

Hamka's concept of religious moderation in promoting interfaith tolerance

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ABSTRACT

This study aims to identify and analyze Buya Hamka's perspective on religious moderation in realizing interfaith tolerance in Indonesia. The type of research used by the researcher is library research, which focuses on library results, or research that utilizes libraries to obtain research data. This study employs content analysis, a technique that uses a set of procedures to draw valid conclusions from a book or document through induction. Based on the results of the research, the background to Buya Hamka's formulation of the concept of religious moderation cannot be separated from the social context surrounding him, such as the Indonesian mindset and the heterogeneous environment, as well as the environment of the Muhammadiyah organization. However, all of Buya Hamka's thoughts on the concept of religious moderation remain grounded in the main pillars, namely the Qur'an and the Sunnah. Buya Hamka's thoughts on the concept of religious moderation are balance, consistency, justice, and tolerance. From this, people will come to understand and respect one another, as Islam teaches not only to maintain a good relationship with Allah but also to maintain a good relationship with fellow human beings. Moreover, in Islam, religious rituals always produce outcomes that foster peace and love among one another. Thus, the ultimate goal of Buya Hamka's religious moderation is happiness and peace among people of different faiths. The practical steps that can be taken to achieve Buya Hamka's concept of religious moderation are to include the material in formal education, hold seminars or talk shows, support content creators who promote diversity, and create a platform for religious moderation. since millennials are often active on social media, the ultimate goal of religious moderation the love of peace can be felt amidst existing differences.

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Introduction

Indonesia is a country with a large number of islands, both large and small, scattered from Sabang to Meroke. This makes Indonesia a multicultural nation, consisting of diverse ethnic groups, races, skin colors, and religions (Akhmad, 2020). However, these differences can be united under the motto "Bhineka Tunggal Ika" (Unity in Diversity). This motto, which means "unity in diversity," has accommodated the various differences that are now Indonesia's wealth. Among these differences is religious diversity, which includes Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, which greatly influence the culture in Indonesia (Pratama et al., 2023). However, among the various forms of diversity that exist in Indonesia, the hot topic that always appears in the media is religious diversity. Basically, every religious person believes that God

will watch over them and punish them for their mistakes. However, cases of religious intolerance are always a topic of discussion. Therefore, it is clear that the issue of religious diversity is a very important issue that must be resolved (Armstrong et al., 2001).

These days, issues of intolerance are always a hot topic in the media in this country. Many ideas from the younger generation are far from moderate or tolerant. Faced with such issues, the government is seriously tackling them in various ways to quell issues of intolerance. Indonesia, of course, is familiar with differences in ethnicity, race, and even religion. Ironically, religious differences in this country are always a serious topic of discussion among public figures. Therefore, the values of religious moderation must be deeply ingrained in society to prevent divisions caused by intolerance. In other words, tolerance is a vital matter because it is not merely about accepting differences but also acknowledging them and not questioning them, even when there is disagreement (Simarmata, 2018). Not only that, tolerance also means coordinating and cooperating with one another despite differences in religious beliefs (Fatmawati, 2013).

Issues of religious moderation are no longer new to this country. It seems that the problems that always arise in society are always the same, which naturally raises the question: why do the same mistakes keep repeating themselves? This is undoubtedly a serious task for the government, but it is not merely the government's responsibility. All citizens of this nation must truly collaborate to foster peace amidst existing differences, even those related to religion. Therefore, in this modern era of religious diversity, this presents an opportunity to test and develop the strength of Islam. This means that Islam must align with its teachings to become a positive agent of change for the nation, fostering moderate individuals and eliminating intolerant values within society (Najib, 1994).

Discussions on religious moderation continue to be publicized among all segments of society, because the issue of moderation has become a discourse that enables all religious communities to interact harmoniously despite the differences that exist in this country (Arif, 2020). Thus, the discourse on religious moderation is certainly very important when looking at various issues in this country, where the root of the problem often lies in religious differences. In fact, Islam always encourages and even commands its followers to do good and interact with everyone, and to protect all ethnic and religious groups (Zainuddin, 2016).

