

Religious Moderation In An Islamic Perspective: A Review of Islamic Education

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ABSTRACT

This study examines the role of religious moderation in shaping attitudes of tolerance, respecting differences, and creating harmony between religious communities. This research uses qualitative research methods by conducting library research and processing literature relevant to the research topic. Researchers were the main instruments in this study, and data collection was carried out using the triangulation method. Data is collected through literature such as books, magazines, articles, and readings relevant to the discussion. The data is then analyzed and compiled to form accurate conclusions. The results of this study show that religious moderation has an essential role in maintaining balance in carrying out religious teachings, avoiding extremism, and creating harmony between religious communities. The principles of religious moderation include *tawassuth* (neutrality), *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerant), *musawah* (egalitarian and non-discriminatory), *aulawiyah* (prioritizing), *tahaddhur* (civilization), and *tathawwur wa ibtikar* (dynamic, creative, and innovative). Implementing religious moderation is expected to create a harmonious, peaceful, and tolerant society, according to the spirit of *Bhinneka Tunggal Ika*.

Keywords: Religious Moderation, Islamic Perspective, Islamic Education

A. INTRODUCTION

Religious moderation is not a new concept that has emerged suddenly but has long been noticed and applied. (KMA No. 93 Tahun, 2022) It concerned Guidelines for Strengthening Religious Moderation for Civil Servants of the Ministry of Religious Affairs. This decision confirms that strengthening religious moderation is not new, but it has become a significant concern officially applied within the Ministry of Religious Affairs. Thus, efforts to promote religious moderation have been an integral part of policy and practice in government institutions since 2022.

Muhammad (peace be upon him) set a real example of behaviour and inspiration in managing heterogeneity with respect for human rights and mutual glorification (Fatoni et al., 2022). Beyond the Qur'anic guarantee of all its virtues, Muhammad's example and actions place him as a mercy for all humanity, whether they believe in him or not. Allah Almighty sent Prophet Muhammad (peace be upon him) as a form of Mercy, compassion, grace, and favour given to His creatures throughout the universe as *Rahmatan lil'alamin*. The presence of the Prophet in people's lives created a sense of peace and tranquillity for the universe and humans, regardless of Religion, ethnicity, and race. He became a mercy for all nature, including animals, plants, and the environment (Masduki & Warsah, 2020).

This is by what is contained in the Quran, Surah Al-Anbiya verse 107, "*Wamaa arsalnaaka Illaa Rahmatan Lil'alamiin*," which means: "And we did not send you (Muhammad), but to (be) a mercy for the universe" (Kementerian Agama RI, 2009). According to (M. Q. Shihab, 2017), the verse contains a profound meaning in Tafsir al-Misbah. The verse describes that the Prophet Muhammad (peace be upon him) was sent by Allah (swt) as a mercy for all nature. In carrying out his duties, Muhammad (peace be upon him) had four qualities of example, namely Siddik (honest), Amanah (trustworthy), Tabliq (broadcasting), and Fathanah (intelligent). These traits became the basis of the personality of the Holy Prophetsa, making him the central figure with all the virtues and egalitarianism in socializing.

By tracing the history of Islam, it was found that Human Rights have been known since the time of the Prophet Muhammad (peace be upon him). Islam has known the concept of human rights long before the international community knew it. The Charter of Medina in 622 AD was the first written document relating to human rights (Vincent, 2020). The last speech of the Prophet during Hajj Wada' in 632 AD, known as the Declaration of Arafat, was also the first written document containing values, discourse, and human rights consensus.

Islam has known human rights since the 7th century, while the international world only recognized human rights in 1948 (Mangku, 2021). Therefore, Muslims do not need to feel foreign or left behind with the human rights that exist today. Islam has known human rights for thousands of years.

Before the momentum of migrating to Medina (the previous name Yasrib), many residents of this city had embraced Islam. The population of Medina was initially made up of well-connected Arab and Jewish tribes. The Arab tribes who came from Medina already knew God, the Religion of Abraham, and so on, making it easier for them to accept the teachings of Islam (Vachruddin, 2021).

The arrival of the Prophet Muhammad (peace be upon him) with the Muslims of Makkah was warmly welcomed by the people of Medina with joy and fraternity. The Muslims got a new environment free from the threat of the Quraish of Makkah. However, the new

environment is not entirely conducive and has problems. The fundamental problems faced in the momentum of migrating to Medina and afterwards are differences in social life backgrounds, challenges to the livelihood of Muhajirin and Anshar, and differences in religious identity (Ulum, 2019).

