of Religious Affairs, to realize an increasingly solid harmony in the community in the future (Hendropuspito, 1983).

Method

This study was conducted using a qualitative method that produces descriptive data with a phenomenological approach. The research location was Banda Aceh City and Bireun Regency. The reason for choosing this location was that Banda Aceh is the capital

city of Aceh Province, where various religious communities live side-by-side between the majority and the minority. In addition, Bireun is the only regency in Aceh that has recently implemented a ban on sitting at the table for non-muhrim. The research subject or informant was determined by purposive sampling, namely the sample determination focused on informants about the phenomenon under study. Data collection techniques used were observation, interviews, and documentation. This data analysis was inductive. The author systematically searched and compiled data obtained from interviews, field observations, and documentation by classifying, organizing, and describing so that researchers find what is important and meaningful and make conclusions so that they are easy to understand.

Results and Discussions

1. History of Religious Study Program of UIN Ar-Raniry

Comparative Religion Knowledge was first introduced to private schools in Indonesia in 1930, namely the Normal Puri course, the Tsanawiyah School in Bukittinggi, and the Islamic College in Padang. At that time, Muchtar Luthfi and Ilyas Ya'kub were teachers, who had studied in Cairo, Egypt. Al-Jamiah Al-Islamiyah Batu Cage and Training College Paya Kumbuh are a part of the field of study at the campus. Prof. Dr. Mahmud Yunus with his book, *Al-Adyan at Pondok Modern Darussalam Gontor*, East Java. This knowledge is part of the KMI Kulliyatul Muallimin Al-Islamiyyah curriculum for its students. The goal is for the interests and orientation of da'wah for Gontor alumni.

In 1961, the Faculty of Ushuluddin, Comparative Religion Study Program of IAIN Yogyakarta began to teach this science. Therefore, the North Sumatran ulema, M. Arsyad Talib Lubis, said that writing a book could defend Islam and reject Christianity and maintain the integrity of the Islamic faith. A. Mukti Ali said that the Science of Comparative Religion in Indonesia is growing rapidly in terms of methods, systematics, history, and various approaches used in studying it. The Science of Comparative Religion is no longer intended to blame each other but be able to build awareness of Agree in Disagreement. Even the article also states that Indonesia can carry out inter-religious dialogue 23 times in 21 cities. It shows the importance of harmonious relations between religious adherents, especially in the government's perspective. It can form Inter-Religious Consultative Board in Indonesia. Besides, the Science of Comparative Religion also initiates a new awareness of the challenges faced by humankind together. The obstacles that arise in that science in the Indonesian context are as follows.

- a. Islam in Indonesia comes with a tasawuf pattern and places more emphasis on amaliyah (action) than thought.
- b. Indonesian ulema thought oriented a lot in the fiqh field.
- c. Science of Da'wah is not the Science of Comparative Religion in terms of its discussion.
- d. The Science of Comparative Religion assumes that it was born in the West.

There are two possibilities that the Science of Comparative Religion does not develop in Indonesia. First, there are concerns from some circles if it is scientifically approached because it will bring impartiality to one religion and may lead to the opinion that religion is equally good. Second, in religion, does not possible to apply scientific methods of logic, hypotheses, and verification. There is an assumption that this knowledge comes from the West, which causes shallow faith even as a relative religion.

History recorded in 1969 that inter-religious dialogue failed because it did not involve the government. The government had the authority regarding relations with religious leaders, Islam, Protestantism, Catholicism, Hinduism, and Buddhism (who control the discipline of comparative religion); otherwise, the material discussed enters the

theology and worship area. In the end, it did not reach an agreement because they defended their opinion. Mukti Ali said that Without the science of Comparative Religion, dialogue is impossible to conduct.

In 1971, the Department of Comparative Religion arose at the State Islamic Institute Ar-Raniry, Banda Aceh, at the Ushuluddin Faculty. Over time, the department of comparative religion has begun to show its existence in society, especially in solving religious problems. However, in 2016, the comparative religion department changed because of the science field policy in the nomenclature of Islamic Higher Education within the Ministry of Religious Affairs. Regarding issuing a new nomenclature for study programs within the Ministry of Islamic Religious Affairs. Then, the Ministry of Religious Affairs reissued a new nomenclature for study programs and degrees at State Islamic Universities with the Regulation of the Ministry of Religious Affairs Number 33 of 2016 at the end of August 2016. Thus, the Comparative Religion Study Program has changed its name to Study Program of Religions.