Currently, there are many concerning issues surrounding the phenomena of violence and terrorism, which are often carried out in the name of religion or even God (Nurdin et al., 2006). In Indonesia, there have been incidents of intolerance, such as attacks on artists who are considered to be indecent, destruction of non-Muslim facilities, and more specifically, the destruction of a temple in Lumajang, attacks on clerics in Lamongan, bombings at three churches in Surabaya on Christmas Eve, and many other incidents. Most of these cases involve religiously motivated violence under the guise of "amar ma'ruf nahi munkar" (promoting good and forbidding evil). Therefore, given the prevalence of violent and terrorist acts carried out under the pretext of "amar ma'ruf nahi munkar," it is crucial to re-examine the true concept of religious moderation in order to foster tolerance among the religious communities in Indonesia (Rofiq, 2011).

Public figures and thinkers have always conceptualized religious moderation, not only now but since long ago. One of the most famous thinkers, whose every thought has always been a hot topic of discussion in this country, is Haji Abdul Malik Karim Amrullah, known as Buya HAMKA. The concept of religious moderation is deeply ingrained in Buya HAMKA's character. In the context of religious diversity, Buya HAMKA faced religious issues related to Christianization, stereotypes portraying Islam as an ideology threatening the state and religious diversity in Indonesia. The culmination of this was the prohibition of participating in Christmas celebrations alongside Muslims during Buya HAMKA's leadership, as part of his responsibility to uphold the purity of Islamic doctrine (Hamka, 1983).

Discussions about religious moderation rooted in Indonesia's diversity led Buya HAMKA to avoid debates about fiqh and theology in his explanations, which were considered easy for the public to understand. In writing "Tafsir al-Azhar," Buya HAMKA reasoned that this work should be readable by his children, grandchildren, and future generations (Hamka, 1988). Buya HAMKA, in

formulating religious moderation, always refers to the texts of the Qur'an and hadith, as well as the opinions of scholars. As in Buya HAMKA's interpretation of Surah al-Kafirun, where it is stated that this surah provides clear guidance for the followers of Prophet Muhammad (peace be upon him) that faith cannot be reconciled. Tawhid (monotheism) and shirk (polytheism) cannot be reconciled, so tawhid does not recognize syncretism, which means adapting (Hamka, 1988).

Discussing Hamka's thoughts on religious moderation is important because of its relevance to current socio-religious conditions. In the midst of the increasing potential for intolerance, extremism and polarization in society, Hamka's ideas are able to provide a theological and ethical basis for building a harmonious religious life. Hamka emphasized the importance of a balance between strong beliefs and openness in muamalah, so that religion is not understood rigidly or simply as a formality. This urgency also lies in Hamka's position as an authoritative ulama, intellectual and cultural figure. His thinking was born from direct experience facing the challenges of colonialism, modernity and the plurality of the Indonesian nation. Thus, his ideas about religious moderation can be used as a reference in formulating contextual patterns of Islamic education, da'wah and religious policies. Apart from that, Hamka's thinking made a major contribution to strengthening national values. According to him, religious moderation is in line with the spirit of Pancasila and diversity, so that it can be a bridge in maintaining unity amidst diversity. Therefore, discussing Hamka's thoughts is not only important in academic studies, but also has practical significance for social life and public policy in Indonesia.

Buya HAMKA was born in West Sumatra, specifically in Sungai Batang, Maninjau. Hamka was born on Sunday, February 16, 1908, and was once the chairman of the Indonesian Ulema Council (MUI) (Izzan, 2021). When it comes to religion, everyone agrees that religion is the foundation of life and a guide for all its followers (Fitriani, 2020). Therefore, it is certainly important to re-examine the issue of religious moderation, so that the foundations of life are not undermined by religious issues. Buya HAMKA, a national figure whose name is familiar to all Indonesians, would certainly be an interesting and important figure to re-examine in terms of his perspective on religious moderation. Based on this background, the researcher is very interested in analyzing Buya HAMKA's thoughts on religious moderation in greater depth. The researcher sees that the concept of moderation offered by Buya HAMKA is capable of addressing various national issues that currently touch on the realm of religion.

