

Analysis of Attitudes of Religious Moderation in the Story of the Prophet Abraham in the Qur'an

Busra Febriyarni¹, Hendra Harmi², Yusefri³

^{1 3} Institut Agama Islam Negeri Curup, Indonesia

Correspondence: bundabusra@gmail.com

DOI: 10.29240/alquds.v8i3.11479

Submitted: 2024-11-05 | Revised: 2024-11-20 | Accepted: 2025-01-01

Abstract. This paper aims to describe the attitude of religious moderation of the prophet Ibrahim in the Qur'an. There are 9 suras that are used as the focus of the study, namely: Al-Baqarah 124, An-Nisa 125, Al-An'am 74 - 79, Ibrahim 35 - 41, Maryam 41 - 50, Al-Anbiya '55 - 67, Asy-Syuara' 83 - 87, Ash-Shaffat 99 - 102 and Shad 45 - 48. 87 from various tafsir books that have appeared in Indonesia, namely the book Tafsir Al-Mishbah by Muhammad Quraish Shihab, Al-Azhar's tafsir by Buya Hamka, the tafsir of the Ministry of Religious Affairs of the Republic of Indonesia and the tafsir of Hidayatul Insan Bi Tafsiril Qur'an by Marwan Hadidi bin Musa. Furthermore, to find out the value of religious moderation contained in the verses that tell the story of the prophet Ibrahim, researcher used library research, with an effort to dig up data in depth from various Indonesian tafsir books thematically. The results of the study show that the values of religious moderation in the story of the Prophet Ibrahim are: a high national commitment to love his homeland, the value of tolerance, the value of monotheistic dialogue, the value of love for the homeland, anti-violence, persuasive communication and open dialogue (deliberation).

Keywords: Religious Moderation, Story Qur'an

Introduction

In the study of Koranic sciences, the stories contained in the Koran become a separate study and are made special in one branch of science. This shows that the stories contained in the Koran are important to learn and the most important thing is how we can take these lessons and learn from them for life in the world. Of course, learning from the stories contained in the Koran can be the basis for forming human character. The story of the Prophets and Apostles, the story of the auliya' and the story of Lukman's advice to his son, the story of the young men who saved their faith, and so on. The story of Ashhabul Kahfi, for example, the story of Ashhabul Kahfi is a story that explains a number of young people who believe in Allah.

This story contains noble educational values in the formation of Muslim character, namely about holding fast to one's beliefs and not being able to be shaken. The stories in the Qur'an generally contain noble educational values, so that today's humans can explore these educational values in order to form a strong character as a Muslim. The story of the prophet Ibrahim in the Qur'an also illustrates the value of a multi-value religious moderation attitude.

An article by Oktafiani Larasati, Examining Stories in the Qur'an: Interpretation of Islamic Educational Values in the Qur'an.¹ This article discusses the values of Islamic education contained

¹ Oktafiani Larasati, "Menelisik Kisah Dalam Al-Qur'an: Penafsiran Nilai-Nilai Pendidikan Islam Dalam Alquran," *Islamic Pedagogy: Journal of Islamic Education* 1, no. 1 (2023): 41–51.

in the stories of the Koran by analyzing these stories. The stories in the Koran in this research capture the 3 core values of Islamic education. First, the value of faith and piety, illustrated in the story of the prophet Abraham and the prophet Moses which shows how important it is to obey Allah and be faithful to belief in Him. The two values of honesty and justice are demonstrated through the story of the prophet Yunus and the prophet Yusuf. This story shows how important it is to always be honest and fair in all actions. Third, the value of hard work and courage is shown through the story of the prophet Ayyub and the prophet Ibrahim, from both of their stories the importance of always trying hard and being brave in facing all trials is obtained.

Next, an article by Muhammad Syahdan Majid and Abdul Rohman, "Stories in the Koran from an Islamic Education Perspective",² In the series of Quranic stories, it not only contains lessons for human life, but can also be used as material in terms of learning methods in an educational process. This article aims to find educational values contained in Quranic stories through literature review. Educational values obtained in Quranic stories include monotheism, intellectual, moral, sexual, spiritual, democratic, and parenting education.

