



An Overview of Islam and Religious Moderation: Concept, Principles, and Indicators

Henderi Kusmidi

Doctoral Program of Islamic Studies, UIN Fatmawati Sukarno Bengkulu, Indonesia

Correspondence Author:

Henderi Kusmidi. Telp: 0852 6849 2069

E-mail: henderikusmidi@iainbengkulu.ac.id

Abstrak

Kata kunci:

Moderasi
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Prinsip moderasi
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Artikel ini mendiskusikan tentang konsep, prinsip-prinsip, dan indikator dari moderasi beragama berdasarkan al-Qur'an dan Hadis. Studi ini menyampaikan konsep moderasi beragama dalam Islam merupakan upaya mengarahkan muslim menjadi yang terbaik dengan indikator berakhlak mulia, saling tolong menolong, menghormati pandangan orang lain, menebar kebaikan dan keadilan, berakhlak mulia, tidak saling menghujat dan merendahkan, tidak saling menyalahkan, dan tidak merasa paling benar. Kemudian, nilai-nilai moderasi beragama ditemukan dalam Q.S al-Baqarah ayat 143: 1) Tawassuth merupakan sebuah sikap yang tidak ekstrim, mengamalkan ajaran agama tanpa mengurangi atau melebih-lebihkan, dan tidak memihak atau condong ke salah satu golongan; 2) Tawazun merupakan upaya menyeimbangkan kehidupan untuk dunia dan akhirat; 3) I'tidal dapat dimaknai sebagai upaya menjadi manusia yang adil dalam berbagai hal untuk tujuan perdamaian dan tidak memihak kepada siapapun.

Abstract

Keywords:

Religious
moderation;
Islam; The
principle of
Islamic
moderation.

This article discusses the concept, principles and indicators of religious moderation following the al-Qur'an and Hadith. Qualitative with a literature approach is the method of choice in this article. This study conveys the concept of religious moderation in Islam as an effort to direct Muslims to be the best with indicators of noble character, helping each other, respecting the views of others, spreading goodness and justice, having noble character, not blaspheming and demeaning each other, not blaming each other, and not feeling most correct. Then, the values of religious moderation are found in Q.S al-Baqarah verse 143: 1) Tawassuth is an attitude that is not extreme, practising religious teachings without reducing or exaggerating, and not taking sides or leaning towards one group; 2) Tawazun is an effort to balance life for the world and the hereafter; 3) I'tidal can be interpreted as an effort to be a just human being in various matters for peace and not taking sides with anyone.



INTRODUCTION

Islam, there can be no doubt, is a religion that teaches tolerance and harmony both among adherents of religions and among adherents of religions. The understanding of Islam is considered moderate, oriented towards peace, a harmony of life, and respect for the existence of other groups. The moderate role in this context emphasizes that Islam hates violence. Acts of violence will birth new violence, and Allah reveals Islam as *rahmatan lil 'alamin*. Religious moderation has become a phenomenal discourse in recent years. Religious moderation is also believed to be relevant to today's developments because it allows Muslims to interact well with all groups (Arif, 2020). As a Muslim guide, Al-Quran provided the concept of religious moderation values well.

Unfortunately, religious moderation encounters many obstacles in several multi-ethnic countries. As a multicultural and pluralistic country, Indonesia has the potential for conflict due to different religious backgrounds (Kementerian Agama, 2019). Radicalism, extremism, and terrorism continue to threaten the integrity of the state, so corrective steps are needed. The government, law enforcement officials, and academics continue to make various efforts, down to minor societal elements. Specifically for academics, one of the things being done is strengthening literacy and conveying the correct concepts, principles and indicators of religious moderation.

Moderation is a fundamental principle of Islam. Moderate Islam is a relevant religious understanding of diversity in all aspects; religion, custom, ethnicity, or the nation itself. Among Indonesia's various types of diversity, religion is considered the most influential in triggering radicalism in Indonesia. The emergence of extremist groups increasingly spreading their wings is caused by various factors, such as conflicts in religious life, the entry of extremist groups from abroad and even political and governmental issues. This increase in radicalism has led to a solution known as religious moderation.