Research Methods

Basically, research methods are scientific ways to get data for specific purposes and uses (Sugiyono, 2013). This study is a qualitative research with a descriptive-analytical approach, which seeks to describe, analyze, and interpret the object of study in depth. The method used is library research (kepuustakaan), which involves collecting data closely related to the research object, or in short, collecting library data (Sukma Umbara Tirta Firdaus, 2017). In short, it can be said that research conducted using literature review. In other words, literature research limits its activities only to library collection materials without requiring field research (Zed, 2004). Thus, this study is a problem concerning meaning that cannot be measured using numbers and requires in-depth analysis and interpretation by the author.

The data collection procedure was carried out by studying literature related to the research problem and collecting data through reading materials from primary and secondary sources. The primary sources in this study were books written by Hamka, while the secondary sources were books and journals related to the research. This data collection technique was the method used by the author to collect research data. This research uses document review techniques, or documentation studies, in the data collection process. The documents used by the author aim to obtain data on Hamka's religious moderation education to promote tolerance among religious communities (Moleong, 2021). Furthermore, in this study, the data analysis technique used is content analysis to reveal and understand. Content analysis is a technique used to collect content from a text in the form of words, meanings, images, symbols, themes, and all forms of messages that can be communicated (Darwis, 2020). Then, break down the discussion structure into several parts, and

after the analysis is complete, recombine these elements to reach a conclusion.

Results and Discussion

1. Hamka's Concept of Moderate Religious Education

National figures such as Buya Hamka are always discussed by academics in this country. One of Buya Hamka's most interesting ideas is about religious moderation. Although he did not explicitly state this, Buya Hamka implicitly believed that religious moderation is important for every individual. According to Buya Hamka, for example, in the act of prayer, all its pillars are performed physically, but at the same time, it must also be accompanied by a devout heart. Similarly, in the case of zakat (charity), one can only give zakat once they have accumulated sufficient wealth. This means that one should strive to accumulate wealth, and then give a portion of it to uphold acts of worship and charity toward Allah, as well as to assist those in need (Endah Setyawati et al., 2021).

Berdasarkan hal tersebut, maka tentu keseimbangan beribadah ini tidak saja terkait fisik or inner self, but also place and time. Therefore, the meaning of balance in this dimension is that the five daily prayers are placed at the right time so that humans are able to balance between worldly and spiritual functions at the appointed times (NUHA, n.d.). Thus, it can be said that what Buya Hamka offers is something that is very moderate and very relevant to be applied.

The issue of religious moderation is certainly not a new discourse in this country. Buya Hamka said that priority should be given to protecting things that hurt the soul, and we must also study the causes that hurt the soul and strive to heal them and restore them to their proper course (Hamka, 1992). What Buya Hamka said certainly refers to things that are destructive, not only destructive to oneself, but also destructive to others. This means that religious moderation is one of the things desired by Buya Hamka, because moderation will certainly keep one away from spiritual illness and will certainly bring peace within oneself as well as in society and the state.

Buya Hamka's emphasis on balancing worship with safeguarding oneself from spiritual ailments demonstrates his firm conviction in achieving equilibrium between the worldly and the hereafter. It is not limited or focused solely on the hereafter and oneself, but also focuses on the world and the general public. Therefore, the term moderation, which in Latin means "neither more nor less," refers to self-control from excessive or deficient attitudes, or in other words, avoiding extremism and prioritizing balance (Indonesia, 5 C.E.).

Religious moderation means a balanced attitude toward religious practice itself and respect for the religious rituals of others. Islam itself requires the instillation of the values of religious moderation. The issue of religious moderation is to prevent extreme, fanatical, and revolutionary attitudes in religion. Therefore, the principles of balance and fairness in the concept of moderation mean that in religion, individuals should not be extreme in their opinions, but should always seek common ground, with the fundamental principle being religious moderation to maintain that balance (Kamali, 2015). Therefore, this is in line with what Buya Hamka said about religious moderation, which is closely related to balance.

Buya Hamka was very eloquent in explaining various matters, one of which was religious moderation. In the Qur'an, Surah al-Baqarah, verse 143, Buya Hamka stated that the phrase "ummatah wasatan" in that verse refers to the ummah of Muhammad, not the two previous ummahs, namely the Jews and Christians. According to Buya Hamka, the Jewish community was too inclined toward the world, material possessions, and wealth. Even in their own sacred texts, there is little mention of the afterlife. On the other hand, the Christian community prioritized the afterlife to the extent of abandoning all worldly splendor, establishing monasteries as places of seclusion, and encouraging priests not to marry (Hamka, 1988).

