

Living Hadith and Religious Moderation (*An Analysis of Religious Tolerance in Manado, North Sulawesi*)

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Abstract:

This study aims to analyze the implementation of religious tolerance values through the concept of Living Hadith within the framework of religious moderation in Manado City, North Sulawesi. Using a qualitative approach with a case study method, data were collected through interviews with religious leaders, community figures, local residents, as well as observations of interfaith social and religious activities. The analysis integrates hadith texts with field findings to explore how hadith values on tolerance, non-violence, humanity, national commitment, and respect for local traditions are internalized and manifested in social practices. The findings indicate that these values are embedded in communal traditions such as Mapalus, religious celebrations, customary events, and interfaith harmony. The Interfaith Harmony Forum (FKUB) plays a significant role as a platform for dialogue and conflict prevention. This study affirms that the Living Hadith concept contributes to fostering inclusive tolerance and strengthening religious moderation in Manado.

Keywords: Living Hadith, religious moderation, tolerance, harmony, internalization of values

Living Hadis dan Moderasi Beragama (*Analisis Toleransi Agama di Kota Manado, Sulawesi Utara*)

Abstrak:

Penelitian ini bertujuan menganalisis penerapan nilai toleransi agama melalui konsep Living Hadis dalam moderasi beragama di Kota Manado, Sulawesi Utara. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, data diperoleh melalui wawancara dengan tokoh agama, tokoh masyarakat, warga, serta observasi kegiatan sosial dan keagamaan lintas agama. Analisis dilakukan dengan memadukan teks hadis dan temuan lapangan untuk melihat bagaimana nilai-nilai hadis tentang toleransi, anti-kekerasan, kemanusiaan, komitmen kebangsaan, dan penghormatan terhadap tradisi lokal diinternalisasi dalam praktik sosial. Hasil penelitian menunjukkan bahwa nilai-nilai tersebut hidup dalam tradisi gotong royong seperti Mapalus, perayaan keagamaan, kegiatan adat, serta harmoni antarumat beragama. FKUB berperan penting sebagai wadah dialog dan pencegahan konflik. Penelitian ini menegaskan bahwa Living Hadis mendukung terwujudnya toleransi inklusif dan moderasi beragama di Manado.

Kata kunci: Living Hadis, moderasi beragama, toleransi, kerukunan, internalisasi nilai,

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Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

A. Introduction

Indonesia faces challenges maintaining harmony and interfaith relations with diverse ethnicities, cultures, and religions. One relevant concept to address these challenges is religious moderation. Religious moderation is an approach that encourages religious adherents to practice their faith in a balanced way, avoiding extremism, intolerance, or violence. In Indonesia, religious moderation is essential for preserving national unity and cohesion.

The Religious Harmony Index for Indonesia was officially released in Jakarta on December 11, 2019. North Sulawesi ranked fourth with a score of 79.9, following West Papua with 82.1, East Nusa Tenggara (NTT) with 81.1, and Bali with 80.1. This result shows a slight decline compared to 2018 when North Sulawesi ranked second after NTT. However, regarding index points, North Sulawesi's score increased from 76.3 in 2018 to 79.9 in 2019. Indonesia's Religious Harmony Index showed positive progress in 2019, according to the Research and Development Center of the Ministry of Religious Affairs survey. The national average score was 73.83, derived from the following indicators: Tolerance (72.30 points), Equality (73.32 points), and Cooperation (73.50 points).¹

This progress was emphasized by the Minister of Religious Affairs, Fachrul Razi, during the launch of the Religious Harmony Index on December 11, 2019, at the HM Rasyidi Auditorium, Ministry of Religious Affairs, Jakarta. The achievement is closely tied to the role of religious leaders in providing guidance and fostering religious moderation among their communities, thereby facilitating effective communication between followers of different religions.

As part of Indonesia's diverse society, the people of Manado have local traditions and wisdom that support the realization of religious moderation. In Manado, the religious demographics include 204,032 Muslims, 299,195 Christians,

¹<https://sulut.kemenag.go.id/berita/504033/Indeks-Kerukunan-Umat-Beragama-RI-Sulut-Raih-Posisi-4>

36,816 Catholics, 2,316 Hindus, 3,327 Buddhists,² and 1,036 Confucianists.³ In the context of religious moderation, the people of Manado practice tolerance and mutual respect among religious groups. Despite differences in the number of adherents, the residents of Manado live peacefully, side by side, supporting one another and fostering interfaith harmony.

Religious moderation in Manado is an intriguing topic, considering the diversity of its population. As the capital city of North Sulawesi, Manado is known for its interfaith tolerance and harmony. This area is home to communities from various religious backgrounds, including Christianity, Islam, Hinduism, Buddhism, and Confucianism, who coexist harmoniously. Manado can potentially become a model for other cities in Indonesia in managing interfaith harmony while preserving diversity as a cultural asset that must be protected and appreciated.

The Hadith, the second source of Islamic teachings after the Quran, plays a crucial role in shaping Muslims' understanding of religious doctrines and their interactions with followers of other religions. Therefore, it is essential to study how Hadiths related to interfaith tolerance are interpreted in the context of Manado society. Examining the "living Hadith" concerning tolerance in religion becomes relevant in promoting religious moderation. An example of a "living Hadith" that can serve as a reference for religious moderation is the Hadith encouraging Muslims to act justly and wisely when interacting with others.