2. Religious and Dialogue Studies

Joachim Wach's book entitled *The Comparative Study of Religions*, where the science of comparative religion is to understand other religions. Comparative religion experts must have intellectual, emotional condition, and completeness of experience. On the other hand, Wach also emphasizes the importance of the methodology used in studying religions without ignoring the benefits of existing approaches (Samsul Ma arif, 2016). There are three periods of rapid development of comparative religion. First, the generation of Ilyas Ya kub, Ahmad Syalaby, and Mahmud Yunus. Besides, Comparative Religion is understood as a medium of da wah, then teaching other religions, namely the interest of proving the Islamic superiority. The second period is the generation of A. Mukti Ali. His book *ilmu perbandingan agama, sebuah pembahasan tentang metodos dan sistema* (1965) is the momentum of a new orientation toward religious dialogue. Even today, *History of Comparative Religion, Methodology for the Study of Religions, Orientalism and Occidentalism*, as a science, began to develop slowly.

A moderate Muslim intellectual, Mukti Ali's role as Minister of Religious Affairs occupies a special position in the history of the New Order government's policies in the religious field with various approaches to religious leaders, Ulema, and Muslim politicians. In addition, he assured the government of good faith in fostering the lives of religious communities. Therefore, the government formulated operational principles for religious development intended for all religious communities in Indonesia to protect, assist, support, and foster all forms of religious activities (Azyumardi Azra and Saiful Umam (ed), 1998).

The third period is Mudji Sutrisno. This era is referred to as the period of Inter-religious Dialogue in the Frame of Humanization about the central theme of universal humanitarian problems, especially poverty and other problems. This model developed in Non-Governmental Organizations is based on human awareness that the challenges faced by religion are challenges faced by humans as well.

3. Understanding Other Religions

Parsudi Suprnan said that Indonesia was still vulnerable to conflict. The potential for social disintegration in various forms of social resources that uses ethnicity to strengthen power, influences ethnicity as a way to gather power based on groups and solidarity, then use ethnicity in conflict to achieve specific power (Suparlan, 2003, p. 70).

Some of the religious teachings reflected in each religion's scriptures include as follows.

- a. Islam: I created people in tribes and nations to get to know each other (interact). Indeed, the most honorable in the sight of Allah is the most pious. (AQ, Al Hujurat verse 13). Then the hadith: None of you believes as long as he does not love his brother as he loves himself.
- b. Christian: What you want others to do to you, do to them as well (Matthew 7:2).
- c. Hinduism: No one should treat others in a displeasing way to themselves. Thus, it is the essence of morality (Mahabharata XIII 114:8).
- d. Buddha: Things that are displeasing to me will be the same for him, and how can I burden others with circumstances that are displeasing to me (Samyutta Nikaya V, 353.35-342.2).
- e. Confucianism What you do not want to do to yourself, do not do it to others (Confucius).

The religious articulation above is the life of religious communities that are mutually tolerant of fellow religious adherents that develop in Indonesia.

4. The Case of Religious Conflict in Bireuen Aceh

a. Pros and Cons of Construction of the At-Taqwa Sangso Mosque

The development of Bireuen Regency as a result of the division of North Aceh Regency into a new regency, based on Law Number 48 of 1999 concerning the Establishment of Bireuen Regency and Simeulue Regency, as amended by Law Number 8 of 2000. From a social perspective, Bireun can be seen from the perspective of development in the spiritual field, which can be seen from the number of worship places for each religion. Based on the number of religious adherents, there are 358,579 Muslims, 200 Christians, 17 Catholics, 11 Hindus, and 225 Hindus. Bireun is also one of the regencies where the majority of religious communities live in harmony, which is prone to conflicts with differences in religious beliefs from each of the adherents of the religion itself. However, according to Tgk Hamdani, Chair of the Bireun FKUB (religious harmony forum), it is precisely the conflict between Islam itself. For example, the faith issue between Muhammadiyah and Ahlunnah Waljamaah, such as the case of the At-Taqwa Mosque construction in Samalanga (Interview with Tgk Hamdani, Chair of the Bireun FKUB on Friday, July 12, 2019).

The process of building the At-Taqwa Mosque in Sangso Village, Samalanga District, Bireuen, Muhammadiyah has fulfilled everything required to build a mosque according to government regulations. However, the procedures in Sangso village are not yet appropriate because the village procedures have not been completed, such as meetings with Sangso residents discussing mosque construction. Moreover, according to local residents, the process of building a Muhammadiyah Mosque in the village has been disrupted several times by intolerant groups who are suspected of being coordinated for the interests of certain parties.