Not only that, Buya Hamka also emphasized that the followers of Muhammad are a moderate people, not fixated on the world alone, nor solely concerned with the afterlife. The followers of Muhammad must be able to balance the two (Hamka, 1988). Based on what Buya Hamka said, it is very clear that the concept of religious moderation from Buya Hamka's point of view is about balance in attitude and behavior. Humans are indeed religious beings, but this does not mean that we can ignore the fact that humans are also social beings who will continue to

interact with one another. Therefore, the meaning and purpose of the balance mentioned by Buya Hamka pertains to the proportion of human life in socializing, whether with Allah or with fellow humans. What Buya Hamka seeks, of course, is to create harmony in religion a state of religious life characterized by harmonious interaction, peace, mutual respect for religious differences, and, of course, freedom to perform one's own religious rituals (Ruhana, 2019).

Buya Hamka's thoughts on religious moderation are nothing more than a focus on balance, between the relationship between humans and their God, as well as the relationship between humans and other humans. Therefore, it is clear that applying religious moderation is closely related to maintaining togetherness, having an attitude of tolerance, a legacy from our ancestors that teaches us to understand the differences that exist between one another (Akhmadi, 2019). The religious moderation advocated by Buya Hamka is not limited to balance, but also includes the concept of avoiding violence in religion, where Buya Hamka emphasizes that all humans are given freedom by Allah to embrace any religion without coercion. In addition, there are around 40 verses in the Qur'an that talk about the prohibition of coercion and hatred. More than ten verses address the prohibition of coercion, guaranteeing freedom of thought, belief, and the expression of aspirations (Zarkasyi, 2011).

Humans are given absolute freedom, including the freedom to choose their beliefs. The consequence of this provision is that Islam acknowledges that people in this world will never all agree on everything, including matters of religious belief. Although the Qur'an affirms that Islam is the only religion accepted by Allah, at the same time, the Qur'an also does not want anyone to be forced to embrace a religion (Hamka, 1988).

Therefore, no one will be forced to convert to Islam. However, humans are given reason to be invited to think clearly and rationally. If humans can think soundly, then it is certain that Allah's guidance will come to them, and they will arrive at Islam itself. However, on the contrary, if coercion occurs, it is certain that violence will ensue, which in turn will lead to destruction and war. Such things are certainly not desired in the religion of Allah (Hamka, 1988). The prohibition of coercion in religion is due to the fact that the religion of Allah is holy and promotes peace and tranquility. However, on the contrary, coercion in religion will only result in victims who do not show wise behavior. Meanwhile, coercion can only be carried out by those in power, whose hearts are not even convinced that they are on the right side (Hamka, 1988).

Issues of religious moderation are always a hot topic of public discussion, especially in Indonesia. This is certainly due to the fact that Indonesia is a very diverse country, with many different ethnic groups, races, skin colors, and religions. The main goal of religious moderation is none other than to create peace and harmony amid the many differences in the surrounding environment. Buya Hamka stated that the path to happiness and peace may be difficult, but it is not impossible to find an easier way. Therefore, Buya Hamka emphasized that the easiest way to find happiness and peace is through religion. This is not because religion prohibits people from thinking; rather, religion opens the doors of the mind, urging people to use their reason and judgment in all matters, whether concerning nature or humanity (Hamka, 2015).

The religious moderation advocated by Buya Hamka is essential for achieving happiness and peace amid religious differences. The key point to emphasize is that religious moderation does not mean following religious rituals that differ from one's own beliefs, but rather respecting, valuing, and most importantly, not interfering with different religious rituals. Therefore, the main point of Buya Hamka's religious moderation is happiness and peace. Thus, Buya Hamka states that achieving happiness and peace is not difficult; what needs to be achieved is as follows: (Hamka, 2015)

1. Pure Intentions

Etymologically, the meaning of *i'tikad* is bond, in the sense that once someone has *i'tikad*, it means that their heart is bound to a belief or stance. Therefore, the emergence of *i'tikad* in the heart is preceded by thoughts that fly and drift, endless and uncertain. Then, a conclusion can be drawn regarding one's perspective, leading to certainty and binding, without any cracks.