Religious moderation in Indonesia emerged for at least 3 reasons according to Lukman Hakim Syaifuddin, there is a phenomenon of extreme religiosity that is quite surprising lately. First: the emergence of the phenomenon of understanding and various acts of religious practice that actually deny human values. Second: the emergence of the phenomenon of forcing the will of the claim of truth by means of violence. "The emergence of claims of truth accompanied by coercion against those who are different, even with the use of violence. This again denies the core of the teachings of religion itself, because in religion there is no coercion, let alone tolerating the use of violent methods," said the initial initiator of religious moderation. Religious behavior that tears apart the bonds of the nation is like considering Pancasila as a thagut or idol that must be fought, destroyed, and avoided because it always brings negative things. Then, in the name of religion, respect for the flag is prohibited. In fact, singing Indonesia Raya is considered a form of denial of the oneness of God or disturbing monotheism. Third: the emergence of the phenomenon of understanding, actions, or religious practices that directly tear apart and damage the bonds of the nation. In fact, it destroys the foundations of national and state life. Whereas in the context of Indonesia, nation and religion are one unity.³

Over the past decade, religious conflict, intolerance and radicalism have emerged as the three main issues most studied by many institutions. Various methods and perspectives have been offered to analyze this phenomenon. As one of the successes of the fragmentation of religious authority, the existence of social media in the post-truth era is not only difficult to control. Not only that, but it weakens traditional and modern authority, which Nichols calls the death of expertise. As a result, the emergence of clerics who can exploit themselves (although not all) through social media is inevitable. They are the ones who need it. Before discussing the dynamics of religious moderation, it is necessary to first define what moderation is. The word moderation comes from the Latin moderate which means (no excess and no deficiency). The Big Indonesian Dictionary (KBBI) provides 2 meanings for the word moderation, namely reducing violence and

² Muhammad Syahdan Majid and Abdul Rohman, "Kisah Dalam Alquran Perspektif Pendidikan Islam," *Muallimun: Jurnal Kajian Pendidikan Dan Keguruan* 2, no. 1 (2022): 29–48.

³ Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, *Moderasi Beragama*, 1st ed. (Jakarta: Kementerian Agama RI, 2019), https://balitbangdiklat.kemenag.go.id/upload/files/Moderasi_Beragama.pdf.

avoiding extremes. In English, the word moderation is often used in the sense of average, core, standard for harmony. In general, moderation means promoting a balance of beliefs, morals and character in treating others as individuals and in dealing with state institutions.

Agus Akhmadi wrote about, “Religious Moderation in Indonesia's Diversity”⁴ He emphasized that in multicultural life, multicultural understanding and awareness are needed that respect differences, diversity and the willingness to interact with anyone fairly. A moderate religious attitude is needed in the form of recognizing the existence of others, having a tolerant attitude, respecting differences of opinion and not imposing one's will through violence. The role of the government, community leaders, and religious instructors is needed to socialize and develop religious moderation in society in order to realize harmony and peace. The article explains that there is a need for understanding and awareness from various parties to respect each other in life.

Prophet Ibrahim was a messenger whose job was to convey religious messages so that humans could live a life full of peace and happiness. He conveyed religious messages to people who adhered to many beliefs at that time. There are those who worship idols, there are those who worship the sun, moon and stars. It was in this condition that Prophet Ibrahim acted as the transmitter of the message of monotheism with various obstacles and insults, both coming from his immediate family and his people at that time. Prophet Ibrahim appeared as an educator with educational materials. An attitude of moderation as an educational material will be part of Prophet Abraham's duties in carrying out religious da'wah.

This research is a kind of study that involves literature or library research (Library Research). Library research, according to Mestika Zed, is research conducted using library sources as research data, not field research. Materials or data may come from books, notes, past study reports, views of figures, or other written or non-printed sources.⁵ There are many types of literature research, and the author uses this type of literature research to investigate the ideas of the characters. Research on character thinking is an attempt to explore the minds of the characters who have created extraordinary works. Books, letters, messages, and other materials that represent his views can be used as examples of his work.⁶

From several stories of Prophet Ibrahim that have been read, the researcher assumes that there are lessons or values, both regarding education and those related to religious moderation. Several previous writings have discussed the educational values in the story of Prophet Ibrahim, but only one surah was taken, such as Surah Maryam, Surah Al-Anbiya', Surah Al-An'am. The writing about Surah al-An'am verse 151 contains moral education values which are the process of experiencing a value that must be realized by every human being so that these values and efforts can be embedded in their thoughts, attitudes, speech, and behavior related to God, humans and the surrounding environment. These morals are formed by various internal or external influences. Internal influences are within humans while external ones include things that surround their lives.⁷

The various writings above, have only seen the educational value side. While the researcher will discuss several surahs containing the story of Ibrahim. Then the problem of religious

⁴ Agus Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia,” *Jurnal Diklat Keagamaan* Vol. 13, no. 2 (March 2019).