Muhammad (peace be upon him) and the Muslims also faced a new reality and challenge by migrating to Medina, namely living side by side with the Arab ethnic community who had not embraced Islam and the Jews who had become residents of Medina. The people of Medina, especially the Jews, were not happy with the formation of a new Muslim society. The threat from the Quraish of Makkah is another reality that cannot be ignored, and in the face of differences in social identity between the Muhajireen and the Anshar, Muhammad (peace be upon him) provided the correct solution to moderatism. He tried to unite the existing potential and strength with the spirit of compiling a new society as a growing social and political unity to face all challenges and obstacles from within and outside (Yakub, 2019).

Religious moderation in Islam is about maintaining balance in the implementation of worship and establishing social relations with fellow humans. The Holy Prophetsa, for example, has shown exemplary practice of religious moderation. He always maintained justice, tolerance, and sympathy when interacting with followers of other religions (Sutrisno, 2019). Religious moderation means making Religion a source of tolerance, love, and order. A moderate Muslim is open to the possibility of different understandings of Religion. They do not promote religious fanaticism that ignores the values of inter-religious harmony and brotherhood (Nafi, 2018).

The concept of moderation in Islam in Indonesia is known as "Islam Nusantara" or "Wasathiyah Islam," which emphasizes moderation, tolerance, and respect for local culture (Esfandiar, 2022). This concept aims to prevent the growth of radical ideas and extremism in Religion. The biggest challenge in realizing moderation in Indonesia is the rise of intolerance and radicalism movements that threaten the values of diversity and national unity (Notosusanto, 2008). It is often triggered by the spread of radical ideas through social media and digital platforms.

A deep understanding of religious moderation is fundamental to building an inclusive society, respecting differences, and avoiding interreligious conflicts. In Indonesia's diverse social conditions, the study of religious moderation is also the primary instrument used to maintain the nation's integrity and prevent the growth of radical ideas that can threaten the country's unity. Therefore, research and practical approaches to religious moderation are essential in formulating policies and strategies to build a peaceful, harmonious, and tolerant society.

Religious moderation linguistically consists of two words: "moderation" and "religious." The word "moderation" comes from the Latin "Moderatio," which means "moderate" (not too much and not too little). This Word also means self-control (from extreme attitudes) (Amri, 2021). According to (Kamus Besar Bahasa Indonesia, 2008), "Moderation" has two meanings: reducing violence and avoiding extremes. If a person is called "moderate," it means that the person is being reasonable, mediocre, and not extreme. In English, "moderation" is often used in the sense of average, core, standard, or balanced. In general,

"moderate" means promoting a balance in belief, morals, and character when treating others as individuals and dealing with state institutions.

While in Arabic, "moderation" is known as "*wasath*" or "*wasathiyah*," which has the equivalent meaning of the words "*tawassuth*" (middle), "*i'tidal*" (fair), and "*tawazun*" (balanced). "*Wasath*" is a term for people who apply the principle of "*wasathiyah*" and can be called "referees." In Arabic, "*wasathiyah*" means "the best choice." Whatever terms are used, they all imply the same meaning: justice, which in this context means choosing a middle position between various extreme options (Nurdin, 2021).

From the Qur'an Surah Al-Baqarah verse 143, moderation is explained as the superiority of Muslims over other Ummah in various ways. The Qur'an teaches a balance between man's need for spirituality or the inner demand for God's presence, as well as balancing man's demand for material needs.

In one of the hadiths of the Holy Prophetsa, a group of people came to the Holy Prophet (peace be upon him) to show that they were strong worshippers, to the point of not marrying. The Prophet replied that the truth is the balance between worship and material fulfilment. That's the best. In moral terms, the Qur'an also teaches balance, emphasizing non-exaggeration. One does not need to be so generous by giving away his property that he becomes bankrupt and has nothing. However, he must also not be miserly and too stingy so that he only becomes rich himself because the property he has should also belong to those who need it (Qardhawi, 2020).