Moderation of Islam (*Islam Wasatiyah*) has become a very hot discourse. In articulating Islamic teachings, extreme views sometimes emerge from several groups, which sometimes trigger acts of intolerance and violence. In Islam, religious references are the Qur'an and Hadith, but many phenomena show the face of Islam. Various Islamic groups sometimes have their characteristics in religious practices. This difference has become common sense, *Sunatullah*, even a blessing. Shihab (2007) noted that diversity in life is a necessity desired by Allah. This includes the differences and diversity of opinions in the scientific field, even the diversity of human responses to the truth of the scriptures, their interpretations and forms of practice. Diversity and pluralism are unavoidable in this world. This is a manifestation of *Sunatullah* in the world. God created various tribes and nations in the framework of human unity. The logic in Q.S Al-Hujurat



verse 13 states that Allah made the diversity of tribes, tribes and groups to help strengthen the cohesiveness of a nation.

A contextual understanding of religious moderation is essential. This is because Indonesia has many diverse religions, cultures and customs. Thus, knowledge of religion must be moderated. Islam is developing into a more tolerant religion that provides solutions to various problems affecting religion and international relations. Equally important is the ability of moderate Muslims to clash peacefully and violently with radical and extremist groups who use force and violence to achieve their goals. There are at least two challenges currently befalling Islam and Muslims. First, some Muslims tend to apply strict and extreme interpretations of religious texts to Muslim societies. Second, other extreme characteristics are lax religious observance and openness to lousy behaviour and worldviews from other cultures and civilizations.

In facing the plurality and diversity of society, the most effective weapon to prevent clashes and radicalism is moderate and inclusive Islamic education and understanding. The understanding and practice of Wasathiyah Islam have several characteristics, as follows: *tawassuth* (moderate), *tawazun* (balanced), *i'tidâl* (straight and firm), *tasamuh* (tolerant), *musawah* (egalitarian and non-discriminatory), *aulawiyah* (prioritizing), *tahaddhur* (civilized), *tathawwur wa ibtikar* (dynamic, creative and innovative). It is hoped that these concepts can be applied in the life of the nation and state so that the concept of religious moderation will lead Indonesia in a better direction. This paper discusses religious moderation literacy according to Islam from concepts, principles, and indicators.

METHOD

This research uses a qualitative normative juridical approach. Researchers seek the truth based on legal, scientific logic from a normative side, normative juridical method. Three secondary data are used: primary, secondary and tertiary legal materials. Primary legal materials are laws and regulations related to this research: Qur'an, Hadith, ijma' and other laws and regulations such as the Minister of Religion Decree of Religious Moderation. Secondary legal materials are legal materials that explain primary legal materials in the form of books, scientific journal articles, papers, expert writings or seminar results relevant to this research. Tertiary legal materials are legal materials that provide information and explanations about primary and secondary materials: legal dictionaries, Al-Quran dictionaries, fiqh dictionaries, magazines, newspapers, Indonesian dictionaries and the internet. All data collected has been processed using a categorization mechanism. The researcher classifies and



selects the data obtained according to their quality and truth, then relates them to the theories, principles and legal beliefs obtained from the literature study in order to obtain answers to the formulated problems.

FINDINGS AND DISCUSSION

Concept of Religious Moderation

Moderation in Arabic means *al-wasathiyah* and comes from the *wasath*. al-Asfahaniy (2009) explains that *wasath* is defined as being in the middle, *sawa'un*, or fair. *Wasathan* also means avoiding a rigid attitude and even deviating from the path of religious truth (Suryabrata, 1998). The opposite of *wasathiyah* is radical. Radical is characterized as a mindset that manifests through an uncontrolled ability to judge others according to their preferences, rejection of others, or even exclusion of other groups with opposing views (Redjosari, 2019). Prasetiawati (2017) examines moderate Islam as a way to fight radicalism in Indonesia. Prasetiawati (2017) stressed the importance of the involvement of various parties, especially the role of educational institutions, to combat radicalism which can lead to terrorism. With the concept of *Aswaja*, educational institutions can instil moderate Islamic values such as *al-'adlah* (justice), *al-tawzun* (balance), and *al-tasmuh*.

In Arabic, *wasathiyah* is referred to as the 'best principle'. Everything is written with one letter, which in this context means being on the path to some esoteric point of view. Radicalism and extremism have become increasingly popular in recent years, along with polite language and light humour. As a result of being so liked, almost all speeches by state officials, including King Salman's speech at the MPR (Majelis Permusyawaratan Rakyat), repeated the sentence. Many times, of course, the word moderation and its opponent, extremism or radicalism, were always mentioned in almost all the speeches and debates of the presidential candidates' campaigns at that time.