⁵ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).

⁶ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research) Kajian Filosofi, Teoretis, Aplikasi, Proses, Dan Hasil Penelitian (Edisi Revisi)*, (Malang: Literasi Nusantara, 2020).

⁷ Nur nafisatul Fithriyah, “Implementasi Nilai Pendidikan Akhlak Dalam Surah Al An'am Ayat 151 Pada Anak Usia Sekolah Dasar,” *Jurnal Madrasah Ibtidaiyah (JMI)* | Volume. 01, No. 01 (November 2022).

moderation has also been studied by many previous researchers, only it is still general such as the verses of the Qur'an about the expression of religious moderation, religious moderation and its development in Indonesia and others. There has been no writing or research that together looks at the educational value and the value of religious moderation in the story of the Prophet Ibrahim, so this research is still very important to do with the novelty of seeing the education and attitude of religious moderation carried out by the Prophet Ibrahim from various books of interpretation. The books of interpretation that support this research are books of interpretation produced by Indonesian interpreters. The reason is that religious moderation is a term that has emerged in Indonesia in recent years.

Discussion

The values of religious moderation in the story of Prophet Ibrahim include 3 main things, namely national commitment, tolerance and anti-violence. These three things are presented as the results of the following contextual analysis.

National Commitment

The value of religious moderation of the Prophet Abraham in verse 124 of Surah al-Baqarah is a high national commitment to love his homeland. So Allah made him and his pious descendants the leaders of mankind. To protect his country, Allah also made his children and grandchildren Imams, but not from the wrongdoing group.

Looking at verses 35-41 of Surah Ibrahim textually, it describes the prayer of the prophet Ibrahim for his next generation to avoid polytheism, and prays to make Mecca a safe city. This shows the value of religious moderation, namely love for the homeland. It is proven that if understood contextually today, the city of Mecca is a city that humans continue to miss because it makes the heart and mind calm, peaceful, love and continue to miss this city. The national commitment of the prophet Ibrahim to his homeland is clearly seen in this surah.

Textually, verses 83-87 of Surah Asy-Syuara' do not show any signs of religious moderation. Tolerance and dialogue as manifestations of moderation are not found textually. However, contextually, the value of love for the homeland can be taken as evidenced by his prayer that his children and grandchildren would become good role models as his relay. This is a manifestation of the love for the homeland of a prophet Ibrahim.

Meanwhile, the value of religious moderation when viewed from the 4 pillars of moderation, then the content of verses 45-48 of the letter Shad is love for the homeland. Allah has arranged a very good plan and scenario for the Prophet Ibrahim and his descendants as the prophets of Allah.⁸ Allah appointed his descendants as Prophets as relay transmitters of the true message on earth. In the concept of religious moderation, this is a realization of love for one's country or national commitment to the next generation. Prophet Ibrahim and his children and grandchildren Prophet Ismail, Prophet Ishaq, Prophet Jacob, and Prophet Yusuf Allah appointed them as prophets and apostles to uphold the commandments of good and bad.

Tolerance

⁸ Departemen Agama RI, *Al-Qur'an Dan Tafsirnya* (Yogyakarta: PT. Dana Bhakti Wakaf, 1995).

The value of moderation contained in verse 125 of Surah An-Nisa provides a lesson that Allah gave the Prophet Ibrahim as, the title Khalilullah or beloved of Allah. Allah gave this title because of his deep sincerity in surrendering himself solely to Allah.⁹ He always did various good deeds in order to achieve sincerity on the straight or hanif axis of religion.

Quraish Shihab in *Tafsir Al-Mishbah* interprets this verse, "Indeed the basis for doing good is true belief. The best religious attitude is sincere worship only to Allah. Face, mind and soul are directed only to Allah alone. There is nothing to expect other than His approval. People who do this will have their thoughts correct so they can understand the mission of the apostles. Apart from that, including good religious attitudes, is doing good deeds continuously, by following the teachings of the Prophet Ibrâhîm a. s., father of the prophets. The religion he brought was a religion that came from God, namely a religion that had a spirit of seeking truth. In Ibrâhîm there is a religious meeting point between Muslims, Jews and Christians.¹⁰ Therefore, follow the religion. Indeed, Allah has glorified Ibrâhîm by naming him khalîl (beloved).