Furthermore, the adapted teachings are not in accordance with the teachings of *Ahlunnah wal Jamaah (Aswaja)*, which Islamic boarding schools and *dayahs* practice in Aceh. Responding to this case, Tgk Hamdani as the Bireun FKUB administrator, strongly condemned this act of violence and intolerance. It cannot be ignored because it can become embers of conflict that can disrupt the harmony of fellow religious adherents. As in the Qur'an *Surah Hujurat* verse 10:

Meaning:

Believers are brothers. Therefore, reconcile (refine relations) between your two brothers and fear Allah. So you may receive mercy. (QS. Hujurat: 10) (Ministry of Republic of Indonesia, 1996).

Ibn Taimiyah said about the verse *إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ*, *Ukhuwah* here is *ukhuwah* fellow *mukmin* (believers), because believers are characterized by the *Nabi Shallallahu alaihi wa sallam*: The example of the believers in their affection, mercy, and tenderness is like one body. Furthermore, Imam al-Qurtubi said, Brotherhood in this verse is the brotherhood of the same religion because glory does not lie in offspring.

b. Peulimbang Misguided Sects

Islamic teachings are universal teachings. Islamic teachings support humans to achieve the goals, processes, and nature of human creation, the concept of humans in Islam, and human nature according to Islam in accordance with the function of religion. Furthermore, Islamic teachings are oriented to guide and direct humans to live righteous lives far from misguidance. However, there are times when misguided sects appear in Islam that contradict the *aqidah* and the basic principles of Islamic teachings.

One of the cases occurred in Peulimbang Bireun, namely the Tgk Aiyub Syakubat's house complex in Jambo Village. In Bireuen, Tgk Aiyub has been warned not to teach misguided teaching. However, according to Muhammad Rijal, a resident of Bireun, they wanted to pick up Tgk Aiyub and his followers for questioning because they had violated the agreement, namely holding closed recitations and no social interaction with the local community. When the crowd arrived at the fence of Tgk Aiyub's house, the electricity suddenly went out. Then, there was an attack from inside the fence on the mobs who were already inside the fence (Interview of Bireun Residents Muhammad Rijal, On July 12, 2019).

Then, Safrijal, a member of the Bireun FKUB, there was a cult at Tgk Aiyub's residence on the issue of uncleanness in mosque building materials such as bricks and sand. In addition, the issue of forbidding his followers to worship in the mosque, the relationship between Tengku Aiyub and the residents around his recitation hall was also not harmonious. Tgk Aiyub was also deemed unfit to be the pesantren leader because he was unable to translate some scriptures. In addition, Tgk Aiyub did not heed the instructions and even held a re-religious study. Therefore, residents went to the Tengku Aiyub recitation hall to make sure the information was true or not. When the residents came, Tgk Aiyub's followers tried to fight and attack them.

It started with reports from people who claimed to be restless over the recitation led by Tgk Aiyub because it was not in accordance with Islamic teachings. At that time, the angry mob set fire to Tgk Aiyub's recitation hall and four and two-wheeled vehicles belonging to his followers. Then, he said that the existing mosque was not holy, and it was forbidden to pray with imams outside their sect because they did not see how the imam was purified. In addition, there was a suggestion to write the *Tauhid* word on the fingers and chest on the right side of the corpse. It was forbidden to bury people from their group in public graves because the graves were hot. Thus, each of those who died had to be buried on a separate hill from the others. Tgk Aiyub's teachings only justify *shalat* (praying) three times (Interview with Safrijal, Bireun FKUB Member, on July 12, 2019).

c. Prohibition of Non-*Muhrim* at the Same Table

Recently, social media was stirred up by the prohibition of non-*muhrim* from sitting at the same table in coffee shops related to the Bireuen regency government regulation, which issued a circular regarding coffee shops and restaurants according to Islamic law. One of them is that women and men sit at the same table, except with their *muhrim*. The circular contains 14 points of regulations regarding the manager or owner of a coffee shop, waiters, and coffee shop customers. The letter was signed by the Regent of Bireuen, Saifannur, on August 30, 2018. In addition to the ban on sitting with non-*muhrim*, the circular also prohibits female waitresses from working after 21.00 WIB without being accompanied by a legal companion.

The regulation aims to protect the dignity of women so that they will feel more comfortable, behave, and will not do anything against the *shari'a* (Islamic law). Responding to the problems above, many the pros and cons for different reasons. For example, young people do not agree with the ban because they gather with friends for group studies, discussions, and other activities.