Islam is a *wasathan* ummah who received guidance from Allah, making it a just and pious society that would fight acts of persecution against non-Muslims. Islam requires its followers to defend justice and truth and reject the sale and purchase of illegal goods. They are positioned among people who talk about *ukhrawi* generally and material in their daily context. As a result, Muslims act as resolute and unyielding defenders of those willing to heed the cries of their passions and those who are ensnared in material things.

The foundation of religious moderation is moderation. KBBI (2022) contains moderate always avoids extreme behaviour or expressions and leans towards the middle dimension or approach; his opinion was sufficient, and he wanted to consider the other party's point of view.



In terms of belief, morality, and character, religious moderation generally refers to greater harmony in how some people or organizations express their religious beliefs. Consistently recognize and understand other people and groups based on these ideals. Therefore, religious moderation has a balanced understanding of religious teachings, and this attitude is shown by sticking to the basics of religious teachings while still acknowledging the existence of other parties. When practising religious moderation, one must respect the beliefs and opinions of others and not use violence to fulfil one's agenda.

The Principles in Religious Moderation

1. Tawassuth

The method of a religious approach known as tawassuth avoids using ifrah, tafrah, or other forms that exaggerate or belittle religious teachings. Tawassuth is a mindset that is neither too right nor too left from the centre of two extremes. All groups will find it easier to adopt Islamic tawassuth because of its fundamental nature. The quality of tawassuth lies in the middle between the two extremes on Allah's side. The concept of tawassuth, which Islam upholds, must be applied in all fields so that the expression of Islam and the diversity of Muslims bear witness to the degree of truth contained in all human attitudes and actions. In Islam, the principle of tawassuth is clearly stated in Q.S al-Baqarah verse 143

“And thus Allah made you a just people so that you may be witnesses over humankind and the Messenger may be witnesses over you.

2. Tawazun

Tawazun expressly states that one can distinguish between inhiraf (deviation) and ikhtilif. Another definition of tawazun is giving something due without adding or subtracting it due to one's ability to maintain a healthy balance. In the life of Muslims and society in general, tawazun is very important. Through the practice of tawazun, Muslims can achieve inner and outer peace, including peace of mind, stability and tranquillity in everyday life. Below is an explanation of tawazun in Q.S al-Hadid verse 25

“We have sent Our messengers with clear shreds of evidence and sent down with them the Scriptures and balances so that people can look after (their affairs) fairly. Furthermore, We sent down iron, in which there is great military power and benefit for humankind so that Allah will show those who support Him and His messengers to be invisible. Verily, Allah is Powerful and Mighty.”

3. I'tidal

I'tidal is straight and firm. I'tidal can also be interpreted as everything being put in its proper position and that rights and responsibilities are carried out and appropriately fulfilled.



Every Muslim is expected to practice I'tidal, a kind of attitude of justice and ethical life. To show good behaviour, Allah describes the obligations demanded by Islam as being carried out in a fair, moderate and balanced manner in all aspects of life. The term fair refers to respecting everyone's rights and responsibilities. Obligations should not be used as an excuse to limit human rights. Because justice affects many people's lives, religion's purpose is useless if it does not work to promote it.

4. *Tasamuh*

The Arabic dictionary states that the term *tasamuh* is taken from the original form of the *samah*, which means close to the meaning of generosity, forgiveness, ease and peace in (Siradj, 2013). Etymologically, *tasamuh* means to tolerate or accept something openly. Meanwhile, the word *tasamuh* refers to a tolerant attitude towards diversity (Masduki, 2016). Tolerance in religious life will be realized when society has freedom to embrace religion according to their beliefs. In this context, the Qur'an strictly prohibits forcing others to embrace Islam. In Q.S. al-Baqarah verse 256, it is conveyed

“There is no compulsion in (acceptance of) Islam. Indeed, the right path is clear from the wrong path. Therefore, whoever disobeys Taghut and believes in Allah, then indeed he has held on to a powerful bond that will not be broken. Furthermore, Allah is All-Hearing, All-Knowing.”

