

Religious Moderation in the Qur'an and Hadith: Theological Foundations and Implications for Contemporary Life

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Abstract. Religious moderation is an important principle in Islamic teachings which is reflected in the teachings of the Qur'an and hadith. Islam was revealed as a religion that brings grace, balance, and justice to the entire world. This article aims to examine the foundations of religious moderation from the perspective of the Qur'an and hadith and its relevance in the context of multicultural and multireligious society. With a thematic approach and normative analysis, this article highlights the importance of tawassuth (middle), tasamuh (tolerance), and i'tidal (fair) attitudes in strengthening social cohesion and maintaining world peace. This research seeks to reveal religious moderation in the Qur'an and the hadith "Theological Foundations and Its Implications for Contemporary Life". The research method in this article is qualitative research with a literature study. Literature research is through literature-based literature research, which is the main source in the form of library data in the form of books, manuscripts, books, and other sources in the form of other documentation related to religious moderation. The results of the study show that religious moderation refers to a fairly important and controversial issue that has been discussed during this decade. Minister of Faith Lukman Hakim Saifuddin is very enthusiastic about facing this problem because he believes that by applying the concept of religious moderation, uproar in society can be overcome, especially the problem of feuds between religious people and between religious people themselves. Radicalism, religious violence and terrorism have always been associated with Islamic gangs, despite the fact that they are a real group. The Quran, which is the holy book, and the Hadith, which is the words of the Prophet Muhammad, give Muslims a guide to life and guidance for everything they face in their daily lives. The Quran and Hadith have offered religious moderation centuries ago. This means being religious by taking a middle way, maintaining balance, avoiding excess, and not being extreme. Not even within the bounds of religious moderation when dealing with plural citizens, but more broadly and universally. One of the main characteristics of Islamic teachings, which derives from the Qur'an and hadith, is religious moderation. Moderation values such as tawassuth, tasamuh, and i'tidal must be maintained in religious practice and social life to meet the challenges of the complex and diverse modern world. Muslims have the ability to contribute to peace, justice, and humanity both at the local and international levels with moderation.

Keywords: Religious moderation, Qur'an, Hadith, Tolerance, Tawassuth.

Introduction

In the era of globalization and information disclosure, the world community is faced with the increasing potential for interreligious and intra-religious conflicts. Islam, as a religion that upholds the values of justice and balance, teaches the principle of moderation (wasathiyah) in living a religious life. This moderation is reflected in the various verses of the Qur'an and the hadith of the Prophet Muhammad (peace be upon him), which show that Muslims should be a "middle ummah" (ummatan wasathan) who avoids extreme attitudes in both beliefs and behavior.¹

¹ Adinda Rahmatia Putri et al., "The Concept of Wasathiyah in Islam," *Journal of Multidisciplinary Studies* 8, no. 11 (2024): 2118–7453, <https://oaj.jurnalhst.com/index.php/jsm/article/view/5414>.

Indonesia is a country where various cultures thrive and are maintained by its people. The country has more than 740 ethnic groups, with 583 languages and dialects derived from the 67 mother tongues spoken by all ethnic groups. In addition, they adhere to various religions and beliefs, such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, Kong Hu Chu, and many more, which are part of the local culture. Cultural diversity, or multicultural diversity, occurs because of the encounter of various cultures and the diverse interactions of individuals and groups using their unique cultural attitudes, as a model and a lesson for anyone who wants to cultivate them.²

This is a very heated discussion about Islamic moderation (Wasatiyah Islam). In the delivery of Islamic teachings, sometimes there are extreme views from some groups, which leads to conflict and violence. Although the religion of Islam consists of one book, namely the Qur'an and Al-Hadith, there are actually many levels of Islam, and certain groups have unique religious practices and practices. It seems that the difference is considered as mercy, sunatullah, and fairness. Quraish Shihab states that diversity in life is an inevitability that Allah wants. This includes differences of opinion in the scientific field as well as human responses to the truth of the sacred kittabs, their interpretation of their contents, and how to use them. In religious practice, the teachings of a belief that appear on its surface usually have two levels, with *das sollen* (moral ideas) and *das sein* (religious social news) often opposite.³

In this context, the intolerant behavior displayed by some hardline Muslim groups has hurt the image of Islam known as the religion of *rahmatan lil-'alamin*. Harsh and intolerant behavior actually buries the primary purpose of Islamic teachings in safeguarding the soul, religion, property, descendants, and intellect (*maqāṣid al-sharī'ah*).⁴ In fact, the record of the attitude of the Prophet Muhammad صلى الله عليه وسلم recorded in various hadith literature shows a different portrait: he was sent only to perfect noble morals (*innamā bu'itstu li utammima makārim al-akhlāq*).⁵ In this ideal position, referring to the example of the Prophet to see the aspect of Islamic moderation (*wasatiyah*) is important. A comprehensive understanding of the Prophet's hadiths allows these noble universal values to be translated into guidelines for Muslims in ritual and social religious practices.⁶

This research uses a library research approach with a descriptive qualitative approach, which is a method that emphasizes narrative and in-depth analysis without relying on numerical data. This concept fits the definition which highlights that a descriptive qualitative research design allows researchers to explore phenomena in detail, emphasizing context and thematic interpretation rather than statistical measurements.⁷ Furthermore, this research utilizes secondary data, namely data and information that has been collected by other parties, including journals, books, articles, and academic documents. This data is very helpful in increasing the depth of the literature review and ensuring the

² Rosihan Anwar, *Introduction to Ulumul Qur'an* (Bandung: Pustaka Setia, 2009).