Tgk Safrizal, a member of the Bireun FKUB, said that the ban issued by the Bireun Regent was a great appreciation because, with the ban from the government, the nation's children are far from negative things. Aceh is an area that is given special privileges in implementing Islamic law, which we take care of and maintain well so that Aceh becomes a good example for other regions in carrying out Islamic law. The Islamic *Shari'a* in question is in accordance with what was conveyed by the Nabi Muhammad Saw, orders from Allah SWT, and based on what is contained in the Qur'an and Hadith, which are the main sources of humankind as a way of salvation (Interview Safrijal Member of FKUB Bireun, on July 12, 2019). Nurul Fajri, a resident of Bireun, said that the ban issued by the Bireun Regent was very good, but it must be reexamined, both in terms of benefits and other side. Because if there is no violation of the *Shari'a* while sitting in a coffee shop during the discussion because group study is the only natural thing unless there is a coffee shop that provides a place to commit immorality, it is not good. This action needs to be followed up (Interview with Bireun resident Nurul Fajri, on July 13, 2019).

d. Mosque Minbar Dispute

The incident that occurred at the Jamaatut Thullab Mosque, Arongan Village, Simpang Mamplam District, Bireuen, began due to a land dispute that had not been resolved with local residents for two years. As a result, the method adopted by some residents was to send a mob of thirty people to take the minbar inside the mosque forcibly. So the khatib jumat (Friday prayer) was forced to replace the chair instead of the minbar. Responding to this case, Tgk Hamdani, as the Chair of FKUB, also stated that if there is no minbar on Friday prayer could cause several opinions, even though the MPU, after issuing the Ulema's fatwa regarding the validity of Friday prayers in Gampong Arongan. Because this problem involves implementing worship and avoiding unwanted things, the mosque minbar has been secured at the police station to identify the perpetrators. However, if the Arongan residents want to do Friday prayer and use the pulpit, they can pick it up at the police station with the provision that they should make a loan letter. In this case, Tgk Hamdani thought that chaos would occur. He also suggested that the problem was people who did not want to pray (Interview with Tgk Hamdani, Chair of the Bireun FKUB).

5. The Role of Religious Development and Approaches in Banda Aceh City

Banda Aceh City is located in the capital city of Aceh province with a population of 273,951 people (in 2018) with an area of 61.36 km² located at the tip of Sumatra Island. The city is divided into nine districts and ninety *gampongs* or villages with an average elevation above sea level. Based on its history, Banda Aceh is a city whose heritage is from the Aceh Darussalam Kingdom, which was built on the ruins of Hindu and Buddhist kingdoms. Banda Aceh is the capital of the Aceh Darussalam Kingdom which was built on Friday, 1 Ramadan 601 H (22 April 1205 AD) which Sultan Johan Syah built.

When Sultan Alaidin Mahmud Syah ruled, the palace was built across from Kuala Naga (Krueng Aceh) called Kuta in the area Meligoe Aceh or the Governor's *Pendopo* (Hall) now and founded the Djami Baiturrahman Mosque in 691 H. Then, Banda Aceh, as the capital of the Aceh Darussalam Kingdom, is 810 years old. It is one of the oldest Islamic cities in Southeast Asia and recorded in the Aceh history with the majority of Islam adherents and has never been an inter-religious conflict (BPS Kota Banda Aceh, 2018).

Banda Aceh also has a vision, namely the realization of the glorious city of Banda Aceh in the framework of sharia. Meanwhile, the missions of Banda Aceh City are as follows.

- a. Improving the implementation of Islamic law in strengthening moral *aqidah*, worship, *muammalah*, and Islamic *syair* (symbol).
- b. Improving the quality of education, culture, youth, and sports.
- c. Increase economic growth, tourism, and community welfare.
- d. Improving the quality of public health.
- e. Improving the quality of good governance.
- f. Building an environmentally friendly and sustainable city infrastructure.
- g. Strengthening efforts to empower women and protect children.

Chairman of FKUB Banda Aceh City, Drs. Abd. Syukur, M. Ag, said that the current problem is the number of people belonging to each religion or house of worship. Moreover, Banda Aceh City has some issues as follows.

- a. There are still houses of worship that do not have permits.
- b. There are efforts to spread religion to adherents of other religions.
- c. There are still parties/mobs organizations that spread the misguided sect of cases (*Gafatar. Banda-dec, Saksi-Saksi Yaho Indonesia (SSYI)*).
- d. There is still a lack of understanding of inter-religious harmony among the younger generation and society.
- e. Not yet optimal coordination between religious leaders (Interview Abd. Syukur, Head of FKUB Banda Aceh City, July 13, 2019).

The efforts to handle inter-religious relations problems in Banda Aceh City are as follows.