In the verse above it is clearly stated that there is no compulsion in religion. God wants everyone to feel peace. Peace cannot be achieved if the soul is not at peace. Coercion causes the soul to be restless. Therefore, there is no compulsion in adhering to the Islamic creed. Ibn Kathir explained that the reason for the revelation of the verse was that a friend of Ibn Abbas, who was an Ansar, and Bani Salim bin 'Auf, known as Husain, had two sons who were Christians. While he himself is Muslim. Husain asked Rasulullah SAW. Do I have to force both of them to convert to Islam? Then the above verse was revealed (As-Saabuni, n.d).

Tasamuh is a person's attitude or character that allows them to tolerate multiple points of view, even if they don't always agree with them. Human rights and the order of social life are closely related to the concept of tolerance, which allows for the tolerance of different views and thoughts of everyone. People with *tasamuh* are in a position that is more likely to accept and appreciate the different views, thoughts, perspectives, beliefs, habits and behaviour of others. Practising *tasamuh* means paying attention to and respecting the thoughts and ideas of others. There are two kinds of *tasamuh*: *ta'sahub*, which means a tiny soul and a broad chest, and *tasamuh*, which means a broad mind.



5. *Musawah*

The Arabic word for equality is '*musawah*'. *Musawah* is a concept that refers to treating everyone with respect and equality because we are all descendants of the same creator. When it comes to human values and dignity, classifications by gender, skin colour and ethnicity are irrelevant. The definition of *Musawah* is contained in the word of Allah SWT, which is written:

“O humankind, verily We have created you from male and female, and We made you nations and tribes so that you may know one another. The noblest among you is surely the most honourable in the sight of Allah. Allah truly has infinite knowledge.”

This verse emphasizes the harmony of the ancestors of humankind by showing the equality of men and women as human beings. There is no difference between men and women; both experienced the same thing. Every Muslim must be aware of this fundamental principle of Islamic sharia law, which states that equality in Islam results from justice. Neither has an advantage over anyone else; this applies even to non-Muslims; men and women are equally responsible for fulfilling their religious obligations, regardless of social differences, and everyone is treated equally before the law. Fundamental human unity serves as the basis for equality.

6. *Shura*

To explain, to state or to propose and to take something; these are the meaning of term *Shura*. It is kind of debate, discussion, or mutual explanation and bargaining, where people share their thoughts and ideas. There are two passages in Holy Quran -Q.S Ali Imran verse 159 and Q.S ash-Shura verse 38- that explicitly refer to deliberation:

“So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).”

“Those who agree to obey the call of their Lord and establish prayer also share part of the food that we provide for them, even though their affairs are decided by deliberation among themselves.”

As seen from previous explanation, Muslims really value reflection. The main purpose of discussion is promulgation of God's message and development of a democratic society. Having discussion is another way of expressing gratitude to local authorities for their involvement in shared concerns and efforts. Many people doubt about the principle of religious moderation. Criticism of religious moderation, which is considered not in line with Islamic principles, turns out to be groundless. This thorough explanation of basic of religious moderation is proof that Islam is the birthplace of idea or concept of religious moderation.



Adhering to justice and impartial attitude is guiding principle of a moderate religion. Justice refers to giving something its rightful place, neither more nor less than its share. While balance means being in the middle between two opposite directions. The following points are the obligations of religious moderation in Indonesia (Alfiani, 2021): *First*, ability to find middle way based on principles of Indonesian nation, especially the philosophy of Pancasila and the Constitution of UUD 1945, is closely related to one's ability to be moderate in relation to one's commitment to the state. *Second*, moderation related to tolerance; this commitment is related to tolerance in various sociocultural and political contexts where everyone is given voice and their right to express opinion upheld. *Third*, determination not to commit extremism or radicalism, namely the attitude of someone who is too passionate about something so that it causes actions that are detrimental to other parties because of attitudes that are inconsistent with social norms and contradict them.

The most essential of fundamental moderation principle is to maintain balance between two things. Consider the interplay between reason and revelation, physical and spiritual, rights and duties, social welfare and individual interests, needs and voluntarism, and theological texts of figures and *ijtihad*, as examples. Religion, the relationship between past and present, and the relationship between quotes and reality, fairness and balance in the way of looking at, responding to, and practicing all of the pairs of concepts mentioned above are the essence of religious moderation (Kementerian Agama, 2019). The expression 'balance' refers to idea, character and obligation that unswervingly support humanity, equality and justice. Disagreement is not implied by the trend of equilibrium. Firm but not harsh, people with balanced attitude are always on the side of justice, so they usually don't violate the rights of others. Makes sense; don't go out of proportion or be too liberal or conservative, that's what balance is all about.