Research on moderation has recently gained significant interest as an effort to find solutions for living in a pluralistic society. Several scholars have contributed notable works, such as *Tafsir Tematik Moderasi Islam: Jalan Menuju Moderasi Beragama di Indonesia* by Adi Pratama Awadin and Doli Witro,⁴ *Moderasi Beragama*

²Jumlah Penduduk Menurut Kabupaten/Kota dan Agama di Provinsi Sulawesi Utara, 2015-2018; <https://sulut.bps.go.id/indicator/108/617/1/jumlah-penduduk-menurut-kabupaten-kota-dan-agama-di-provinsi-sulawesi-utara.html> (Diakses pada 10 Juni 2023)

³Data Pemeluk Agama Menurut Kabupaten-Kota di Prov. Sulut Thn. 2019 Jumat, 27 November 2020 https://sulut.kemenag.go.id/data_umat/8/Data-Pemeluk-Agama-Menurut-Kabupaten-Kota-di-Prov-Sulut-Thn-2019 (Diakses pada 10 Juni 2023)

⁴Adi Pratama Awadin dan Doli Witro yang berjudul: *Tafsir Tematik Moderasi Islam: Jalan Menuju Moderasi Beragama di Indonesia*, Jurnal Bimas Islam Vol 16 No.1, 2023, h. 171-200; <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/864>

Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

Dalam Perspektif Hadits Tematik by Mursidin and Mahmudin,⁵ *Nilai-nilai Moderasi Beragama dalam Hadis Nabi SAW* by Abdullah Affandi and M. Mu'tashim Billah,⁶ *Islam dan Moderasi Beragama dalam Perspektif Hadis* by Faelusup,⁷ and *Unlocking Tolerance in a Diversity through Hadith: A Lesson-Learned from Manado, a City of a Thousand Churches* by Muhammad Imran and Basri Mahmud.⁸ In general, these studies share similarities in that they both place religious moderation at the center of their research, typically examining it through a normative-textual approach to the Qur'an and Hadith, either in the form of thematic interpretations or thematic studies of Hadith. However, the most prominent difference between these studies lies in their analytical orientation, which does not stop at the normative formulation of the concept and values of moderation, but rather extends further to the study of social practice (lived Islam). This study views religious moderation not merely as a discourse or ideal concept, but as a real experience lived and practiced by Muslims in their everyday interactions within a pluralistic social space, with Manado City serving as the study's locus. Thus, this study not only answers the question of what and why religious moderation is important from an Islamic perspective but also examines how these values are implemented, negotiated, and realized in interfaith social relations. This emphasis on the implementation dimension and local context is what significantly distinguishes this research from previous studies, which tended to be conceptual and textual in nature.

Research on living Hadith and religious moderation is crucial, as Manado is known for its significant religious and cultural diversity. This study will explore how the values of religious moderation derived from living Hadith are practiced in a pluralistic society. Additionally, it will examine the relevance of these practices to

⁵Mursidin and Mahmudin (2023) "Moderasi Beragama Dalam Perspektif Hadits Tematik", al-Afkar, Journal For Islamic Studies, 6(1), pp. 139-155; https://al-afkar.com/index.php/Afkar_Journal/article/view/466/248.

⁶Abdullah Affandi, M. Mu'tashim Billah, dengan judul *Nilai-nilai Moderasi Beragama dalam Hadis Nabi SAW*, Samawat: Journal of Hadith and Qur'anic Studies Volume 8, Number 1, 2024, h. 1-17; <https://ejournal.badrussoleh.ac.id/index.php/samawat/issue/view/51>.

⁷Faelusup, Islam dan Moderasi Beragama dalam perspektif hadis, Jurnal TAHDIS Volume 12 Nomor 1 Tahun 2021 h. 59-74; <https://journal3.uin-alauddin.ac.id/index.php/tahdis/article/view/19542>.

⁸Muhammad Imran dan Basri Mahmud dengan judul: *Unlocking Tolerance in a Diversity through Hadith: A Lesson-Learned from Manado, a City of a Thousand Churches*, Jurnal al-Ulum; Volume 23 Number 1 June 2023 P106-131; <https://doi.org/10.30603/au.v23i1.3346>.

issues of tolerance and social harmony, particularly in a global context often marked by interfaith conflicts. Exploring the role of living Hadith in strengthening religious moderation and tolerance can provide practical guidance for other communities to promote social harmony.

This study seeks to examine the relevance of Hadiths teaching tolerance in religious life in North Sulawesi, particularly in Manado. It will also explore whether these Hadiths serve as unifying factors or have the potential to create conflict, as well as how the Muslim community in Manado applies the principles of religious moderation in their daily lives.

Thus, this research focuses on the theory of religious moderation and the practical implementation of Islamic teachings in a pluralistic social context. Hopefully, this study will contribute to understanding the role of religion, especially Islam, in fostering religious moderation within heterogeneous societies like Manado. Furthermore, this research is expected to provide insights into efforts to develop religious moderation within Manado's diversity framework.

B. Research Methods

This research employs a qualitative approach, utilizing a case study method, in the community of Manado City, North Sulawesi. The government aims to realize the vision of Manado as a city characterized by pluralism and high levels of interfaith interaction through collaborative policies and programs. Data were collected through in-depth interviews with religious leaders, community leaders, and residents from diverse religious backgrounds, as well as observations of social and religious activities that involved interfaith interaction. This study obtained textual sources from canonical hadith books and Islamic literature relevant to the theme of tolerance. The researcher selected these sources based on their thematic relevance, scholarly authority, and the informants' involvement in interfaith interaction practices.

An analysis of the hadith texts was conducted in an integrated manner with empirical data to explore how the values regarding tolerance in the hadith are internalized and realized in social practice. Technically, the analysis begins with identifying the normative values of the hadith, then comparing them with field

Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

findings to observe the transformation process of texts, values, and practices that characterize the Living Hadith approach. Thus, textual data serves as an interpretive basis for reading empirical phenomena and explaining the validity of hadith teachings in the context of a pluralistic society.

Data analysis employs the interactive model of Miles and Huberman, which encompasses data reduction, data presentation, and conclusion. This study used source and method triangulation to ensure the validity of the findings by comparing interview data, observations, and hadith documents. This approach allows the research to explain the relationship between hadith teachings and the practice of religious tolerance that has developed in Manado society in a comprehensive yet measurable manner.