The story of the exemplary Ibrahim a.s. is an example that teaches us a very profound lesson that sacrifice brings blessings. Ibrahim became a person beloved by Allah, khalilullah, imam, Abu al-Anbiya' (father of the prophets), a Prophet who is Hanif with a good name, has abundant wealth and many others. Only through sacrifice and terrible trials will he receive it. Implicitly, it can be understood that this verse has a signal of the realization of religious moderation that has been carried out by Prophet Ibrahim, namely that he has actually practiced religious values by laying the foundation for a meeting point between Muslims, Jews and Christians with the straight or hanif millah of Ibrahim. That is why Allah made Ibrahim His lover or Khalilullah. So according to researchers, the value of religious moderation contained in this verse is the pillar of tolerance.

The dialogue that the prophet Ibrahim had in verses 74-79 of the letter Al-An'am can be understood as a metaphor that the moon, stars and sun are not Gods who are worthy of worship, all of them are just objects that will disappear in turn.¹¹ While Allah is a substance that never disappears or is eternal, Allah created these objects.¹² The value of religious moderation in this verse also takes the form of a monotheistic dialogue between Abraham and his people. Contextually, this is a manifestation of the prophet Abraham's attitude of religious tolerance. So the pillar of religious moderation in this verse is tolerance.

Prophet Ibrahim ended this dialogue with the sentence of resignation if his people did not want to follow the true religion preached by Prophet Ibrahim. I let go of myself contextually, it can be understood that when Allah's punishment comes on the day of trial, I will no longer be able to help you, not even my father.

According to Ibn Khaldun, discussions in the field of scientific issues help to understand the science in the ability to explain it. One of the poems reads: "Knowledge is with understanding and mudzakarrah, with study, Q.S. al-An'am verses 76-78, Prophet Ibrahim as. made the stars, moon and sun as a medium to introduce to his people that the stars, moon and sun are creatures that Allah SWT created, not gods as they believe.¹³ This shows that these objects have a creator, namely Allah, who is Allah SWT. as the only creator. Then with the movement of these objects such as

⁹ Departemen Agama RI.

¹⁰ M.Quraish Shihab, *Tafsir Al-Mishbah: Pesan dan Kesan Keserasian Al-Quran*, Jakarta: Lentera Hati, 2002. Volume 2, Hlm., 598.

¹¹ Marwan Hadidi bin Musa, *Hidayatul Insan Bi Tafsiril Qur'an*, vol. 1 (Bandung, 2010).

¹² Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*.

¹³ Haji Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, vol. 3 (Jakarta: Pustaka Nasional, 1989).

the sun rising during the day and the moon and stars appearing at night, it shows that all of this will not work unless there is a regulator. Here it shows that Allah is the only God who regulates the entire journey of this universe. With the existence of Allah's creation as in this verse in the form of stars, moon and sun, it should be used as an intermediary to increase our faith in Allah because He is the one who created this universe and has regulated the journey of this universe, but the mistake made by the polytheists is to make this creation of Allah their god.¹⁴ This is what researchers think is the moderate attitude shown by Prophet Ibrahim through discussion or dialogue.

When viewed from the 4 pillars of religious moderation, verses 41-50 of the letter of Maryam contain tolerance and anti-violence. This tolerance was always maintained by Prophet Ibrahim with his father when conveying the truth of the teachings of monotheism. While anti-violence can be seen from the pronunciation of *ya abati* which is always used in this verse, showing gentleness and affection for his father. This shows that Prophet Ibrahim never used rudeness in his preaching. Prophet Ibrahim always maintained his preaching with wisdom and persuasion.

The story of Prophet Ibrahim in Surah al-Anbiya' verses 55-67 describes Prophet Ibrahim's preaching through persuasive communication with his father and the community there. Although in appearance or text it is seen from the verse that Prophet Ibrahim had destroyed the idols worshiped by their father and ancestors. Initially, Prophet Ibrahim invited his father to dialogue or discuss with rational logic, to convince him that the God (idols) they worshiped were inanimate objects that could not provide help and salvation. The climax was when Prophet Ibrahim destroyed the idols, but left one of the largest ones, and hung his axe there. By leaving a trace on the statue, it shows that Prophet Ibrahim wanted to discuss with his father and their religious leaders. Although in the text of the verse it appears that Prophet Ibrahim was intolerant, in reality Prophet Ibrahim really wanted to have a persuasive dialogue with his father and their religious leaders.

Ibrahim's persuasive communication is in line with the persuasive communication theory presented by Bruce Berger, Persuasive Communication which aims to change or influence a person's beliefs, attitudes, and behavior so that they act in accordance with what is expected by the communicator.¹⁵ Prophet Ibrahim really wanted his father to follow the true religion or hanif that Allah had revealed to him. Through various steps he has taken to save his father and his people from the astray path to the straight and true path. But until the end of his life, Prophet Ibrahim's father remained in his error.