The decision of i'tikad is followed by the self. If a person goes against their i'tikad or performs actions contrary to their i'tikad, then know that the person has been driven by another force, not from their own will, but from the force of their enemy, namely their desires. While performing actions contrary to their conviction, their inner heart rebels against their actions. If their inner heart succeeds in rebelling, another feeling arises within them, namely regret.

Such is the condition of a person with conviction, if they have already committed or performed an erroneous action. Therefore, Buya Hamka states that one way to achieve happiness and peace is through faith, because the issue of religious moderation cannot be separated from the fact that humans already possess the belief that practicing religious moderation can lead to harmony in interpersonal relationships, even among those with differing beliefs.

2. Confident

Buya Hamka said that sure means real and bright. In other words, being sure is the opposite of being doubtful or hesitant. So there will be no doubt or hesitation, if there is no evidence or reason enough to make you sure. He came to believe that after investigating, he obtained clear evidence. The way to convey confidence is different from every human being, because there are so many things that humans believe in, but are still doubted by other humans. This is what Buya Hamka said because it does not have the same income as the evidence or reason for believing in a case. However, in clear matters, such as the reason that it is noon or twice four, people quickly believe in it.

Based on this, Buya Hamka emphasized that i'tikad is the conclusion of an opinion from the mind, while belief is more than i'tikad, because belief has been investigated. Therefore, Buya Hamka emphasized that don't just have i'tikad, you should be tested with the touchstone of faith. In simple terms, it can be said that Islam is an i'tikad, therefore the mind should be carried out, cleanse the heart and soul every morning and evening, day and night, so that it becomes something that is truly believed.

Berangkat dari hal tersebut, maka sangat jelas apa yang dikatakan buya Hamka, bahwa religious moderation is part of Islam itself. If you have committed faith in Islam, then it is necessary to take actions in Islam, one of which is religious moderation. As Buya Hamka emphasized, the realization of religious moderation is balance, meaning believing that Islam is not only limited to religious rituals, but rather that the form or output of religious rituals should make humans peace-loving and respecting differences, including differences in religion.

3. Faith

In short, Buya Hamka said that faith is belief. If the words of faith are alone, then all external or internal deeds are included in them. Then, Buya Hamka said that it was also clear that the meaning of faith and the meaning of Islam were much different. Islam is a trace of faith, in the Qur'an itself it is always called a person who believes and does good deeds. Buya Hamka said, good deeds are what Islam says.

Thus, it can be said that Buya Hamka said about i'tikad, belief, of course it cannot be far from the word faith. Faith is the cause of the existence of Islam within oneself, Buya Hamka said that in Islam it is identified that one of the good deeds. Therefore, religious moderation is one of these pious deeds, and this is due to human faith. In this way, it can be simply said that Buya Hamka led humans to believe, so that mutual moderation itself would be instilled in each human being. In this way, we will be able to create a happy and peaceful environment amidst the various differences that exist.

4. Religion

Islam says religion is ad-din, or the meaning of ad-din itself is to worship, submit oneself, or face. But religion is common in Indonesian. Religion is the fruit or result of belief in the heart, namely worship that arises because there is i'tikad first, obeying and obeying because of faith. Buya Hamka said that there is no worship if there is no tashdiq and no obedience is issued if it is not from obedience that is published because there is tashdiq (justification) or faith.

Furthermore, what Buya Hamka said is certainly interesting, because the end of the series to find happiness and peace is religion. Where this religion itself is the fruit or hasik of the belief itself. This means that with religious humans, the possibility of happiness and peace is created, so the issue of religious moderation is no longer complicated. Because Islam itself is a religion that loves peace, of course in matters of difference Islam itself requires all humans who adhere to it to respect and revive the values of religious moderation.

