ABSTRACT

This discussion will examine more deeply the forms of religious moderation represented in the film "My Name Is Khan". This is intended to get a clear picture of how to apply religious moderation and its limits in diversity. Religious diversity is a natural trait that cannot be denied. However, how through this moderation can such diversity be accepted and remain peacefully side by side. The figure of Rizvan Khan who is the main character in the film "my name is khan" has displayed a Muslim character with his moderate attitude towards fellow human beings. His struggle to save non-Muslims who were being hit by storms and floods in Wilhelmina, Georgia to firmly fight the heretical teachings of Islamic terrorism who wanted to provoke other Muslim worshipers in a mosque. The film conveys a brief message that religion is not a differentiator that divides people. And Islam is not a religion of cruelty and terrorism, but Islam is a religion that can embrace diversity in moderation. The storyline is so full of conflict and Islamic studies that are quite heavy can be packaged lightly and can be enjoyed by the audience of the film My Name is Khan. The positive side of this film that we can take is how we as individuals must always try to continue to be good people because in this world there are only good people and bad people. To whom we must do good, regardless of race, religion, nation, and skin. And to complete it, we must always have a good attitude towards other people, whether they are Muslims or non-Muslims though.

Keywords: Religious Moderation, My Name is Khan Movie

A. INTRODUCTION

Islam Washathiyah or better known as Islamic moderation is Islam in the middle. That is, Islam always maintains brotherly relations, peace, and safety among fellow human beings with various backgrounds. According to Abu Yazid, moderate Islam is Islam that does not dichotomy between the world and the hereafter, science and religion, religion and politics, and so on. On the other hand, Islam includes all of this. In other words, the various fields and tasks that develop in society are not reduced to a diametrical separation between one another. Instead, these problems are
diversified into forms that complement each other.¹ Because religion is a guide, of course, its presence cannot be separated in the journey of human life.

In Islam, there is one religious reference, namely the Qur'an and Al-Hadith, but the phenomenon shows that there are many faces of Islam. Various Islamic groups sometimes have their characteristics in religious practices and practices. It seems that the difference has become natural, sunatullah, and even a blessing. In religious practice, the teachings of a religion that come to the surface generally have a double face in which aspects of das sollen (moral ideas) are often at odds with socio-religious facts on the ground (das Sein). In this context, the intolerance exhibited by hard-line Muslim groups has harmed the image of Islam which is well known as a religion that brings mercy to the universe. A harsh and intolerant attitude will certainly bury the main goal of Islamic teachings in preserving the soul, religion, property, lineage, and mind. The track record of the behavior of the prophet Muhammad recorded in various hadith literature shows a different portrait. Prophet Muhammad, as his main mission was sent by God, has a role to perfect morals or goodness.² In rectifying moderate Islam, it is appropriate for the people of Rasulullah to do it properly, not to regret and blame all differences in religion.

The practice of religious moderation certainly needs to be applied in everyday life. But what is the real form of this moderation behavior? One of the representations of religious moderation can be seen in the film "My Name Is Khan. The film by Karan Johar can package an Islamic story that is quite heavy and full of conflict so that the audience can enjoy it in a light, dramatic and meaningful way. The film implies the values of tolerance, pluralism including the practice of religious moderation. The action of rejecting Islamophobia and the humanistic attitude presented in the film can make it easier for someone to understand the practice of religious moderation in a light and interesting way.

¹Abu Yasid, 2014. Moderate Islam, Erlangga Pg 41-42
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B. DISCUSSION

Religious moderation has been around for a long time. However, the problem is that sometimes the practice of religious moderation still often experiences chaos. Islam is the majority religion, but it also consists of many groups. This is what often has many different interpretations in interpreting and applying attitude in moderation. For this reason, it is necessary to strengthen religious moderation. One of them is to increase and continue to increase knowledge literacy and always be dependent on a problem that comes, especially problems related to religion.

1. Overview of Religious Moderation

In-depth review. The word moderation in Arabic means "al-wasathiyah". In the language, "al-wasathiyah" comes from the word "wasath". Al-Asfahaniy defines "wasathan" with "sawa'un" which is the middle between two limits, or with justice, the middle of the standard or the mediocre. Wasathan also means keeping from being uncompromising and even leaving the line of religious truth. While in Arabic, the word moderation is usually termed "wasath" or "wasathiyah"; the person is called "wasith". The word "referee" itself has been absorbed into the Indonesian language which has three meanings, namely: 1) mediator, intermediary (for example in trade, business, etc.), 2) mediator (separator, reconciler) between those who are in dispute, and 3) the leader in the match. What is clear, according to Arabic linguists, is that the word is "all that is good according to its object". In an Arabic expression, the best of everything is in the middle.² It means not being excessive in siding with or resenting an issue. Instead, it is necessary to be wise and fair.