C. Results and Discussion

1. Hadiths of Tolerance

Tolerance during the time of the Prophet Muhammad SAW was one of the important aspects of Islamic teachings that had been implemented and practiced in real terms. It was marked by the existence of the Medina Charter as a document of agreement drafted by the Prophet Muhammad SAW in 622 AD, which was a formal agreement between himself and all the important tribes and communities in Yastrib (later named Medina) to end the fierce fighting between tribes and maintain peace and cooperation among all groups in Medina.⁹ The Prophet SAW always showed a tolerant attitude when interacting with non-Muslims. For example, when Asma bint Abi Bakar's mother, who was still of a different religion, came to him, the Prophet Muhammad asked Asma to be kind to her, showing that he appreciated and respected religious differences. The Prophet Muhammad SAW respected religious differences and never forced others to embrace Islam. It is reflected in the verses of the Qur'an, which explain that there is no coercion in embracing a religion.

⁹Muhammad kaulan Karima dkk, Jurnal PENDIS (Jurnal Pendidikan Ilmu social) Vol. 4 No. 1. 2023, h. 36-45

The Prophet Muhammad SAW allowed others to practice their worship according to their beliefs as long as it did not disturb others. The following are several hadiths on tolerance that strengthen the pillars of religious moderation, including:

a. Principles of Humanity

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَنْبَأَنَا لَيْثُ، قَالَ: أَخْبَرَنِي أَبُو هَانِيُّ الْخُولَانيُّ، عَنْ عَمْرُو بْنِ مَالِكٍ الْجَنْبِيِّ، قَالَ: حَدَّثَنِي فَضَالَةُ بْنُ عُبَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ: «أَلَا أَخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمْنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ، وَالْمَهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالَّذِنُوبَ»¹⁰

Meaning:

Has told us Ali bin Ishaq said, has told us Abdullah said, has told us Laith said, has told us Abu Hani al-Khaulani, from 'Amr bin Malik al-Janbi said, has told me Fadhalah bin Ubaid said, Rasulullah saw said during the Hajj Wada': would you like me to tell you about the believers? A believer is a person who keeps others safe in their property and themselves, and a Muslim is a person who keeps others safe from the harm of his tongue and hands, a mujahid is a person who fights against himself in obeying Allah, and a Muhajir is a person who abandons his mistakes and sins.

حَدَّثَنَا قَتِيْبَةُ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ أَبْنِ عَجْلَانَ، عَنْ الْقَعْدَانِ بْنِ حَكْمَيْمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمْنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ»¹¹

Meaning:

Has told us Qutaibah, has told us al-Laits from ibn 'Ajlan from al-Qa'qa' bin Hakim from Abu Salih from Abu Hurairah. Rasulullah said that a true Muslim is like other Muslims, safe from the dangers of his mouth and hand, and a true believer is someone who other humans are safe from with their blood and treasure.

¹⁰Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, Juz 39, (Cet: I, Beirut: Mua'assasah al-Risalah, 1421 H-2001 M), h. 381.

¹¹Muhammad bin 'Isa al-Turmudzi, *Sunan al-Turmudzi*, Juz V (Cet: II, Mesir: Mathba'ah Musthafa al-Babi al-Hilabi, 1395 H/1975 M), h, 17

Living Hadith and Religious Moderation
(*An Analysis of Religious Tolerance in Manado, North Sulawesi*)

b. Anti-Violence

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي بَكْرٍ
بْنِ حَرْمَلَةَ، عَنْ عَمْرَةَ يَعْنِي بِنْتَ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا عَائِشَةً» إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيَعْطِي عَلَى الرِّفْقِ مَا لَا يَعْطِي عَلَى
الْعُنْفِ، وَمَا لَا يَعْطِي عَلَى مَا سِوَاهُ¹²

Meaning:

Has told us Harmalah bin Yahya alTujibi, has told us, has told us Abdullah bin Wahb, has told us Haiwah, has told us ibn al-Had from Abu Bakr bin Hazm from 'Amrah, namely the daughter of Abdurrahman from Aisyah, the wife of the Prophet Muhammad ., that the Messenger of Allah, peace and blessings be upon him, said, "O 'Aisha, verily Allah is gentle. He loves meekness. God will give a gentle attitude, which he does not give to a rigid one. It is also mentioned in a different hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِّنِ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِيَّانَ، حَدَّثَنَا مَنْصُورٌ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ يُحِرِّمُ الرِّفْقَ، يُحِرِّمُ الْخَيْرَ»¹³

Meaning:

Has told us Muhammad ibn al-Mutsanna, has told me Yahya bin Said from Sufyan, has told us Mansur, from Tamim bin Salalamah, from Abdurrahman bin Hilal, from Jarir, from the Prophet SAW., has said, "Whoever who forbids meekness, then goodness is forbidden to him. The following is also mentioned in different hadith editorials:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُحِرِّمُ الرِّفْقَ يُحِرِّمُ الْخَيْرَ
كُلَّهُ»¹⁴

Meaning:

Has told us Abu Bakr bin Abi Syaibah, has told us Abu Mu'awiyah and Waki' from 'Amasy, from Tamim bin Salamah, from Abdurrahman bin Hilal, from Jarir has said, has said the Messenger of Allah, "Whoever is kept away from meek, means he is kept away from goodness.

¹²Muslim ibn al-Hajjaj al-Qusyairi al-Naisaburi, *Al-Musnad al-Shahih al-Mukhtashar Shahih Muslim*, Juz IV (Beirut: Dar Ihya' al-Turast al-Arabi), h. 2003

¹³Muslim ibn al-Hajjaj al-Qusyairi al-Naisaburi, *Al-Musnad al-Shahih al-Mukhtashar Shahih Muslim*, Juz IV (Beirut: Dar Ihya' al-Turast al-Arabi), h. 2003

¹⁴Abu Daud Sulaiman bin al-Asy'ats bin Ishaq bin Basyir bin Syadad bin 'Amr al-Azdi al-Sijistani Juz IV (Beirut: al-Maktabah al-Ashriyyah), h. 255.

c. Tolerance between religious communities

عَنْ أَبْنَىْ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الْحَنِيفِيَّةُ
السَّمْمَحَةُ¹⁵

Meaning:

From Ibn 'Abbas, he said; asked the Messenger of Allah. "Which religion is most loved by Allah SWT? Rasulullah saw. answer to a religion that is straight and tolerant.Komitmen Kebangsaan