Prophet Ibrahim used various methods to warn his father and his people about good and evil. As explained in Surah Annahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided.

The first method he uses is wisdom, namely being firm, correct and wise. Da'wah with wisdom is to convey knowledge regarding the secrets, benefits and intentions of Divine revelation,

¹⁴ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*, vol. 4, 15 vols. (Tangerang: Lentera Hati, 2017).

¹⁵ Bruce Berger, *Persuasive Communication* (Dubuque: Kendall Hunt Publishing Company, 2016).

in a way that is adapted to the situation and conditions, so that it is easy for the people to understand. Maudzhah Hasanah conveying warnings and threats is permissible if conditions allow and require it. To avoid boredom in his recitation, the Prophet (PBUH) inserted and processed enjoyable recitation material with material that caused fear. In this way, there will be no boredom caused by descriptions of the recitation that contain commands and prohibitions without providing recitation material that expands the chest or that stimulates the heart to obey and stay away from the prohibitions. and mujjadi ahsan, namely argue with them, namely anyone who rejects, opposes, or doubts your call, in the best way.

The first method used by Prophet Ibrahim was to convey it very wisely and gently to his father and his people. Prophet Ibrahim did not immediately force him harshly. Furthermore, he gave various lessons and warnings that what they worshipped was an inanimate object that could not provide help. It was in this context that Prophet Ibrahim gave a warning by destroying their idols. By leaving one large fruit, Prophet Ibrahim intended to invite them to discuss the best. So the intolerant attitude can be understood contextually that this method is more appropriately called persuasive dialogue as a realization of the moderation of Prophet Ibrahim. So it is fitting that Prophet Ibrahim is said to be the first prophet to implement religious moderation towards differences in society at that time.

The value of religious moderation in verses 99-102 of the Ash-Shaffat letter is shown by the sacrifice of Ibrahim and his family. Furthermore, the story of the journey or migration faced by Ibrahim and his family made one sacrifice after another.¹⁶ There is no greater sacrifice for a father than leaving his beloved son and wife. But Ibrahim did all this sincerely accepting Allah's call, namely the call to preach. Allah recorded the incident It is mentioned in the story that when Ibrahim (AS) was about to leave his son Ismail and his wife Hajar while breastfeeding. When Ibrahim left them both and turned his face away, Hajar stood up and grabbed Ibrahim's shirt. "O Ibrahim, where are you going? You left us here and we have nothing to give?" Ibrahim did not answer. Hajar continued playing. Ibrahim did not answer. Hajar asked, "Did God tell you to do this?" Ibrahim replied: "Yes." Hajar said: "Then Allah will not waste us."¹⁷ However, this was not the culmination of the sacrifice of Ibrahim and his family. The culmination of this sacrifice came in the form of an even more important command than the previous one. Ibrahim was commanded to sacrifice Ismail (Ash-Shaffat: 102-109).

The characters in this story are Prophet Ismail and his father, Prophet Ibrahim. At that time, when Prophet Ismail had reached his productive working age (in al-Munir's commentary, he was thirteen years old), Nabiullah Ibrahim said to him that he had received a revelation through a dream which described slaughtering Prophet Ismail. Prophet Ibrahim said: "O my son, (again we find that in calling a child using the word Yaa Bunayya which is a term of affection) in a dream, I saw that I was slaughtering you, what do you think?"¹⁸ Prophet Ismail answered "O my father, do what Allah commands you, God willing, you will find me among those who are patient", here it is shown to humans what the meaning of true faith, self-surrender, patience and approval of Allah's decision is.¹⁹ The story of this slaughter actually contains two things, the first is the acceptance of

¹⁶ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian al-Qur'an*, vol. 12, 15 vols. (Tangerang: Lentera Hati, 2017).

¹⁷ Marwan Hadidi bin Musa, *Hidayatul Insan Bi Tafsiril Qur'an*, vol. 4 (Bandung, 2010).

¹⁸ Wahbah Zuhaili, *Tafsir Al-Munir Fi al-Aqidah Wa Syari'ah Wa al-Manhaj*, vol. 23, n.d.