Based on this, of course the concept of religious moderation is very clear from Buya Hamka, where the end is happiness and peace, where this is obtained from religion. What needs to be underlined is that religious moderation is one of the teachings in religion, namely Islam. Therefore, Hamka said that balance in life must really be carried out, therefore it is a command in religion to be able to create a conducive environment even in the midst of differences. With religion, humans are commanded to help each other and do good with anyone, even though they have different religions. However, Buya Hamka emphasized that Muslims are still asked to always be alert to Jews and Christians.

The issue of religious moderation to date has always been an Islamic discourse and discourse which is believed to be able to bring Muslims superior and fairer and more relevant in interacting with modern civilization in the era of globalization and the industrial, information and communication revolution (Arif, 2020). As Buya Hamka said, in Islam we already adhere to the teachings of love for peace, so religious moderation is automatically contained in it. This characteristic then requires a number of privileges inherent in Islam (Amin, 2014).

Based on the description of Buya Hamka's thoughts regarding the concept of religious moderation, it is very clear what Buya Hamka has promoted, because the basic principle of religious moderation from Buya Hamka's perspective is balance, where from this balance humans will understand and appreciate each other, that Islam teaches not only to have good relations with Allah, but also to have good relations with fellow humans. This is very clear, that even in Islam religious rituals always give birth to peaceful output towards each other, of course with Islam itself for Buya Hamka, religious moderation is very easy to realize and an environment that is conducive, happy and peaceful can be realized even though there are many differences in it. Thus, when various moderations are carried out, harmony between religious communities will undoubtedly be created (Abror, 2020).

2. Hamka Religious Moderation Education Realizes Religious Tolerance

It is no longer common for the wider community, or more especially academics, that this country is a nation that has various ethnicities, races and religions. All of which have unique characteristics, but are full of challenges, namely living peacefully amidst the diversity that exists in this country (Sutrisno, 2019). There are several things that make the values of religious moderation have to be done as early as possible, this is due to the strengthening of radicalism issues and coupled with the fact that this country was built by many religions and beliefs (Zuhairini, 1995). It cannot be forgotten how today all over the world is presented with religious discrimination which is often found in hate speech activities on social media. This will certainly have the impact of more and more people who cannot tolerate it, especially in this country (Wibowo & Nurjanah, 2021).

Based on this, of course understanding moderate religion is very important to continue to be echoed and socialized to many people. This of course aims to be a counter narrative to the claims of certain groups that spread radicalism. Therefore, the issue of moderation can be combined as a balance between strong beliefs, so that later it can produce tolerance which contains Islamic values which are built on a straight and not excessive mindset (Alim & Munib, 2021).

There are so many issues regarding intolerant matters, the issue of religious moderation must be truly actualized as soon as possible. Responding to this, of course it is very interesting how religious moderation actually works, this has been thoroughly discussed by a national scholar, namely Buya Hamka. The actualization of religious moderation is not just about tolerance, but ends in achieving peaceful love. Because, the religious moderation promoted by Buya Hamka is balance,

or in short it can be said that religious moderation means choosing a middle ground position between various extreme choices (Rahayu & Lesmana, 2020).

Buya Hamka's thoughts regarding religious moderation will certainly create a world full of tolerance. This cannot be separated from what Buya Hamka said, the important point of religious moderation is balance, which will bring humans to act with tolerance, where this is rooted in religion, namely believed beliefs. Humans have absolute freedom, therefore Buya Hamka said that to achieve happiness and peace in a different environment, is the way to do it with religion. Furthermore, with this religion, human freedom itself is limited to matters related to religion, where one thing that is commanded is to do good to anyone.

This command to do good will be the root of religious moderation, thereby creating or realizing a people who are tolerant and moderate. Tolerance between religious communities is an attitude or action to respect and respect other religious groups, and what needs to be underlined is that this concept does not conflict with Islam (Bakar, 2016).