حدثنا قتيبة بن سعيد، قال: حدثنا ابن هبيرة، عن الحارث بن يزيد، عن علي بن رباح، عن عقبة بن عامر، أن رسول الله صلى الله عليه وسلم قال: «إن أنسابكم هذه ليست بسباب على أحد، وإنما أنتم ولد آدم، طف الصاع لم تملئوه، ليس لأحد على أحد فضل إلا بالدين أو عمل صالح، حسب الرجل أن يكون فاحشاً بذياً، بخيلاً جباناً»¹⁶

Meaning:

It has been told to us by Qutaibah bin Sa'id; it has been told to us by ibn Lahi'ah, from al-Harist bin Yazid, from Ali bin Rabah, from 'Uqbah bin 'Amir, that the Messenger of Allah, peace be upon him, said, "Indeed the traditions You are not a tool to humiliate other people, you are only children of Adam, the contents of sha' have been spilled and you have not filled them. There is no priority for someone except religion or righteous deeds. It is enough of an accident for a person if he is a person who acts cruelly, speaks dirty words, is a bastard, and is a coward.

d. Acceptance of Local Culture

حدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذَ الْعَنْبَرِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَّسٍ، حَوْدَّدَنَا أَبُو بَكْرِ

¹⁵Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Musnad Ahmad bin Hanbal*, *musnad 'Abdullah bin 'Abbas bin 'Abd al-Muthallib*, juz IV, h. 16. Dalam kitab yang sama diriwayatkan dengan redaksi yang berbeda:

عن أبي إمامية قال: حرجتنا مع رسول الله صلى الله عليه وسلم في سنته من سراياه قال: فصر رجل بغار فيه شيء من ما قال: فحث نفسي بأن يقيم في ذلك العار فيقوته ما كان فيه من ماء ويعصي ما حمله من الدلية، ويتحلى من البعل، ثم قال: لو أتيتني بيء الله صلى الله عليه وسلم، فذكرت ذلك له فإذ أدنى لي قيل: فقلت، وألا أعمل. فاتأه فقال: يا نبي الله، إني مررت بغار فيه ما يئتوني من الماء والبعل، فلذلتني نفسي بأن أقيم فيه وأخلصي من الدلية. قال: فقلالي صلى الله عليه وسلم: «إني لم أبعث باليهودية ولا بالنصارى، ولكنني بعثت بالجحافل السفحة، والذي نفسي نعمت بعدها أو روحها في سبيل الله خير من الدنيا وما فيها، ولهم أحل لكم في الصفت خير من ضلاله سترة سفحة».

Hadis dengan redaksi yang semakna juga diriwayatkan oleh Imam al-Bukhari dalam kitab *al-Adab al-Mufrad*. Lihat Muhammad bin Isma'il Abu 'Abdillah al-Bukhari al-Ju'fi, *al-Adab al-Mufrad*, juz I, h. 108.

¹⁶Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Musnad Ahmad bin Hanbal*, *musnad 'Abdullah bin 'Abbas bin 'Abd al-Muthallib*, iuz 28, h. 548.

Living Hadith and Religious Moderation (An Analysis of Religious Tolerance in Manado, North Sulawesi)

شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَّ بْنَ مَالِكٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَسِّرُوا وَلَا تَعَسِّرُوا، وَسَكِّنُوا وَلَا تَنْفِرُوا»¹⁷

Meaning:

Make things easy, not difficult; give good news, and not make people run away.

This hadith shows that the Prophet Muhammad SAW recommended being gentle and giving ease, including dealing with local customs or traditions. The Prophet did not want to change the traditions of society by force but rather provided wisdom so that the local community could easily accept Islamic teachings.

2. Historical, Social, and Demographic Settings of Manado City

Manado is an administrative city in North Sulawesi, renowned for its beautiful marine life, particularly Bunaken. The name "Manado" comes from the words "mana rou" or "wana rou," meaning a distant place, as the journey from the Minahasa hinterland took a day or night. It can also be connected to the Old Tombulu language words "manoir," "maharor," or "maherus," meaning "to gather for deliberation." The name of the region is also linked to the words "Wenang" or "Wanua Wenang".¹⁸ The name of the region is also linked to the words "Wenang" or "Wanua Wenang," which, according to legend, was founded by Dotu Lolong Lasut. His statue is now located in New Bendar, also known as Pasar 45.¹⁹ The first administrative center was located on the island of Manado Tua, occupied by the Babontehu Kingdom. However, in the 17th century, it was relocated due to threats from Mindanao pirates and the Bolaang Mongondow Kingdom.²⁰

¹⁷Muslim ibn al-Hajjaj al-Qusyairi al-Naisaburi, *Al-Musnad al-Shahih al-Mukhtashar Shahih Muslim*, Juz III (Beirut: Dar Ihya' al-Turast al-Arabi), h. 1359

¹⁸ FEW. Parengkuan dkk, *Sejarah Kota Manado 1945-1979* (Depdikbud; Jakarta., 1986), h. 2

¹⁹Nono S.A. Sumampouw, *Menjadi Manado: Torang Samua Basudara, Sabla Aer dan Pembentukan Identitas Sosial* (Yogyakarta; Gadjah Mada University Press, 2015), h. 31

²⁰ Irfanuddin Wahid Marzuki, "Perkembangan Manado Masa Kolonial (1789-1945) Tumotowa Volume 3 No. 1, Juni 2020: 51 – 62. <https://jurnaltumotowa.kemdikbud.go.id/index.php/tumotowa/article/view/54> (Diakses pada 20 Agustus 2024).