- a. Controlling worship places that do not have a permit.
- b. Anticipating parties who spread religion to people already religious (missionaries).
- c. Preventing Efforts to silence faith (*Aqidah*)/Defamation of Religion.
- d. Socialization of the Importance of Inter-religious harmony among the community and the young generation.
- e. Coordination and supervision of the presence of institutions/mob organizations that spread heretical teachings/cults.
- f. Submit recommendations to regional heads regarding inter-religious harmony.

In accordance with the Joint Regulation of the Ministry of Religious Affairs and the Ministry of Home Affairs No. 9 and 8 of 2006 concerning guidelines for implementing the duties of the regional heads in maintaining religious harmony, empowering FKUB, and establishing houses of worship. In addition, *Qanun* No. 4 of 2016 concerning guidelines for maintaining and establishing houses of worship. Therefore, FKUB has the following tasks.

- a. Establish dialogue with religious and community leaders.
- b. Accommodate and give the aspirations of religious mob organizations.
- c. Facilitate if there are problems between religious communities.
- d. Submit recommendations to regional heads for policymaking/resolution of problems that have the potential to conflict.

The approaches taken by FKUB Banda Aceh in solving problems are as follows.

- a. The sociological approach upholds the values of local wisdom in making peace and comfort between religious communities.
- b. Theological approach through the example of religious leaders as adherents of true and good religion.
- c. A social approach with enthusiasm, mutual respect, and cooperation in making inter-religious relations.

6. The Value of Religious Moderation in Nation Development

a. *Wasathiyah* Means Fair And Choice

In the Qur'an surah *Al-Baqarah* verse 143 which means:

And so (also), we have made you (Muslims), a fair and chosen people so that you may be witnesses of mankind's (deeds) and that the *Rasul* (Muhammad) may be witnesses of your (deeds). And we have not set the *Qibla* to be your *Qibla* (now) but that we may know (to make it clear) who followed *Rasul* and who defected. And indeed (the change of *Qibla*) feels very heavy, except for those who Allah has guided, and Allah will not waste your faith. Verily, Allah is Most Merciful and Most Caring to mankind.

In verse above, Quraish Shihab *Wasatha* says that Muslims are chosen as people who have a fair attitude and witness deviant acts committed by others while living in the world (Quraish Shihab, 2002). Nowadays, many generations are starting to deviate from *washathiyah* concept. Deviations in the understanding of *washathiyah* cause terror among millennial (Apri Wardana Ritonga, 2021).

b. *Wasathiyah* Means The Best And The Middle

There are three points mentioned by Ibn Qayyim Al-Jauziy regarding the meaning of the above verse. First, the prayer time is done in the middle. Second, the size of the most middle prayer. Third, the position must be *afdhal* because, at the same time, the friends are resting and feel it is hard to pray, so the verse confirms to continue to pray even though it is heavy and is tired of trading.

c. *Wasathiyah* Means The Most Knowledgeable, Fair, And Good

The meaning of the word *aushatuhum* from the verse above is the fairest person, as explained by Ibn Abbas and At-Tabari in the interpretation of At-Tabari. Thus, the word *aushatuhum* contains the meaning of the fairest, the best, and the broadest of scientific insights (SYAHLAN, 2018).

d. *Wasathiyah* Means The Middle

At-Tabari, Al-Qurtubi, and Al-Qasimi interpret the word *wasatha* in the middle.

Conclusions

Bireun is also one of the regencies where the majority of religious communities live in harmony, which is prone to conflicts with differences in religious beliefs from each of the adherents of the religion itself. However, it is precisely the conflict between Islam itself. For example, the faith issue between Muhammadiyah and Ahlusunnah Waljamaah, such as the case of the At-Taqwa Mosque construction in Samalanga. Where the process of building the At-Taqwa Mosque in Sangso Village, Samalanga District, Bireuen, Muhammadiyah has fulfilled everything required to build a mosque according to government regulations. However, the procedures in Sangso village are not yet appropriate because the village procedures have not been completed, such as meetings with Sangso residents discussing mosque construction.

The problems of faith (*akidah*) brought by a group that is not based on the Qur'an and Hadith. For example, the misguided sect in Peulimbang, disputes over the mosque minbar, and even the prohibition of Islamic law for young people. In accordance with the Joint Regulation of the Ministry of Religious Affairs and the Ministry of Home Affairs No. 9 and 8 of 2006 concerning guidelines for implementing the duties of the regional heads in maintaining religious harmony, empowering FKUB, and establishing houses of worship. In addition, *Qanun* No. 4 of 2016 concerning guidelines for maintaining and establishing houses of worship.

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