Then the word "religious," according to (Kamus Besar Bahasa Indonesia, 2008), is adhering to (embracing) a religion, for example, "I am Muslim" or "I am Christian." The root word for "religion" is "religion." Religion is belief in the form of worship of an extraordinary force that is beyond human existence. According to KBBI, Religion is a system that regulates the order of belief, faith, and worship of God Almighty. This system also includes an order of rules directly related to the association between humans or humans and the surrounding environment. In Sanskrit, the word "religion" consists of two words, namely "a," which means no, and "gama" which means chaotic. So, "religion" does not mean chaos or peace.

B. METHOD

This study uses qualitative research methods. Qualitative research refers to the results of reading (library research), where the literature is then processed, analyzed, and formulated so that, in the end, it can be compiled and assembled into a good and complete sentence structure (Zed, 2008).

Qualitative research methods are used to examine the state of natural objects. The researcher himself became an instrument in this study. For data collection, researchers use the triangulation method. Triangulation is a multi-method approach that researchers take when collecting and analyzing data (Moleong, 2017). By approaching it from various points of view, the phenomenon under study can be well understood to obtain accurate truth.

By using different points of view, researchers can obtain accurate truth. Therefore, triangulation is an effort to check the correctness of the data or information obtained by researchers by reducing as much data as possible that is not needed. In collecting data from literature such as books, magazines, articles, and readings related to the discussion, researchers record them and analyze them. After that, researchers can conclude that the data is correct.

C. RESULTS AND DISCUSSION

1. Religious Moderation in an Islamic Perspective

Religious moderation in Islam is about maintaining balance in the implementation of worship and establishing social relations with fellow humans. The Holy Prophetsa, for example, has shown exemplary practice of religious moderation. He always maintained justice, tolerance, and sympathy when interacting with followers of other religions.

From the Islamic perspective, religious moderation means making Religion a source of tolerance, love, and order. Moderate Muslims are open to the possibility of different understandings in spiritual matters; they do not promote religious fanaticism that ignores the values of interfaith harmony and brotherhood (Saihu, 2022).

Religious moderation also involves a broad understanding of Islamic teachings. A moderate Muslim does not fall into the trap of a narrow and restrictive interpretation. They can understand the historical and cultural context accompanying it, thus making Religion a source of inspiration and guidance for living a harmonious life. It is explained in the Qur'an Surah Ali-Imran verse 64, which means, "Say: "O People of the Book, let us (hold) to a sentence (decree) that there is no dispute between you and us, that we do not worship except Allah and we do not associate Him with anything and neither (also) some of us make others gods but Allah." If they turn away, then say to them: "Behold, that we are surrendered (to God)" (Kementerian Agama RI, 2009).

The verse contains the words "*Sawwaa Bainanaa wa Bainakum*", which indicates that between religious people, there is a meeting point from the Godhead. Each acknowledges the existence of the Almighty and the Almighty, but in terms of the practice of religious teachings, there are differences, and these differences sometimes become disputes and debates, resulting in mutual blame and misdirection.

Therefore, in the context of a multicultural society like Indonesia, religious moderation has a vital role. Islam teaches us to coexist with people from different cultural backgrounds and spiritual beliefs. When a Muslim shows an inclusive attitude, diversity will become a wealth that strengthens a more harmonious society.

Furthermore, it is also emphasized in the Qur'an Surah Al-Baqarah verse 43, which means, "And so (also) We have made you (Muslims), a just and chosen people so that you bear witness to (the deeds) of men and that the Messenger (Muhammad) be a witness to (the deeds) of you. And we did not establish the Qibla, which is your Qibla (now), but we might know (so that it might be real) who followed the Messenger and who defected. Indeed, it is very hard, except for those whom God has instructed, and God will not waste your faith. Verily, Allah is merciful to man." (Kementerian Agama RI, 2009).

This verse by Prof. M. Quraish Shihab, suggests religious moderation in the Quran with the word "*wasathiyah*", which means middle. He means the middle is fair, reasonable, best, and most important. In this regard, Quraish Shihab sees in *wasathiyah* there are four essential pillars, namely:

- a. The pillar of justice is impartial fairness to one of the disputants.
- b. The pillar of balance means that in a group, many parts lead to one important goal; all parts can fulfil the conditions and levels.