In 1623, the Spanish captured the VOC lodge and built a fort. However, a Minahasa resistance on August 10, 1643, defeated the Spanish.²¹ The Dutch government then built the De Nederlandsche Vastigheid fort (1657) and Fort Amsterdam (1673) under the leadership of Simon Cos and Henri De Chieze. The fort underwent renovation after a fire in 1855.²² Since 1817, the colonial government has conducted mapping and established the Manado Residency, with J. Winzel as its resident. It made Manado a colonial city and trading center, with port access for the spice trade.²³ Administratively, the region was divided into seven afdeeling: Manado, Tondano, Amurang, Belang, Kema, Likupang, and Tanawangko, with a Chinese settlement to the east of the fort, an Arab settlement, and a European settlement to the south.²⁴

In the surrounding area, there were villages such as Walak Ares, Walak Manado, Walak Kalawat, and Walak Kaskasen, which were part of the traditional Minahasa government, with the village head being chosen by the people themselves.²⁵ In the 19th century, several factors accelerated economic growth, including the introduction of a cash tax (1825), the establishment of cultuurstels for coffee cultivation (1796), the implementation of a cash payment system (1825), and the expansion of new markets (1861).²⁶ In 1919, Manado became a municipality with the establishment of the Grementeraad Manado and the City Council (Grementeraad), as well as the Minahasa Council (Minahasaad) through decentralization by the Dutch government.²⁷

Manado continued to develop through transformations in its territorial structure, residential expansion, and the construction of public

²¹ FEW. Parengkuan dkk, *Sejarah Kota Manado 1945-1979*, h. 4

²² Ilham Daeng Makello, *Kota Seribu Gereja: Dinamika Keagamaan dan Penggunaan Ruang Keagamaan di Kota Manado* (Yogyakarta: Penerbit Ombak, 2010), h. 38, lihat juga pada N. Graafland, *Minahasa: Negeri, Rakyat, dan Budayanya* (Jakarta: Pustaka Utama Grafiti, 1991), h. 12.

²³ Ilham Daeng Makello, *Dinamika Keagamaan dan Penggunaan Ruang Keagamaan di Kota Manado*, h. 39.

²⁴ Ilham Daeng Makello, *Dinamika Keagamaan dan Penggunaan Ruang Keagamaan di Kota Manado*, h. 39

²⁵ FEW. Parengkuan dkk, *Sejarah Kota Manado 1945-1979*, h. 6.

²⁶ Ilham Daeng Makello, *Dinamika Keagamaan dan Penggunaan Ruang Keagamaan di Kota Manado*, h. 42

²⁷ FEW. Parengkuan dkk, *Sejarah Kota Manado 1945-1979*, h. 9

Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

buildings, including houses of worship, trade centers, offices, and military barracks.²⁸ Manado's population is very diverse: in 1894, it was 7,407 (excluding native Minahasa); in the 20th century, it reached 182,804. After independence in 1956, the population was 91,631. By 2022, it had increased to 454,606, with a gender ratio of 228,011 men and 226,595 women.²⁹ Geographically, Manado is located between 1°30'-1°40' N and 124°40'-126°50' E, bordering Minahasa Regency to the south, North Minahasa to the north, Minahasa and North Minahasa to the east, and the Sulawesi Sea to the west.³⁰ Administratively, the city consists of 11 sub-districts and 87 villages, covering an area of 157.26 km². Notably, Wenang has the most villages, with 12, while Bunaken has the fewest, with 4.³¹ Manado is now thriving with skyscrapers, malls, and supermarkets, but New Bendar remains the city's main shopping center. Religiously, Manado is very diverse, with mosques, churches, monasteries, Chinese temples, and Indonesia's only Jewish synagogue

3. Views and Practices of Religious Moderation in Manado.

The government's policy on religious moderation aims to prevent extremism and radicalism and maintain harmony between religious communities in Indonesia. Religious moderation is a concept that prioritizes a middle attitude, tolerance, and not being extreme in religion. Through the Ministry of Religion, the government is developing programs to strengthen the values of religious moderation in society. Therefore, the role of the Manado city government, together with community leaders, is shoulder to shoulder in strengthening and understanding religious moderation through socialization to the community as a whole, both in the form of training and coaching as well as in the form of dialogue between religious communities

²⁸Irfanuddin Wahid Marzuki, "Perkembangan Manado Masa Kolonial (1789-1945)" *Tumotowa* Volume 3 No. 1, Juni 2020: 51-62

²⁹Badan Pusat Statistik (BPS) Manado dalam Angka 2023 (BPS Manado; Manado, 2023), h. 38-45

³⁰Badan Pusat Statistik (BPS) Manado dalam Angka 2023, h. 2

³¹Badan Pusat Statistik (BPS) Manado dalam Angka 2023, h. 2

as well as educational curriculum that integrates the values of religious moderation, both in public schools and religious educational institutions. As expressed by Yaser Bachmid in an interview, he said:³²

Of course, the values of harmony, tolerance between religious communities, and the practice of religious moderation in Manado are extraordinary. They can be seen in the lives of the Manado community. However, this needs to be continuously socialized, coached, and supervised. Religious moderation in Manado was well established before the term religious moderation became a popular theme in society, even though the community has never participated in coaching and socialization. The practice of religious moderation in North Sulawesi has generally been apparent for a long time and as we see today, but some concerns arise if this understanding of religious moderation is not continuously strengthened, coached, strengthened, it will be fragile and easily influenced when there is an issue and easily provoked as happened in the city of Bitung last year which should not have happened. However, maybe this happened because of the lack of coaching and provision from the government and religious leaders, so when there is a gap, it will graze on the issue of SARA even though the actual incident was not a SARA issue.