¹⁹ Muhammad Mahmud al-Hujjaz, *al-Tafsir al-Wadib*, (Beirut, Daar al-Jil al-Jadid, 1992), juz 3, h. 215

revelation, while the second is the appointment of Prophet Ismail as an Apostle, if at that time he did not obey it, then the case would be the same as the prophet Noah and his son who were reluctant to accompany him up the pier and more. chose to continue running up the mountain, so he became an infidel.²⁰ Ibn Abbas said that the Prophet's dream was a revelation, while the content of the Prophet Ibrahim's dream at that time was to slaughter his son. Then he said what do you think, then it was answered: how to consult with the command that Allah has ordered to be done? While it is something that cannot be avoided and abandoned.

In living in society and in the state, especially in the family, of course there are many problems faced, whether it is a personal problem or a shared problem. In this case, Allah teaches us about one way to deal with this, namely by deliberation and discussion. In deliberation we strive to get Allah's guidance through the thoughts of others, in deliberation it is not recommended to prioritize one's own ego, but to see which answer is more beneficial for others, not just for oneself. This is also what should be done in family life, both with a wife or husband, and with one's own children. By instilling this in children, it will certainly help their mindset in the future, that there is one way to solve problems, one of which is by deliberation.

If it is associated with the moderate religious attitude of Prophet Ibrahim and Ismail in this verse, then in various family problems, it should always be discussed or through open dialogue. There is no coercion in the family even though it is your own child, because the best way is through dialogue or deliberation. Surah Asshaffat verses 99-102 provide a description of the open and middle attitude taken by the prophet Ibrahim and his son Ismail, namely Open Dialogue. There is no problem that cannot be resolved if discussed in the best way. Allah will also provide a better way out than what Ibrahim and Ismail have planned.

Anti-Violence

The story of Prophet Ibrahim in Surah al-Anbiya' verses 55-67 describes Prophet Ibrahim's preaching through persuasive communication with his father and the community there. Although in appearance or text it is seen from the verse that Prophet Ibrahim had destroyed the idols worshiped by his father and ancestors. Initially, Prophet Ibrahim invited his father to dialogue or discuss with rational logic, to convince him that the God (idols) they worshiped were inanimate objects that could not provide help and salvation. The climax was when Prophet Ibrahim destroyed the idols, but left one of the largest ones, and hung his axe there. By leaving a trace on the statue, it shows that Prophet Ibrahim wanted to discuss with his father and their religious leaders. Although in the text of the verse it appears that Prophet Ibrahim was intolerant, in reality Prophet Ibrahim really wanted to have a persuasive dialogue with his father and their religious leaders.

Ibrahim's persuasive communication is in line with the persuasive communication theory presented by Bruce Berger, Persuasive Communication which aims to change or influence a person's beliefs, attitudes, and behavior so that they act in accordance with what is expected by the communicator.²¹ Prophet Ibrahim really wanted his father to follow the true religion or hanif that Allah had revealed to him. Through various steps he has taken to save his father and his people

²⁰ Muhammad Thahir ibn Asyur, *Al-Tabrir Wa al-Tannir*, vol. 23, n.d.

²¹ Berger, *Persuasive Communication*.

from the astray path to the straight and true path. But until the end of his life, Prophet Ibrahim's father remained in his error.

Prophet Ibrahim used various methods to warn his father and his people about good and evil. As explained in Surah Annahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided.

The first method he uses is wisdom, namely being firm, correct and wise. Da'wah with wisdom is to convey knowledge regarding the secrets, benefits and intentions of Divine revelation, in a way that is adapted to the situation and conditions, so that it is easy for the people to understand. Maudizhah Hasanah conveying warnings and threats is permissible if conditions allow and require it. To avoid boredom in his recitation, the Prophet (PBUH) inserted and processed enjoyable recitation material with material that caused fear. In this way, there will be no boredom caused by descriptions of the recitation that contain commands and prohibitions without providing recitation material that expands the chest or that stimulates the heart to obey and stay away from the prohibitions. and mujjadi ahsan, namely argue with them, namely anyone who rejects, opposes, or doubts your call, in the best way.

The first method used by Prophet Ibrahim was to convey it very wisely and gently to his father and his people. Prophet Ibrahim did not immediately force him harshly. Furthermore, he gave various lessons and warnings that what they worshipped was an inanimate object that could not provide help. It was in this context that Prophet Ibrahim gave a warning by destroying their idols. By leaving one large fruit, Prophet Ibrahim intended to invite them to discuss the best. So the intolerant attitude can be understood contextually that this method is more appropriately called persuasive dialogue as a realization of the moderation of Prophet Ibrahim. So it is fitting that Prophet Ibrahim is said to be the first prophet to implement religious moderation towards differences in society at that time.