- c. The fair pillar means that it can give rights to each individual based on the owner's things.
- d. The pillar of justice is attributed to the Divine. That is his Mercy and kindness. (Rizky & Zakiah, 2020)

Prof. M. Quraish Shihab further explained that religious moderation is a moderate religious perspective, namely understanding and practising religious teachings with no extremes, both right and extreme left. Extremism, radicalism, and hate speech result in fractured relations between religious communities (M. Q. S. & N. Shihab, 2021). Religious moderation in the context of Islam, a moderate attitude called *wasathiyah*. by paying attention to three things, namely:

- a. Know in advance what *wasathiyyah* means. Generally, *wasathiyyah* is taken from the Word *wasath*, which linguistically means in the middle." "But *wasath* can also be interpreted as "the best." Because something is in the middle, it is often a good thing. Iron will rust from the edges, a plate of rice will begin to stale from the edges, and the last one hit is the middle side. Being moderate or *wasathiyyah* does not mean always being in the middle. While some consider *wasathiyyah* "a good quality that exists between two positions," just as courage is a trait between fear and carelessness, so generosity is a trait between miserliness and extravagance. For example, *wasathiyyah* does not always mean being in the middle. God says that three levels of people are given the scriptures. First, *minhum zhalimun linafsihi*, who was cruel to himself; second *minhum muqtashid*, i.e. mediocre; and the third *minhum sabiqun bil khairat*, those who compete in kindness – and this is the best." Therefore, it does not have to be that the one in the middle is reasonable, but according to each condition.
- b. Know. Both religious knowledge and knowledge of the existing conditions of need and conditions of society are essential, with the importance of spiritual wisdom and a good understanding of the condition of society. He gave an example of how the opinions of scholars can differ according to the context of the society in which they live. As long as it does not differ in the principle of Islam, all differences of opinion can be accommodated in the concept of moderation or *wasathiyyah*.
- c. Don't be emotional in practising Religion. Religious emotions must be replaced with love. "Excessive religious emotions and enthusiasm can be the cause of doing things that religion forbids." Examples that can be found include someone not immediately breaking the fast because they want to fast longer—likewise, multiplying ablution washing to make it more *afdhol*, even though it is wasteful to use water.
- d. For this reason, in Religion, some people practice Religion to its highest level. Some are in the middle; some are carried out at the minimum limit. If treated emotionally, the person who practices Religion at the highest understanding will accuse the religious with a minimum of being irreligious properly." Religious emotions can make people violate religious teachings even if they contradict their beliefs. Religion has its limits. There is a minimum limit; there is a maximum limit. Less than minimal, it is considered to facilitate Religion. More than the maximum, it is an exaggeration beyond the limit." Therefore, for a Muslim to know the minimum and maximum limits to be moderate in Religion, the initial key is understanding.

Moderation is important because it will meet with behaviour in non-Muslims, responding to people of different religions. It needs to be understood that there are brothers and sisters in humanity. To non-Muslims, we do not claim before other faiths that we are the most righteous. But as Muslims, we must be convinced that Islam is the true Religion (Saumur, 2019). Similarly, those of different religions believe their Religion is true, especially to fellow Muslims. Differences in Religion can be addressed by discussing them. Tolerant and moderate people are open to correcting their opinions." Often, people who are extreme in Religion do not want to discuss; they only want to be heard, but they do not want to listen.

Religious moderation is so important that in the Qur'an, several verses contain teachings that allow Muslims to be moderate and not excessive in various matters, including Religion. Allah's Word emphasizes that Muslims are expected to be mild, balanced, and middle in their approach to life. This concept covers various aspects, including religious, ethical, social, and behavioural. The details of the verses in question are as follows:

a. Muslims are moderates.

Muslims as moderates. You explained in the Qur'an Surah Al-Baqarah verse 143, which means: "And so (also) We have made you (Muslims), a just and elect people so that you may be witnesses to (the deeds) of men and that the Messenger (Muhammad) be a witness to (the deeds) of you. And we did not establish the Qibla, which is your Qibla (now), but we might know (so that it might be real) who followed the Messenger and who defected. Indeed, it is very hard, except for those whom God has instructed, and God will not waste your faith. Verily, Allah is merciful to man." (Kementerian Agama RI, 2009).

b. No exaggeration in Religion

Muslims in Religion are not excessive. It is explained in the Qur'an Surah An-Nisa verse 171: "O People of the Book, do not transgress in your Religion, and do not speak against Allah except the truth. Indeed, Jesus, the son of Mary, was the Messenger of Allah and (created by) His words, which He delivered to Mary, and (with the blowing of) the spirit of Him. Then have faith in Allah and His apostles, and do not say: "(The Lord is) three," stop (from the utterance). (It's) better for you. Verily Allah, the One True God, the Most Holy God of having a son, everything in heaven and on earth belongs to Him. God is sufficient to be the Sustainer"(Kementerian Agama RI, 2009).

c. Not excessive eating and drinking

Muslims, in terms of eating and drinking, do not exaggerate. It is explained in the Qur'an Surah Al-A'raf verse 31, which means: "O son of Adam, wear your beautiful clothes in every mosque, eat and drink, and do not exaggerate. Surely God does not like extravagant people." (Kementerian Agama RI, 2009).

d. God does not like exaggerations.