In the 2008 edition of the Big Indonesian Dictionary, moderation is defined as reducing violence and avoiding extremism. M. Quraish Shihab provides an overview of the meaning of being Moderate. He commented that Moderation or wasathiyah is not an attitude that is not unequivocal towards something like a passive neutral attitude, nor is it a mathematical middleman as understood by some people from the thoughts of Greek philosophers. Not really, as the name wasath suggests, namely "middle", a choice that leads to the assumption that wasathiyah


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does not encourage humans to try to reach the peak of something good and positive, such as worship, knowledge, wealth, and so on. Moderation is not meekness either. Indeed, one of the indicators is gentle and polite, but that does not mean that you are no longer allowed to face all problems firmly.¹ That means that sometimes humans always remain relaxed but can also be firm and able to reject a discrepancy that is being faced.

A description of moderation was stated by Yusuf Al-Qaradawi. A moderate Brotherhood figure and very critical of the thought of Sayyid Quthb, which is considered to inspire the emergence of radicalism and extremism and understanding that accuses other groups such as Thaghût or Takfiri Infidels. He also revealed moderation signs, among others (1) comprehensive Islamic understanding, (2) the balance between Shari'ah's determination and change of age, (3) support for peace and recognition of minority rights.²

Furthermore, M. Quraisy Shihab contemplates moderation on negative things with a praiseworthy nature that is 'fair' in the meaning of placing everything in place. The verses that advocate are firm to hypocrites and infidels, not immediately the firm attitude is understood as a rough attitude that must be applied to all hypocrites and disbelievers whenever, anywhere, and however they are. the Prophet. Refused to sentence Abdullah bin Ubay bin Salul which was very clear of its hypocrisy and disruption to Islam and the Muslims. He refused to sentence him against him over the motion of Sayyidina Umar R.A., not because it was not desirable at the punishment, but based on the judgment that the Prophet saw, “Yet people will say that Muhammad kills his “friend,”. (HR. Bukhori).”³

Indeed, the fact shows that some of us do not understand what Wasathiyah (moderation) is and often do not understand how and when to apply it. No wonder there are two different parties even the oblations of their attitude but each claimed that the party applied moderation while accusing the different with him did not

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¹ M.Quraisy Shihab, Wasathiyah Wawasan Islam Tentang Moderasi Beragama, Lentera Hati; Ciputat, Tangerang Selatan, 2019.pg.1
³ M.Quraisy Shihab, Wasathiyah Wawasan Islam Tentang Moderasi Beragama, Lentera Hati; Ciputat, Tangerang Selatan, 2019.pg.1
apply it. This then raises the term new terms in the midst of Muslim communities such as actual moderation or Islamic moderation, to reject other different parties.\textsuperscript{7}

Facing the problem of intolerance that often leads to violence and anarchic, making the government have to continue to focus on aspects of prevention and solution. In this millennial era, it is often missed in anticipation of the occurrence of the suicide of Sara-background, criminalization of groups/individuals with religious reasons. Dissemination of Religious Religion Hoax Information, and so on, the tendency is not familiar with the segmentation of social status, both as victims and actors.\textsuperscript{8}

The sacred messages of Islamic teachings do not only reach the Arab community, they are not even limited to those who have faith and Islam. On the other hand, holy invitations are also called to all human beings without recognizing any form of isolation.\textsuperscript{9} As in Indonesia, which is a country with diverse cultural, ethnic, racial and group backgrounds. It's not easy to put everything together. However, this is where moderate Islam is declared to be embraced in diversity.

Azyumardi Azra also often mentions that moderate Islam is the original character of Muslim diversity in the archipelago. As said, when it has entered the discourse of civilizational dialogue, tolerance, and harmony, actually the teachings that hold and are willing to accept these are more accurately called moderates. So, teachings that are oriented towards peace and harmonious life in diversity, are more accurately called moderate, because the movement emphasizes respect and respect for the existence of "the other". The term moderate is emphasized that Islam hates violence because based on historical records, acts of violence will give birth to new violence. Islam was revealed by Allah as rahmatan lil alamin (a blessing for all the people of the world).\textsuperscript{10}