Rajab Djamali also expressed the same thing as a figure and head of a community organization by saying:

Moderation of religion in Manado city has been seen in practice for a long time, and Manado city is a representation of a friendly and tolerant city as depicted in the philosophy of the Manado community "sitou timou tumou tou" which means living people, giving life to others. The practice of religious moderation in Manado has been around for a long time and occurs naturally. Tolerance must be built with mutual respect. Because if we cannot do that, it will trigger disharmony. Narratives of religious moderation are often conveyed so that there is no need to question the problem of differences because it is evident in practice in the field related that we have to be able to provide a sense of comfort to others so that there is no riot and also to ensure that there is no conflict. It means that we appreciate that humans have a noble essence in the sight of God, especially the people of Manado. The conflict that occurred in Bitung did not have much influence. However, because of politics, especially now that there is identity politics, politicians in various ways can win this without seeing the impact on the interests of the people below and played by the elite community.³³

A not much different view expressed by Junaidi Abu Hurairah that:

Religious moderation is the belief that differences are the law of nature, where humans must respect and honor each other without distinguishing between religions, tribes, and races. As Muslims, we believe that all religious adherents

³²Wawancara dengan Yaser Bachmid pada tanggal 30 Juli 2024

³³Wawancara dengan Rajab Djamali pada tanggal 2 September 2024

Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

claim that their religion is true, so humans must respect and honor these differences. In essence, the concept and practice of religious moderation in North Sulawesi and the city of Manado have existed for a long time. However, religious moderation still sounds foreign to grassroots communities, so it needs continuous and ongoing strengthening and socialization. However, some argue that religious moderation exists only at the elite level, including among religious figures, political figures, and community leaders. However, the lower classes do not understand the concept of religious moderation. Hence, friction between religious communities is still vulnerable and could flare up at any time in society.³⁴

Nevertheless, informants briefly cited social tensions in the neighboring of Bitung as a contrasting case. That incident was triggered by a localized clash involving mass mobilization, which escalated through provocative narratives particularly on social media that framed the issue along identity lines. Although the conflict did not originate in Manado, informants highlighted it as an example of how religious harmony can be disrupted by political interests and identity-based narratives. They emphasized that the incident had limited impact on interreligious relations in Manado, as local communities and religious leaders actively contained the tension. However, they also noted that identity politics, often driven by elite interests, remains a potential threat to long-standing practices of moderation if not carefully managed.

The arguments from the three religious figures clearly demonstrate that the practice of religious moderation in Manado City has been ongoing for a long time. However, religious moderation has become a new national issue due to a direct instruction from the President through the Ministry of Religious Affairs. Therefore, narratives of religious moderation serve more to strengthen interactions between religious communities, particularly in Manado, which already has a strong tradition of tolerance. Manado City is renowned as one of the best examples of religious moderation in Indonesia, where the practice of tolerance has become an integral part of everyday life.

Manado is a city characterized by its rich religious and ethnic diversity. The majority of the population is Christian (Protestant and Catholic), but there are also Muslim, Hindu, Buddhist, and Confucian

³⁴Wawancara dengan Junaidi Abu Hurairah pada tanggal 2 bulan Agustus 2024

communities that coexist harmoniously alongside one another. This situation reflects the openness and tolerance between religious communities that has been a long-standing tradition. The people of Manado are known for their spirit of togetherness and cooperation, regardless of religious differences. Every religious celebration, such as Christmas, Eid al-Fitr, Chinese New Year, and Nyepi, is always welcomed and celebrated together by various communities. For example, at Christmas, the Muslim community helps maintain church security, and conversely, during Eid al-Fitr, Christians help maintain mosque security. This harmonious social life is strengthened by the existence of the Interfaith Harmony Forum (FKUB), which plays a crucial role in maintaining harmony and tolerance between religious communities.

The FKUB actively organizes interfaith dialogue, mediation, and cross-community collaboration. This forum serves not only as a communication platform but also as a solution to prevent potential interfaith conflicts. In the context of Living Hadith and religious moderation, the FKUB acts not only as a facilitator of dialogue but also as a crucial actor in bringing to life the values of tolerance, justice, and moderation as outlined in the hadith. The FKUB translates the teachings of the hadith into concrete programs, such as interfaith dialogue, social mediation, and harmony counseling, so that the values of *tasāmuḥ* and *i'tidāl* are present in community social practices. By coordinating with religious leaders, the FKUB also facilitates the internalization of the values of the hadith through lectures, outreach, and peaceful narratives that emphasize the importance of maintaining harmony. Furthermore, in resolving interfaith disputes, the FKUB utilizes the ethical principles of the hadith as a basis for mediation, ensuring that the Prophet's teachings do not remain normative texts but rather serve as practical guidelines for building harmony and religious moderation in Manado.

Education on religious moderation is also taught from an early age in schools in Manado. The city's curriculum often incorporates the values of tolerance, pluralism, and diversity. Lessons about togetherness and mutual

Living Hadith and Religious Moderation
(An Analysis of Religious Tolerance in Manado, North Sulawesi)

respect are essential to a student's character development. The Manado City Government actively supports and implements inclusive policies, ensuring that all religions have equal rights to practice their religion. Various cultural events and religious celebrations are often held in conjunction, bringing together different communities to foster a sense of brotherhood and unity. The city also boasts local traditions and cultures that reflect religious harmony, such as the Mapalus (cooperation) event, which involves all levels of Society regardless of religious background. These customs have created strong and harmonious social relationships. Thus, Manado is living proof that religious moderation is not merely a theory, but has become a practical practice in the daily lives of its people. Mutual respect, tolerance, and cooperation have become integral to this city's identity, making it a model worthy of emulation by other regions in maintaining interfaith harmony. With a conducive environment and a tolerant society, Manado has successfully maintained social harmony amidst diversity, demonstrating that religious moderation can be implemented and sustained over the long term.

4. The Reality of the hadith of tolerance in the framework of religious moderation in Manado.

The pillars of religious moderation that are the focus of the government both at the central and regional levels, especially in Manado, aim to maintain diversity create harmony and harmony in a society that has diverse religions and cultures, considering that this city has a strong history of tolerance among religious communities. Among the pillars of religious moderation are:

1. National Commitment.

The national commitment to religious moderation in Manado is implemented by strengthening the sense of love for the country and awareness of the values of Pancasila. It can be seen in commemorating national holidays carried out by people of different religions, such as Independence Day and Pancasila Day. Local governments and religious

leaders often invite the public to prioritize national identity over religious identity when dealing with social life. Programs such as "Kampung Pancasila" in several areas in North Sulawesi, including Manado, are one initiative to instill Pancasila values in society.³⁵ The values of moderation contained in the hadith, for example, the importance of loving others and maintaining unity, are internalized by the Manado community through this national activity, so that even though they do not memorize the literal text of the hadith, their attitude of loving their homeland and respecting religious differences is reflected in their daily behavior.