Allah (SwT.) affirms that Muslims should not exaggerate everything. It is explained in the Qur'an Surah Al-An'am, verse 141, which means: "And it is He who makes the gardens of the upholding and the non-upholding, the palm tree, the plants of various fruits, olives, and pomegranates that are similar (in shape and colour) and not the same (taste). Eat its fruits (of various kinds) when it bears fruit, and pay its right on the day of reaping the fruit (by giving it to people experiencing poverty), and do not exaggerate. Surely God does not like extravagant people." (Kementerian Agama RI, 2009).

e. Be moral as appropriate.

Muslims are commanded to have noble morals. It is explained in the Qur'an Surah Al-Furqan verse 67, which means: "And, those who when *infaq* are not excessive and not (also) miserly. (Their *infaq*) is halfway between the two"(Kementerian Agama RI, 2009).

f. Prohibition of stinginess

Muslims whom Allah Almighty gives property are forbidden to be miserly and given attention not to be extravagant. It is explained in the Qur'an surah Al-Isra verse 29, which means: "And do not make your hands shackled to your neck and do not stretch them too much. Therefore you become despicable and regretful" (Kementerian Agama RI, 2009).

g. Prohibition of overreaching

Muslims in their lives and lives are forbidden so as not to go beyond the limit. It is explained in the Qur'an Surah Al-Ma'idah Verse 87, which means: "O believers, do not forbid anything good that Allah has sanctioned for you, and do not transgress the limit. Surely God does not like those who transgress boundaries." (Kementerian Agama RI, 2009).

In the end, religious moderation in an Islamic perspective is a balance between firm faith and an open frame of mind. He taught us to uphold the values of compassion, peace, and tolerance towards followers of other religions. In achieving religious moderation, comprehensive religious education and promoting interreligious dialogue are essential to creating a relaxed and tolerant life.

2. Goals and Principles of Religious Moderation

Religious moderation for all religions aims to be mutually reconciled, empathetic, and respectful of any differences of faith. Tolerance can be used to respect and respect every difference between individuals or groups, both society and Religion. In addition, religious moderation is also an effort to appreciate every difference and maintain the integrity of *Bhinneka Tunggal Ika* (Anggita & Suryadilaga, 2021).

In addition to the purpose of religious moderation, it is also necessary to discuss the principle of religious moderation. The principles of religious moderation in question are as follows:

a. *Tawassuth*

Tawassuth is a neutral attitude based on the principle of life that upholds the value of justice while living together, both extreme left and extreme right. This attitude is also called moderation (*al-wasathiyah*). Some literature mentions that *tawassuth* / moderate comes from the Word fair, reasonable, moderate, and balanced. That is, a Muslim who practices *tawassuth* will place himself in the middle of a matter, both extreme right and left (Sulaswari et al., 2021).

b. *Tawazun* (balance)

Tawazun is an attitude that can balance choosing something according to one's needs without bias or bias towards something. In religious moderation, this attitude is critical in interreligious life so that we can be balanced in the life of this world, but we can also be balanced in the afterlife. Humans need a *Tawazun* attitude so as not to do excessive things and to exclude other things that are entitled to be fulfilled. *Tawazun* is an individual's ability to balance his life in various dimensions to create stability, health, security, and comfort. This attitude of *tawazun* is critical in the life of an individual as a human being (Irama & Zamzami, 2021). Therefore, this attitude of *tawazun* must be applied to students so they can do everything in balance. If you ignore the attitude of *tawazun* in this life, various problems will arise.

c. *I'tidal* (straight and firm)