When viewed from the 4 pillars of religious moderation, verses 41-50 of Surah Maryam contain Tolerance and Anti-violence. This anti-violence was always maintained by Prophet Ibrahim with his father when conveying the truth of the teachings of monotheism. This can be seen from the pronunciation of ya abati which is always used in this verse, showing gentleness and affection for his father.²² This shows that Prophet Ibrahim never used rudeness and violence in his preaching. Prophet Ibrahim always maintained his preaching with wisdom and persuasiveness.

The value of religious moderation in verses 99-102 of the Ash-Shaffat letter is shown by the sacrifices of Ibrahim and his family. Furthermore, the story of the journey faced by Ibrahim and his family made one sacrifice after another. There is no greater sacrifice for a father than leaving his beloved son and wife. However, Ibrahim did all this sincerely accepting Allah's call, namely the call to preach. Allah recorded the event. It is mentioned in the story that when Ibrahim was about to leave his son Ismail and his wife Hajar while breastfeeding. When Ibrahim left them both and turned his face away, Hajar stood up and grabbed Ibrahim's shirt. "O Ibrahim, where are you going? You left us here and we have nothing to give?" Ibrahim did not answer. Hajar continued to play.

²² Quraish Shihab, *Tafsir Al-Misbab: Pesan, Kesan Dan Keserasian al-Qur'an*, vol. 8, 15 vols. (Tangerang: Lentera Hati, 2017).

Ibrahim did not answer. Hajar asked, "Did God tell you to do this?" Ibrahim replied: "Yes." Hajar said: "Then Allah will not waste us."

However, this was not the culmination of the sacrifice of Ibrahim and his family. The culmination of this sacrifice came in the form of an even more important command than the previous one. Ibrahim was commanded to sacrifice Ismail (Ash-Shaffat: 102-109).

The characters in this story are Prophet Ismail and his father, Prophet Ibrahim. At that time, when Prophet Ismail had reached his productive working age (in al-Munir's commentary, he was thirteen years old), Nabiyullah Ibrahim said to him that he had received a revelation through a dream which described slaughtering Prophet Ismail. Prophet Ibrahim said: "O my son, (again we find that in calling a child using the word *Yaa Bunayya* which is a term of affection) in a dream, I saw that I was slaughtering you, what do you think?"²³ Prophet Ismail answered "O my father, do what Allah commands you, God willing, you will find me among those who are patient", here it is shown to humans what the meaning of true faith, self-surrender, patience and approval of Allah's decision is.²⁴ The story of this slaughter actually contains two things, the first is the acceptance of revelation, while the second is the appointment of Prophet Ismail as an Apostle, if at that time he did not obey, then the case would be the same as the prophet Noah and his son who were reluctant to accompany him up the pier and more. chose to continue running up the mountain, so he became an infidel.²⁵ Ibn Abbas said that the Prophet's dream was a revelation, while the content of the Prophet Ibrahim's dream at that time was to slaughter his son. Then he said what do you think, then it was answered: how to consult with the command that Allah has ordered to be done? While it is something that cannot be avoided and abandoned.

In living in society and in the state, especially in the family, of course there are many problems faced, whether it is a personal problem or a shared problem. In this case, Allah teaches us about one way to deal with this, namely by deliberation and discussion. In deliberation we strive to get Allah's guidance through the thoughts of others, in deliberation it is not recommended to prioritize one's own ego, but to see which answer is more beneficial for others, not just for oneself. This is also what should be done in family life, both with a wife or husband, and with one's own children. By instilling this in children, it will certainly help their mindset in the future, that there is one way to solve problems, one of which is by deliberation.

If it is associated with the moderate religious attitude of Prophet Ibrahim and Ismail in this verse, then in various family problems, it should always be discussed or through open dialogue. There is no coercion in the family even though it is your own child, because the best way is through dialogue or deliberation. Surah Asshaffat verses 99-102 provide a description of the open and middle attitude taken by the prophet Ibrahim and his son Ismail, namely Open Dialogue. There is no problem that cannot be resolved if discussed in the best way. Allah will also provide a better way out than what Ibrahim and Ismail have planned.

Conclusion

The value of religious moderation in the story of Prophet Ibrahim in Surah Al-Baqarah Verse 124 is a high national commitment to love his homeland. Surah An-Nisa Verse 125 contains

²³ Wahbah Zuhaili, *Tafsir al-Munir fi al-Aqidah wa Syari'ah wa al-Manhaj*, Juz 23, h. 120

²⁴ Muhammad Mahmud al-Hujjaz, *Al-Tafsir al-Wadib* (Beirut: Daar al-Jil al-Jadid, 1992).