2. Tolerance

Tolerance is an important foundation in Manado, with residents from various religious backgrounds, such as Christianity, Islam, Hinduism, Buddhism, and Confucianism. Daily life in Manado reflects an attitude of mutual respect. Residents visit each other during religious holidays, such as Eid al-Fitr and Christmas, which has become a community custom. The government and religious leaders routinely hold interfaith dialogue activities and cultural festivals involving various religious groups to strengthen tolerance. One example is the "Tulude Festival," which celebrates cultural traditions and is usually attended by figures from across religions as a form of respect for diversity.³⁶ In this context, the hadith that encourages Muslims to be kind to their neighbors and not impose societal norms internalizes these beliefs through everyday social practices, such as greeting others and visiting them on their religious holidays.

3. Anti-Violence

This pillar is implemented through the rejection of all forms of violence based on religion. In Manado, organizations such as the Interfaith Harmony Forum (FKUB) have an important role in resolving interfaith

³⁵Pemerintah Provinsi Sulawesi Utara. (2021). "Peran Kampung Pancasila dalam Memperkokoh Persatuan di Sulawesi Utara."

³⁶Nurhayati, S. "Peran Toleransi dalam Membangun Kerukunan Umat Beragama di Sulawesi Utara." *Jurnal Sosial Budaya* (2021). Lihat juga Badan Litbang dan Diklat Kementerian Agama. "Toleransi di Sulawesi Utara: Sebuah Studi Kasus Kehidupan Beragama di Manado (2022)."

Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

conflicts peacefully. FKUB mediates and conducts dialogue when potential conflicts arise. The government and FKUB also work with the police and TNI to maintain stability and security. In addition, anti-violence outreach and campaigns are conducted in schools and places of worship to raise public awareness, especially the younger generation, about the importance of resolving conflicts without violence.³⁷ The principles of the hadith that encourage peace and avoid hostility are internalized through mediation activities, dialogue, and anti-violence outreach, so that people practice a peaceful attitude even if they do not memorize the hadith word for word.

4. Acceptance of Local Traditions

The Manadonese respect local wisdom that does not conflict with religious teachings. One example is "Mapalus," a tradition of cooperation in the Minahasa community. This tradition is carried out by all residents, regardless of religious background, as a form of social solidarity. Acceptance of this local tradition also includes respect for cultural traditions that contain moral and social values. The government and religious leaders encourage the community to respect and maintain traditions such as Mapalus and other traditional events because they can strengthen bonds between religious communities.³⁸ Through this tradition, the values of the hadith about caring for others and social cooperation are internalized in a real way, so that the Prophet Muhammad's teachings about brotherhood are reflected in interfaith cooperation activities.

5. Principle of Humanity

The application of the principle of humanity in religious moderation in Manado is one of the important elements that support the creation of harmony and peace between religious communities. This principle of humanity emphasizes respect for universal human values, such as

³⁷FKUB Sulawesi Utara. *Laporan Tahunan FKUB Manado*. 2023

³⁸Pemerintah Kota Manado. *Laporan Tahunan Kebudayaan Manado* (2023).

empathy, cooperation, and solidarity, without distinguishing between ethnicities, religions, or races. In Manado, the principle of humanity is manifested through the spirit of cooperation and mutual assistance, which is part of local wisdom. The "Mapalus" tradition in the Minahasa community, North Sulawesi, is a real example of applying humanitarian values. In this tradition, people help each other with various needs, either through assistance with the workforce or materials. This cooperation is carried out by all levels of society, regardless of religion, as a form of solidarity and support for fellow human beings.³⁹ The principles of the hadith, which emphasize compassion, mutual assistance, and concern for others, are translated by the Manado community into concrete actions through cooperation and social solidarity.

The pillars of religious moderation can be found in various hadiths and direct practices of the Prophet Muhammad SAW, which guide a moderate, tolerant, and balanced attitude in practicing religion. The following is an interview with a religious figure about the reality of the hadith of tolerance within the framework of religious moderation. Yaser Bachmid said⁴⁰:

It can be said that the public's knowledge of the text of this hadith is still very minimal. Therefore, conveying this hadith through Friday sermons and in religious studies and lectures is important. This delivery needs to be done so that the public can better understand and recognize the contents of the hadith. However, implementing the principles contained in this hadith in society is already visible, although they may not directly refer to the text. It means that although the text of this hadith is not yet familiar to many people, practices that follow its contents already exist in society. By introducing the texts of this hadith more widely, the public will have a deeper understanding and stronger belief in carrying out these teachings. It will make their practices more solid and perfect, both in terms of understanding and in daily practice.

Junaidi Abu Hurairah also expressed the same view⁴¹:

Although the text of this hadith may not be very familiar among Muslim communities, its application is already apparent in everyday life. Practices that

³⁹Pemerintah Kota Manado. *Laporan Tahunan Kebudayaan dan Sosial Manado* (2022).

⁴⁰Wawancara dengan Yaser Bachmid pada tanggal 30 Juli 2024

⁴¹Wawancara dengan Junaidi Abu Hurairah pada tanggal 2 bulan Agustus 2024

Living Hadith and Religious Moderation

(An Analysis of Religious Tolerance in Manado, North Sulawesi)

reflect the teachings of the hadith, such as peaceful, just, and tolerant attitudes, already exist and are carried out, especially in environments where most residents are Muslim. They understand the importance of respecting, understanding, and being fair to others, including neighbors from different backgrounds. It is expected that preachers, when delivering sermons or lectures, always refer to the text of the hadith or verses directly related to the pillars of religious moderation. After all, the hadith is the second source of Islamic teachings after the Qur'an, and its understanding is essential for Muslims. Therefore, the delivery of this teaching should start from the text of the hadith or verses that are the basis, followed by an explanation or narrative that clarifies its meaning and relevance in everyday life. That way, the community can understand Islamic teachings more profoundly and follow its primary sources.