The Word *I'tidal* means straight and firm, meaning to put things in their place, exercise rights, and fulfil obligations proportionately. Islam prioritizes justice for all. Many verses of the Qur'an show this noble teaching. Without prioritizing justice, religious values feel dry and meaningless because justice is a spiritual teaching that directly affects the needs of people's lives. Without it, prosperity and well-being would only be an illusion. *I'tidal* is indispensable in life because, without it, it all will lead to an overly liberal or radical understanding of Islam. The role of educators in moderating Islamic education is indispensable for a straight, honest, and solid knowledge of Religion (Aini, 2021). An example of *I'tidal* attitude in everyday life is someone who always obeys society, school, and student family rules. A teacher or teacher who gives fair tasks and grades to all students or students.

d. *Tasamuh* (Tolerant)

Tasamuh comes from Arabic, which means tolerance. According to the *Tasamuh* language, it means tolerance, while according to the term mutual respect and respect between one human being and another (Abror, 2020). Examples of *tasamuh* actions in everyday life include being tolerant and accepting all differences.

e. *Musawah* (egalitarian and non-discriminatory)

Musawah means not discriminating against others because of differences in beliefs or Religion, traditions, and one's origin. Linguistically, *musawah* means equality or similarity. Neither party feels superior to the other so that they can impose their will. In state affairs, the ruler cannot impose his will on the people; it is authoritarian and exploitative. The people and rulers have equal positions and rights that must be respected. In the general context, *musawah* can be associated with harmony between communities. With *musawah*, there will be no discrimination between communities (Chahyani & Zulfah, 2021). Examples of deliberative actions in everyday life: Respect the differences in ethnicity, Religion, race, and groups around us. We should not impose the will of others to follow the teachings of our Religion.

f. *Aulawiyah* (prioritizing priorities)

Aulawiyah (putting priority on priority) is the ability to identify things that are more important to implement than less important ones (Fahri & Zainuri, 2019). If, in everyday life, we encounter clashes in charity, for example, to determine priorities in charity, we should not rely only on logic, lust, fact analysis, or the benefits and disadvantages of a matter. If there is a conflict in charity, how can a priority scale be made? If it is permissible to meet the sunnah, it must come first. If the sunnah fulfils the obligatory, it must come first, but if it is obligatory to fulfil it, we must look at the forms of *fardhu ain* and *fardhu kifayah*. Comes first, and so on. For example, in everyday life, we often encounter conflicts such as limited money and a family we must support.

On the one hand, we have debts to people that must be repaid; which one should be prioritized? The top priority is to provide for the family. Life must be lived.

g. *Tahaddhur* (civilization)

Tahaddhur (civilization) upholds charity, character, identity, and integrity as *khairu Ummah* in the life of humanity and society. Humans are social creatures. Man cannot live alone in the world without other people around. Doing good and helping must create a harmonious and peaceful life between human beings (Amar, 2018). *Tahaddhur* in the life of the state and

nation is needed because, with this attitude, all activities of our hands, us, and our eyes will be well maintained.

h. *Tathawwur wa Ibtikar* (dynamic, creative, and innovative)

Tathawwur wa Ibtikar (dynamic and innovative) is always open to making changes according to the times and creating new things for the benefit and progress of humanity. The meaning of *Tathawwur wa Ibtikar* (dynamic and innovative) is always open to making changes according to the times and creating new things for the benefit and progress of humanity (Suhartawan, 2021). *Tathawwur wa Ibtikar* (dynamic and innovative) in the moderation of Islamic education is very necessary because it is a structured strategy to answer various kinds of problems and current conditions that everyone must face.

D. CONCLUSION

Religious moderation is vital in shaping tolerance attitudes, respecting differences, and creating harmony between religious communities. First, religious moderation emphasizes the importance of maintaining balance in carrying out religious teachings, not excessive, and avoiding extremism. It covers religious, ethical, social, and behavioural aspects. Second, from the Islamic perspective, religious moderation teaches us to uphold the values of compassion, peace, and tolerance towards followers of other religions. It means maintaining balance in the performance of worship and establishing social relationships with fellow human beings. Third, religious moderation aims to create peace, tolerance, and mutual respect for differences of faith. The principles of religious moderation include *tawassuth* (neutrality), *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerant), *musawah* (egalitarian and non-discriminatory), *aulawiyah* (prioritizing), *tahaddhur* (civilization), and *tathawwur wa ibtikar* (dynamic, creative, and innovative). Implementing religious moderation is expected to create a harmonious, peaceful, and tolerant society so that *Bhinneka Tunggal Ika* can be adequately realized.

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