Religious Moderation Indicators

Moderation is never static. It always leans toward the centre or axis, like a *pendulum* or hour hand of a clock swinging from the edge. Because moderation is an ongoing process of struggle in people's lives, basically moderation is a dynamic state constantly changing. Religion has always conflicted with the right and the left regarding moderation. As a result, the depiction of contestation and struggle for values must be included in every measurement of religious moderation. A person's religious attitude is greatly influenced by two things: reason and revelation. Thus, pendulum or hour hand of the clock analogy can be explained further. The extreme left, which often results in a text-reading-ignoring attitude, can be considered biased in favour of reason. However, if one only accepts the absolute truth of a religious interpretation, a literal interpretation of religious texts can also give birth to a conservative attitude.



A moderate will try to reach an agreement with all parties. He could move left using his cunning, but he could not stay still. He swung to the right, using the text as his guide while keeping the context in mind. In order to categorize a particular religious perspective, attitude or behaviour as moderate or extreme, we can develop as many measures, boundaries and indicators as possible. The four things listed below will be indicators of religious moderation (Kementrian Agama, 2019):

1. National Commitment

Concerning the denial of Pancasila as a national ideology, the emphasis is on nationalism and associated ideological challenges. One's commitment to one's nationality is a significant indicator to consider in order to understand how one's beliefs, practices and actions relate to national consensus. The list of purposes of nationalism in the Constitution UUD 1945 and the laws that regulate it are prerequisites for nationalism. According to the principle of religious moderation, practising religion is the same as carrying out official duties. As the Minister of Religion Lukman Hakim Saifuddin often said, fulfilling state duties is essential to serve as an indicator of religious moderation.

2. Tolerance

Even though their beliefs, expressions and opinions differ from ours, tolerance is an attitude of giving space to others to do so and refraining from interfering with those rights. As a result, tolerance is an approach to accepting friendly, giving, voluntary, and gentle differences. Respect, and accept other people's differences as part of ourselves, and optimistic thinking is always present when there is tolerance. Only when one can defend one's point of view while accepting the viewpoints of others can democracy function, making tolerance the most critical foundation in dealing with differences. As a result, among other things, a country's level of tolerance can be used to measure the maturity of its democracy. Generally, a country tends to be more democratic if it is more tolerant of differences, and vice versa.

The concept of tolerance can be applied to differences in race, gender, sexual orientation, ethnicity, culture, and other factors, as well as religious beliefs. Inter- and intra-religious tolerances are vital topics of multicultural tolerance, and each has ties to social and political tolerance. The fact that this essay only focuses on the moderate acceptance of all religions, where tolerance of all religions becomes necessary, does not mean that tolerance in non-religious situations is insignificant. Through interfaith relations, one can learn about one's obligations to other agnostics, including communicating, cooperating, establishing places of worship, and developing personal relationships. In addition, multilingual interfaith harmony can be used to



overcome certain minorities who are very much at risk of leaving the official form of the religion concerned.

On the other hand, in the context of religious moderation, radicalism or violence is understood as philosophy (idea or belief) that seeks to change social and political orders through extreme methods or violence in the name of religion, including verbal, physical and mental. Radicalism is the mindset and action of a person or group that uses violence to bring about the desired change. Radical groups usually oppose the current social system and demand this change in a short and drastic time. Because radical organizations are willing to use any means necessary to achieve their goals, including terrorizing those who disagree with them, terrorism is often associated with radicalism. Many thoughts associate certain religions with radicalism.

The understanding of a person or group about injustice and threat can contribute to the emergence of radicalism. The feeling of being threatened and the perception of injustice do not encourage terrorism. He will perish if he is brought up ideologically and feels responsible for a group considered to be the cause of identity crisis and injustice. Injustice has many facets, with social, economic, political and other aspects. Feeling of threat and injustice may exist simultaneously, but they can also be different. Although not all members of these groups have a history of engaging in radical or terrorist activities, perceptions of injustice and threats can encourage such activities.