In the notes of the ministry of religion regarding religious moderation quoted in Dudung Abdul Rahman's writings, religion in substance teaches peace and peace. While religion means the attitude of religious adherents that must be under what is

\begin{itemize}
\item \textsuperscript{7} M.Quraisy Shihab, \textit{Wasathiyyah Wawasan Islam Tentang Moderasi Beragama}, Lentera Hati; Ciputat, Tangerang Selatan, 2019.pg.1
\item \textsuperscript{8} Maimun, Kosim, Muhammad, 2019, \textit{Moderasi Islam di Indonesia}, LKis;Yogyakarta, pg.4
\item \textsuperscript{9} Maimun, Kosim, Muhammad, 2019, \textit{Moderasi Islam di Indonesia}, LKis;Yogyakarta, pg.4
\item \textsuperscript{10} Asep Abdurrohman,, \textit{Eksistensi Islam Moderat dalam Perspektif Islam}, \textit{Jurnal Pemikiran dan Pencerahan} Vol. 14 No. 1 Maret 2018.
\end{itemize}
desired by religion itself. If religion wants peace, it means that the attitude of religious adherents strives to create peace in life in harmony with the values taught by the religion they adhere to. In this context, religious moderation can be understood as an attitude, perspective, or behavior that always takes a middle position, always acts fairly, and is not extreme in religion. On the other hand, extremism means perspectives, attitudes, and behaviors that exceed the limits of moderation in religious understanding and practice. This religious moderation is seen as relevant to the style, character, and characteristics of Indonesian Islam which is friendly, polite, and peaceful in the midst of a pluralistic and multicultural society.¹¹

Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of various individuals and groups bringing cultural behavior, having different and specific ways of life. Diversities such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community. Facts and data on the diversity of religions in Indonesia show that this religious diversity is a mosaic that enriches the treasures of religious life in Indonesia, but on the other hand, religious diversity also contains a potential threat to the unity of the Republic of Indonesia. This is where the involvement of all citizens in realizing peace is needed. The task of making people aware of multiculturalism is not easy, it even builds awareness among the public that diversity is a historical necessity. Instilling a fair attitude in addressing diversity is a more difficult matter because attitudes towards diversity often coincide with various social, economic, and political interests.¹²

There will be no such thing as extremism and radicalism because Islam teaches justice and balance. Concerning and its views on other religions, Islam applies the firm and polite principle that your religion is for you, my religion is for me according to the words of Allah SWT:

٦لكِمُ دِينَكُمْ وَلِيَ دِينِ

¹¹ Dudung Abdul, Rohman, Moderasi Beragama Dalam Bingkai Keislaman di Indonesia, 2021, Bandung, pg 6
It means; To you is your religion and to me is my religion." (Surah Al-Kafiruun: 6)

Islam has taught that between humans there must be differences, both in terms of culture, ethnicity, ethnicity as well as differences in beliefs, all of which are natural and sunnatullah or have become God's decree, the main purpose and goal is for them to know each other and interact. As confirmed by the Word of God in (QS. Al-Hujurat Verse 13.)

أَكْرَمَكُمْ عِندَ يَََٰٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنََٰكُم مِّن ذَكَرٍ وَأُنثىَٰ وَجَعَلْنََٰكُمْ شُعُوبًا وَقَبَآَٰئِلَ لِتَعَارَفُوَٰٓا۟ ۚ إِنَّ أُكْرَمَكُمْ عندِ ٱللَََّّ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing." (Surat al-Hujurat: 13).

Some of the information related to religious moderation in essence is that a Muslim must be able to maintain an attitude. Attitudes here include being able to apply fairness, respect for various cultures, races, ethnicities, groups including religion. Because all this diversity is a natural destiny and if it is handled wisely it will get the wisdom of goodness for mankind. So, what is the picture of Islamic moderation that is realized in a Muslim? The following will describe the application of religious moderation in the film "my name is khan".

2. **The storyline of the film “My Name Is Khan”**

The film, entitled My Name is Khan, was directed by Karan Johar. This film has a duration of 2 hours 41 minutes and has become a Bollywood box office film in 2010. The film with the theme of pluralism, tolerance and rejection of Islam phobia managed to package the story of Islam in a dramatic way and showcase the beauty of diversity in culture and religion. Under the auspices of the production

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The film stars Shahrukh Khan who is the main character playing Rizwan Khan and Kajol who plays Mandhira, Rizwan Khan's wife. Rizwan was raised by a great mother named Razia (Zarina Wahab) and has a younger sister named Zakir (Jimmi Shergill).