The concept of religious moderation promoted by Buya Hamka is certainly very important to actualize in society. This is certainly inseparable from the differences that exist in this country, so with religious moderation people should be able to be tolerant of the differences that exist in this country. The steps that can be taken are so that the concept of religious moderation promoted by Buya Hamka can truly be actualized in this country, namely as follows:

1. Religious moderation should be instilled from an early age, therefore one step that can be taken is to include religious moderation material in formal education;
2. Providing seminars or talk shows regarding religious moderation in society is a good enough step to take, to provide information about concepts in religion;
3. Buya Hamka with its concept of religious moderation, namely anchoring peace-loving, creator content that continues to echo peace-loving even in differences, should be given support or even religious figures should also be involved in it;
4. The development of technology is so rapid, the relevant step to take is to create social media or platforms that always talk about peace-loving differences, whether racial, ethnic or even religious;
5. The targets of radicalism often refer to millennials, therefore it is very necessary to provide appropriate education regarding the concept of religious moderation promoted by Buya Hamka. One thing that is quite relevant and has quite a significant influence on millennials is the content of "Pause Writing", where each content always leads to the ultimate goal of the concept of religious moderation from Buya Hamka's perspective;
6. In an effort to actualize Buya Hamka's concept of religious moderation, each community can work together to continue to provide education about peace-loving amidst differences. In this way, Buya Hamka's concept of bergama moderation can be actualized well and the final goal can be achieved, namely living in harmony and peace even in different scopes.

Based on these steps, of course this will enable the actualization of the concept of moderation from Buya Hamka's perspective to be implemented immediately and even achieved. Furthermore, there is one thing that is important to know, that humans will not be able to free themselves from influence, such as tradition, mind, family, era and place, so it is impossible for humans to represent or offer full moderation in the real world, because the only thing that is capable is God (Faiqah & Pransiska, 2018). However, it remains clear that actualizing religious moderation is closely related to maintaining togetherness and having considerate behavior, this is in line with what Mrs. Hamka wants regarding the concept of religious moderation, where religious moderation must be actualized so that balance in life really occurs. For Buya Hamka, life is not only limited to vertical relationships, but also horizontal. Therefore, the actualization of religious moderation offered by Buya Hamka is very relevant to be implemented, in order to create people who are tolerant and have moderate attitudes (Pratiwi et al., 2020).

In actualizing the religious moderation promoted by Buya Hamka, what needs to be remembered is that religious moderation is not a passive neutral attitude, nor is it a mathematical

middle, but religious moderation or a moderate attitude is an attitude that connects different elements or seeks common ground between different elements. Collaboration in various aspects of life, such as politics, economics, education, science, and so on. Because for Buya Hamka, collaborating in worldly matters is recommended, this is what is said to be religious moderation which must be actualized, so that tolerance no longer needs to be barked on, because it has become taboo in society. In this way, we can work together to solve problems or overcome various new problems, amidst differences in religion (Abdurrahman, 1995).

Buya Hamka's thoughts regarding the concept of religious moderation are very clear and real, therefore, by actualizing religious moderation, moderate humans will certainly be created, who will not destroy their own religion, thereby eliminating harmony in diversity and diversity, as well as destroying beauty in differences, undermining values and the spirit of nationalism (Ismail et al., 2007). Therefore, it is balance that will later create real religious moderation, as Buya Hamka said. In this way, bad things will not happen, differences will remain a beautiful nuance, and cooperation and mutual respect will still be established, whether regarding muamalah or even acts of worship.

Conclusion

Based on this discussion, it can be concluded that Buya Hamka's thoughts regarding the concept of religious moderation are about how to perceive balance in living life. This means that Buya Hamka offers a balanced concept of religious moderation, where Islam is not only interested in God, but also in fellow humans, because the output of the ritual of worship itself is doing good to other humans. So, the final estuary of Buya Hamka's religious moderation is happiness and peace between different people. Then, the actualization of religious moderation promoted by Buya Hamka is certainly very important, because the final estuary is happiness and peace, so of course to actualize it will achieve a people who are very tolerant and have a moderate attitude. In the future, policies related to religious moderation need to be directed toward strengthening education, community empowerment, and interfaith dialogue. The government, educational institutions, and religious organizations can design strategic programs that internalize Hamka's values of balance, tolerance, and humanity into the curriculum, religious sermons, and public discourse. Policies should also emphasize the importance of promoting inclusivity, countering extremism, and building collaborative spaces for people of different faiths to interact constructively. By institutionalizing these values, future generations will not only inherit Hamka's vision but also contribute to creating a sustainable culture of peace and harmony in society.

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