Rajab Djamali also conveyed the same response⁴²:

Religious moderation is often conveyed to avoid debates about differences because differences are an explicit part of life. Religious tolerance emphasizes the importance of creating a sense of comfort for others, maintaining peace, and preventing conflict. It reflects respect for human values and the fact that every individual has honor in the sight of God. In Manado, although conflicts in surrounding areas, such as in Bitung, often occur, the Manadonese people themselves are relatively unaffected. However, political influence, especially identity politics, often triggers friction. Politicians sometimes use identity issues to win support without considering the impact on society. It is often played by elites who sometimes lower this issue to the level of the general public. Tolerance is needed to create a peaceful, safe, and prosperous life in Indonesia, especially in Manado. In the context of Manado, the reality of religious tolerance also adapts to local conditions, where Muslims are a minority amidst a Christian majority. This number difference should not trigger tension if religious leaders actively ease potential conflicts. Cultural and social factors often influence understanding that is too rigid or sensitive to religious texts. Therefore, the implementation of the pillars of religious moderation in Manado is expected to be able to adapt to local culture so that harmony and tolerance can be realized amidst diversity.

The religious figures above demonstrate that efforts to implement the values of tolerance taught in the hadith reflect the practice of religious moderation in Manado City. The community and local government implement the pillars of religious moderation concretely. It is evident in their collaboration to foster a harmonious and peaceful life amidst diverse religions, cultures, and social backgrounds. This condition proves that the

⁴²Wawancara dengan Rajab Djamali pada tanggal 2 September 2024

teachings of tolerance in the hadith have become the foundation for harmony in Manado, and the pillars of religious moderation, which include national commitment, tolerance, anti-violence, humanitarian principles, and respect for local traditions, have been brought to life in the daily lives of the community. The assertion that Hadith teachings form the foundation of tolerance in Manado should not be interpreted as a sign of direct or explicit textual awareness among the broader community. Instead, this foundation operates through values and ethical orientations derived from prophetic teachings that have been historically transmitted and socially embedded. Within the framework of 'Living Hadith,' its influence is measured not by the community's ability to cite specific texts, but by the extent to which those prophetic values are embodied in social practices and collective attitudes.

In Manado, values such as tolerance, non-violence, and respect for diversity are sustained through long-standing cultural philosophies. Thus, the Hadith functions as a normative source informing religious discourse at the institutional level among leaders, educators, and preachers while its substance is translated into lived practices at the grassroots level. This distinction resolves the apparent contradiction between limited textual familiarity and robust practical implementation. Consequently, religious moderation in Manado represents a successful internalization of Islamic ethics, harmonized with national principles like Pancasila and Bhinneka Tunggal Ika, which collectively sustain peace and unity in diversity. This effort confirms that religious moderation is a way to maintain peace and strengthen unity in diversity. National commitment is implemented by strengthening national values such as Pancasila and the motto Bhinneka Tunggal Ika.

In Manado, activities to celebrate national holidays involve the entire community across religions, which shows that the community values unity above religious differences. It is a concrete step in building togetherness and a spirit of love for the homeland to maintain national values amidst the

Living Hadith and Religious Moderation
(An Analysis of Religious Tolerance in Manado, North Sulawesi)

diversity of beliefs. Tolerance is a primary characteristic of Manado's social life, and it is evident in the good relations between religious communities. For example, people are accustomed to celebrating holidays with other religions by visiting or congratulating each other. Interfaith dialogues are also often held, strengthening social ties and creating more profound understanding between residents. This tolerant life shows acceptance of differences and recognition of the right of every individual to practice their beliefs. In Manado, the principle of anti-violence is implemented through the commitment of the community and government to resolve disputes without violence. The Interfaith Harmony Forum (FKUB) plays a significant role in mediation and dialogue when potential conflicts arise. In addition, socialization activities of anti-violence values are carried out in schools and places of worship to prevent radicalism. This commitment reduces the potential for violent conflict and helps maintain social stability in Manado. As is known, the people of Manado respect local wisdom that does not conflict with Islamic principles, such as the tradition of cooperation in "Mapalus" which is carried out by all levels of society without distinguishing religions. This local tradition fosters togetherness and integrates religious values with local culture. This attitude of mutual respect for culture is the foundation for society to live in harmony.

So overall, implementing the pillars of religious moderation in Manado City has built a more inclusive, tolerant, and peaceful society. With the support of the government, religious leaders, and community organizations, the values of religious moderation have been implemented honestly and sustainably. Despite the challenges of identity politics and differences, the shared commitment to maintaining peace and respecting differences shows that religious moderation has become an important part of the lives of Manado residents. This implementation has succeeded in maintaining social stability, strengthening ties between religious communities, and building a harmonious city amidst diversity. It proves that the values of religious moderation can be implemented and form a society that better understands, respects, and appreciates each other.

D. Conclusion

Religious moderation in Manado City, North Sulawesi, is an effort to maintain harmony and tolerance amidst the region's diverse religious and cultural backgrounds. The government and community collaborate through various programs, including the establishment of the Interfaith Harmony Forum (FKUB), which serves as a forum for dialogue, facilitates communication, and mediates the resolution of potential interfaith conflicts. The values embodied in the hadiths concerning tolerance, non-violence, national commitment, humanitarian principles, and the community have led to the internalization of respect for local traditions. Although the texts of these hadiths are rarely communicated directly and are unfamiliar to many, everyday social practices reflect their essence, such as interfaith harmony, Mapalus cooperation, and respect for cultural diversity. It demonstrates that the Manadonese community has implemented the teachings of the hadith in concrete ways through local behavior and traditions.

This internalization process occurs through social interaction, religious education, and participation in community activities, so that the values of religious moderation are not only conceptually understood but also serve as guidelines for concrete actions. Thus, religious moderation in Manado is not merely ceremonial or formal; it has become an integral part of everyday life, strengthening solidarity, tolerance, and social resilience amidst the diversity of Society.

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Living Hadith and Religious Moderation
(*An Analysis of Religious Tolerance in Manado, North Sulawesi*)

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