Since childhood, Rizwan was different from other normal children. Because he has Asperger's syndrome disorder, which is difficulty in social interaction. Even though Rizwan has Autism, his mother's spirit never ebbed in educating and caring for him with more affection and attention than his sister. So, it is not accepted by Zakir. To prove his success, Zakir then left his mother and Rizwan and lived in the United States. However, when Zakir's mother died, Zakir decided to pay for it and invited Rizwan to live with his family in San Francisco.

Rizwan's adventure begins when he is in America. Rizwan, who is afraid of crowds and noise, makes Zakir feel a little troubled and confused about how to deal with his brother's condition. However, Hassena (Sonya Jehan) who is Zakir's wife, is curious and begins to diagnose her sister-in-law's condition. From there, Hassena learned that Rizwan had Asperger's syndrome.

Rizwan's daily life includes working as a cosmetic salesman, until one day he meets a hairstylist, Mandhira, and her son, Sameer alias Sam, the son of a previous marriage. Rizwan feels attracted to Mandhira and vice versa. Rizwan intends to marry Mandhira, but his brother Zakir opposes this intention because he knows that Mandhira is Hindu. However, Rizwan explained to Zakir by saying "there is no difference between good people and bad people". Until finally Rizwan still married Mandhira.

Rizwan's life with Mandhira is going well. Mandhira and her son also use his last name with "Khan". They are also sided by side with Christian neighbors, namely the Garrick family. Markus Garrick is a reporter, his wife named Sarah is Mandhira's best friend, and his son Rees is Sam's best friend. The two families live in harmony despite their different cultural and religious backgrounds.

The conflict began when the September 11 attacks caused the Twin Towers in New York City to explode. A bomb attack occurred at the World Trade 14 Mubasyira, M., Analisis Tokoh dan Penokohan Dalam Film “My Name is Khan” Karya Karan Johar. Didaktika Jurnal Pemikiran Penelitian Pendidikan dan Sains Vol. 5, No. 2, Desember 2017
Center (WTC) building, had a profound effect on Americans' views of Muslims. This is what makes the Islamic phobia even stronger. To make Muslims in the United States cornered and lose their confidence as Muslims.

As a result of the September 11 attacks, the Khan family was disturbed. Mark, who at that time was covering the war in Afghanistan, was also killed. This creates a bad prejudice against the Khan's family until Rees and some of his community turn against and attack Sam. Due to this brutal attack, Sam was so badly injured that Rees couldn't help him, and in the end, Sam died. Seeing this incident, Mandhira was even more shocked, angry, and devastated as if all the conflicts that led to religious issues were because of the name Khan she wore. Mandira decided not to be with Rizwan anymore. However, Rizwan kept asking what he had to do to be forgiven by his wife. In a psychological state filled with anger, Mandhira asked that Rizwan should inform the entire US public and the President that his name is Khan and he is not a terrorist.

Khan is determined to go on a long journey in the United States, to get forgiveness and fulfill Mandhira's wish, Khan must be able to meet the president. While traveling in Wilhelmina, Rizwan met Mama Jenny and her son Joel. Both of them provide a place to stay for Rizwan. Mama Jenny and Joel were very happy with Rizwan's presence even though with different religious backgrounds, they felt like they had become family. Rizwan began to continue his journey, when he arrived in Los Angeles, he prayed at the mosque and overheard the violent rhetoric from dr. Faisal Rahman (Arif Zakaria). He reported this to the FBI but there was no response at the time. But the incident happened to him again, when he managed to meet the presidential entourage and Khan shouted his name Khan and he was not the president, someone who was beside him thought his screams were heard that Khan was a terrorist. Until Rizwan was forced to go into prison and was treated cruelly because he was considered a terrorist. A psychiatrist named Radha is brought in to meet Rizwan in prison. Hearing Rizwan's confession, Radha believes that Khan is innocent.

Indian journalist Raj (Arjun Mathur) is interested in Rizwan's current case. Raj Together with some of his partners Komal (Sugandha Garg) and Bobby Ahuja (Parvin Dabas) managed to collect some evidence that could free Rizwan from
terrorist charges. In addition, Rizwan's confession related to information about Faisal Rahman succeeded in helping the FBI in capturing the real terrorists. After being released from prison, Rizwan wanted to continue his journey. However, the bad news from Wilhelmina was heard by Rizwan. As a result of the rainstorm that hit Wilhelmina, Mama Jenny and Joel lost their homes and all the people had to evacuate, and the only remaining refuge there was the church. Without thinking long, Rizwan headed to Georgia and wanted to save Mama Jenny and Joel.