The best way to get practice from religious practice that supports local customs and culture, on the other hand, can be determined by various practices and intellectual endeavours that support local customs. Since they do not wear pious religious attire during services, moderates tend to be more gracious when participating in local traditions and customs. A religious tradition that is not rigid contains a willingness to accept religious practices and behaviour that emphasise normative truths and accept existing religious practices. As a result of the perception that doing so will pose a threat, however, some groups of people become less tolerant of religious traditions and practices. However, these religious practices cannot explain the moderation of principles. Only the overall trend can be observed using this. The notion that someone more tolerant of local customs will also be more moderate in his religious beliefs needs to be challenged. It is possible that accommodating local religious traditions and having a moderate view of religion have a negative relationship.

3. Anti-Radicalism

Extremism and religious violence arise due to religious perspective that tends to be one extreme (Rahman, 2021). This ideology and knowledge lead to the desire for social and political transformation by violent methods in the minds of its adherents. Physical violence results from



extreme religious attitudes and manifestations, and non-physical violence, such as accusing individuals and organizations of heretical ideas without valid theological basis.

Religious belief, especially Islam, promotes human values. Islam is present on this earth as a blessing for all humankind (*rahmatan lil'alam*). Nonetheless, it cannot be denied that the conservative theological worldview continues to cause additional phenomena that move away from the apostolic mission (Setia et al., 2021). Some Muslims' religious rigidity and exclusivism make them appear less intelligent, but this cannot be ignored at this point. This has led to a perception among non-Muslims that the public face of Islam is full of fear or even scary. The image of Islam in public discourse is increasingly hostile, radical and violent. To say that Islam is devoid of compassion is a derogatory statement, considering the religion's stated aim is to spread mercy to every corner of the world (Setia & Rahman, 2021).

4. Accommodating Local Culture

It is infrequent for lengthy disputes to occur when religion, especially Islam and culture, come together. In contrast, culture is a human invention that can be adapted to the changing demands of human existence, but religion is based on the revelation that never returns. The relationship between religion and culture needs to be clarified. Today, local customs and religions, especially Islam, often conflict. However, in Islam, theological differences and regional customs can be reconciled through *fiqh* studies. *Fiqh* is produced by *ijtihad* of scholars and has the potential to become a "tool" to reduce tensions. By utilizing various concepts of *fiqh* and *ushul fiqh*, including *al-'adah muhakkamah*, it is possible to reconcile Islamic teachings with local customs. The *fiqh* principles mentioned above serve as a basis for recognizing various issues of Islamic traditions and teachings, which, on the one hand, do not have a textual legal basis and, on the other hand, are subject to custom. (Hurian, et al, 2019). Setiawan (2021) explains the following characteristics of moderate or immoderate religious people:

- a. Openness: In this context, being open means being ready to receive feedback or input from others. As a result, it indicates that a person is not moderate in religion if he feels he is correct and does not want to be judged. Moderates are open to discussing issues when different viewpoints exist.
- b. Emphasizing critical thinking: We need to be able to think critically because of our understanding of religious sources in this civilization of religious life. Muslims base their beliefs on Holy Quran, Hadith and must think creatively. We must define which *sunnah* is disgusting and which is *ghoiru muakkad*. So we need to understand it textually. An anthropological, sociological, and historical scientific approach is needed.



- c. The ability to recognize one's limitations is known as *tawadhu*. Since knowledge alone will not make anything free or independent, reason must be nurtured along with awareness of one's limitations. By doing this, one will avoid being arbitrary or feeling too righteous. This freedom of thought has cognitive limits. It is not justified for a scholar or expert to deify his thoughts and then blame the thoughts of scholars or other people because no matter how great we are, we have limitations. Instead of blaming others, moderate people often blame themselves.
- d. Being Oriented towards humanity or the primacy of people means making it easy for others, so always think of being tolerant, able to appreciate different truths, and willing to discuss them together.

CONCLUSION

Religious moderation is a moderate way of viewing religion by understanding and practising religious teachings without extremes, either the extreme right or the extreme left. Religious moderation teaches us how to view religious life that is good and right, not extreme or even radical. Religious moderation also teaches Muslims to be tolerant among fellow believers, not discriminating against race, ethnicity, and religion. It also teaches us to think dynamically and innovatively. In dealing with the plurality and diversity of society, the most effective strategy to prevent clashes and radicalism is through moderate and inclusive Islamic education. *Wasathiyah* Islam, which means the middle way, embodies the best people (*khairu ummah*). Allah SWT made Muslims the middle way (*wasath*) in all religious matters, such as prophecy, sharia and others.

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