²⁵ Muhammad Thahir ibn Asyur, *al-Tahrir wa al-Tanwir*, Juz 23, h. 151.

the value of tolerance. Surah Al-An'am Verses 74-79 contains the value of dialogue of monotheism and Tolerance. Then in Surah Ibrahim Verses 35-41 describes the value of Love for the homeland. Next, Surah Maryam Verses 41-50 implies the value of Tolerance and Anti-Violence. Surah Al-Anbiya' Verses 55-67 contains the value of Anti-violence with dialogue or persuasive communication. Surah Asy-Syuara' Verses 83-87 implies the value of love for the homeland. Then Surah Ash-Shaffat Verses 99-102, contains the value of Anti-Violence which is manifested in open dialogue (deliberation) and tolerance. Surah Shad Verses 45-48, there is the value of National Commitment or Love for the homeland.

References

- Akhmadi, Agus. "Moderasi Beragama Dalam Keragaman Indonesia." *Jurnal Diklat Keagamaan* Vol. 13, no. 2 (March 2019).
- Amrullah, Haji Abdulmalik Abdulkarim. *Tafsir Al-Azhar*. Vol. 3. Jakarta: Pustaka Nasional, 1989.
- Asyur, Muhammad Thahir ibn. *Al-Tabrir Wa al-Tamwir*. Vol. 23, n.d.
- Badan Litbang dan Diklat Kementerian Agama Republik Indonesia. *Moderasi Beragama*. 1st ed. Jakarta: Kementerian Agama RI, 2019. https://balitbangdiklat.kemenag.go.id/upload/files/Moderasi_Beragama.pdf.
- Berger, Bruce. *Persuasive Communication*. Dubuque: Kendall Hunt Publishing Company, 2016.
- Departemen Agama RI. *Al-Qur'an Dan Tafsirnya*. Yogyakarta: PT. Dana Bhakti Wakaf, 1995.
- Fithriyah, Nur nafisatul. "Implementasi Nilai Pendidikan Akhlak Dalam Surah Al An'am Ayat 151 Pada Anak Usia Sekolah Dasar." *Jurnal Madrasah Ibtidaiyah (JMI) | Volume. 01, No. 01 (November 2022)*.
- Hamzah, Amir. *Metode Penelitian Kepustakaan (Library Research) Kajian Filosofi, Teoretis, Aplikasi, Proses, Dan Hasil Penelitian (Edisi Revisi)*. Malang: Literasi Nusantara, 2020.
- Hujjaz, Muhammad Mahmud al-. *Al-Tafsir al-Wadib*. Beirut: Daar al-Jil al-Jadid, 1992.
- Larasati, Oktafiani. "Menelusik Kisah Dalam Al-Qur'an: Penafsiran Nilai-Nilai Pendidikan Islam Dalam Alquran." *Islamic Pedagogy: Journal of Islamic Education* 1, no. 1 (2023): 41–51.
- Majid, Muhammad Syahdan, and Abdul Rohman. "Kisah Dalam Alquran Perspektif Pendidikan Islam." *Muallimun : Jurnal Kajian Pendidikan Dan Keguruan* 2, no. 1 (2022): 29–48.
- Musa, Marwan Hadidi bin. *Hidayatul Insan Bi Tafsiril Qur'an*. Vol. 1. Bandung, 2010.
- . *Hidayatul Insan Bi Tafsiril Qur'an*. Vol. 4. Bandung, 2010.
- Nichols, Tom. *The Death of Expertise: The Campaign Against Established Knowledge and Why It Matters*, 2017.
- Shihab, Quraish. *Tafsir Al-Misbab: Pesan, Kesan Dan Keserasian al- Qur'an*. Vol. 4. 15 vols. Tangerang: Lentera Hati, 2017.
- . *Tafsir Al-Misbab: Pesan, Kesan Dan Keserasian al- Qur'an*. Vol. 12. 15 vols. Tangerang: Lentera Hati, 2017.
- . *Tafsir Al-Misbab: Pesan, Kesan Dan Keserasian al- Qur'an*. Vol. 8. 15 vols. Tangerang: Lentera Hati, 2017.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia, 2014.
- Zuhaili, Wahbah. *Tafsir Al-Mumir Fi al-Aqidah Wa Syari'ah Wa al-Manhaj*. Vol. 23, n.d.