Rizwan's arrival made Mama Jenny and Joel's smile shine a little. At the church, Rizwan helped the refugees, from preparing medicine and food to repairing their church. Rizwan's humanistic actions have attracted a lot of admiration for Raj and several other journalists. Until they covered Rizwan's activities and the volunteers who followed him in volunteering for Wilhelmina Georgia residents. The news of Rizwan volunteering in Georgia heard that Rizwan's younger brothers, namely Zakir and Haseena, were finally moved and followed Rizwan in Georgia. Meanwhile, Mandhira also witnessed Rizwan's news and was touched, regretful, and immediately wanted to meet Rizwan again. At the same time, Reese confesses to Mandira and reveals the identity of the boy who killed Sam.

Happiness began to light up Rizwan when Mandhira arrived in Georgia. But when Mandhira arrives, Rizwan is stabbed by a follower of Faisal Rahman (Sumeet Raghavan), accusing him of being a traitor to Islam, and Rizwan is immediately taken to the hospital. When Rizwan's health began to improve, Rizwan was preparing to meet the president of the United States to attend his invitation. Together with Mandhira, Rizwan walks over to President-elect Barack Obama (Christopher B. Duncan). The president told him: "Your name is Khan and you are not a terrorist". In this way, Khan has kept his promise to Mandhira to convey to the people of the United States and the President that he is not a terrorist. The film ends with Rizwan and Mandira living together again.

Rizwan Khan in every behavior strongly emphasizes that Islam always approaches love when doing something not by violence because Islam according to its book is a Religion that loves Peace. Through Rizwan Khan's mother, this film also teaches about humans not being distinguished by blood, ethnicity, color, language, religion. But distinguished on the good or bad behavior of the person. Besides that
Rizwan Khan also always tries to save people without being limited to differences, he does it because that is the way humans live, that is what all religions teach us, namely living in harmony and helping each other\(^{15}\)

3. **Representation of the Value of Religious Moderation in the Film “My Name is Khan”**

   Overall, this film portrays the reality of the relationship between Islam and the West which is indeed less harmonious. In this film itself, although initially, a Muslim in America lived in good conditions, due to the peak of the Islam-West conflict, which was shown by the attack on the WTC and the Pentagon with the main accused being a Muslim terrorist, hatred and prejudice grew among the citizens. world (especially the West) towards Islam and all its adherents without exception.

   Through this film, Rizwan Khan tries to explain that Islam is not a religion that promotes violence. Not a religion that teaches its adherents to be terrorists, but a religion that teaches kindness (like all other existing religions) and promotes a sense of peace and compassion.

   Like Islam, Islamic Moderation means Islam that is peaceful, polite, and tolerant, by not wanting conflict and not imposing the will of others. The moderation of Islam is a guide in living the life of society, nation, and state. Those are the characteristics of Islamic moderation that continue to be increasingly relevant for us to do together, not only in terms of faith but also in terms of worship and muamalah. From this urgency, there are several efforts to be able to obtain a vision of Islamic moderation, which we both know that we must develop this moderation together, of course, for the younger generation / millennial generation in Indonesia in particular\(^{16}\) As religious moderation has been played by Rizwan as a Muslim.

   The positive side of this film that we can take is how we as individuals must always try to continue to be good people because in this world there are only good people and bad people. To whom we must do good, regardless of race, religion, nation, and skin. And to complete it, we must always have prejudice against other people, whether it's muslims or christians though.

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\(^{15}\) [https://www.kompasiana.com/audiendrol/critical-review-film-my-name-is-khan](https://www.kompasiana.com/audiendrol/critical-review-film-my-name-is-khan)

\(^{16}\) Ririn, Dena, Masykur, *Kesadaran Moderasi Beragama Dalam Dunia Pendidikan*, Guepedia, 2021. Pg.18
CONCLUSION

The essence of religious moderation is being able to act, have a point of view, or take a position in the middle, always act fairly and not be extreme in religion. Always prioritize peace and benefit in society. As an illustration, the practice of religious moderation has been played by Rizwan in the film "My Name Is Khan". Starting from his actions in being kind and willing to help non-Muslims, even though at that time he was faced with unresolved religious problems. Side by side and making friends with people with different cultural backgrounds and beliefs doesn't make him turn away and forget about God and his religion. The highlight of the film's features is that by mingling with people of different religions, Rizwan can show the beauty of Islam, and this is Islam which is full of peace, harmony, humanism and provides rahmatul lil'alamiin in the frame of religious moderation.

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