³ M Quraish Shihab, *A Glimmer of Divine Light: Living With the Quran* (Mizan Pustaka, 2007).

⁴ Wasisto Jati et al., "Reevaluating Approaches to Religious Moderation at the Grassroots Level: The Role of Muslim Youth in Advancing Interfaith Dialogue," *Al-Jami'ah: Journal of Islamic Studies* 62, no. 1 (2024): 185–213.

⁵ Acep Rahmat, "Internalization of Religious Moderation in Islamic Religious Education," *Journal of Islamic Religious Education* 1, no. 2 (2022): 55–66.

⁶ Miftahur Rohman, Muhammad Akmansyah, and Mukhibat Mukhibat, "Mainstreaming Strategies of Religious Moderation in Madrasah," *Al-Tahrir: The Journal of Islamic Thought* 22, no. 1 (2022): 95–118.

⁷ Brylialfi Wahyu Furidha, "Comprehension of the Descriptive Qualitative Research Method: A Critical Assessment of the Literature," *Acitya Wisesa: Journal Of Multidisciplinary Research*, 2023, 1–8.

richness of the reference even though the data is not collected directly by the researcher.⁸ This approach is seen as relevant because it allows the integration of diverse academic perspectives from cutting-edge studies, as well as the use of methodological literature analysis such as the qualitative methodological literature review approach which aims to enrich the way qualitative research is conducted as a reflective part¹. This method not only strengthens conceptual validity, but also opens up space for the articulation of more innovative methodological strategies.⁹

Result and Discussion

The term moderation comes from the Latin *moderatio* which means satiety, which is not excessive and not lacking. This concept refers to self-control from extreme attitudes, both in excessive and lacking behavior.¹⁰ In the Great Dictionary of the Indonesian Language (KBBI), the term "moderation" has two meanings, namely (1) reduction of violence and (2) avoidance of extremes. Meanwhile, the term "moderate" is interpreted as an attitude that always avoids extremes and tends to the middle way dimension.¹¹ According to Lukman Hakim Saifuddin, moderate people are those who behave normally, ordinarily, and are not extreme. He added that in English the term moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderation means emphasizing balance in beliefs, morals, and character, both in treating individuals and dealing with state institutions.¹² In Arabic, the term moderation is known as the word *wasath* or *wasathiyah*, which has the equivalent meaning of *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). A person who applies the principle of *wasathiyah* can be called a *wasith*. In fact, in the Arabic sense, the term *wasathiyah* is also interpreted as "the best choice".¹³ In the development of Indonesian linguistics, the term *wasith* has been absorbed into the word "referee" which has three meanings, namely: (1) mediator or mediator (for example in trade or business), (2) mediator or conciliator for the disputing party, and (3) match leader. All of these terms basically refer to the same meaning, which is fairness, which in the context of moderation means determining the middle ground position among various extreme choices.¹⁴

Religion means embracing or adhering to a certain belief. The meaning, system, and principles of religion in God are accompanied by the teachings of the devotion and the responsibilities associated with it. There is a lot of global trust. Islam, Christianity, Hinduism, Buddhism, and Confucianism are

⁸ Tegan George, "What Is Secondary Research? | Definition, Types, & Examples," *Scribbr*. Retrieved April 30 (2023): 2023.

⁹ Darcy E Furlong and Jessica Nina Lester, "Toward a Practice of Qualitative Methodological Literature Review," *Qualitative Inquiry* 29, no. 6 (2023): 669–77.

¹⁰ Benny Afwadzi and Miski Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review," *Ulul Albab: Journal of Islamic Studies* 22, no. 2 (2021): 203–31.

¹¹ The Dictionary Compilation Team of the Central Coaching Center, "Great Dictionary of the Indonesian Language," *Jakarta: Balai Pustaka*, 1989.

¹² Lukman Hakim Saifuddin, *Religious Moderation* (Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019).

¹³ Rohman, Akmansyah, and Mukhibat, "Mainstreaming Strategies of Religious Moderation in Madrasah."

¹⁴ Jati et al., "Reevaluating Approaches to Religious Moderation at the Grassroots Level: The Role of Muslim Youth in Advancing Interfaith Dialogue."

religions recognized by the Indonesian state. Being religious in language means adhering to or embracing certain beliefs; for example, I am Muslim and he is a Christian.

Religious means to be very adorable, very liking, very important (in dialogue), such as: they are religious in a mall. Worship also means obedience to beliefs and a good life, such as: he comes from a religious family. In other words, religion brings peace and love to anywhere and to anyone. Religion is not to homogenize diversity; rather, it is to accept diversity with full wisdom. Trust is in our midst to maintain our dignity, degree, and dignity of humanity. Therefore, don't trust your intuition to negate, demean, and eliminate each other. Therefore, let's always bring peace wherever and whenever we are. If analogous to religion, moderation is the movement from the edge that always tends towards the center or axis (centripetal), while extremism is the movement towards the outermost and extreme side. Motility moves forward, moving towards the center, like a clockwork. Protect the heart, the behavior of oneself, the country, and the world. Therefore, religious moderation is the way we look at religion, which is knowing and applying religious teachings in a way that is not extreme, both from the right and the left. The Indonesian state faces the problems of extremism, radicalism, hate speech, and damage to inter-religious relations.¹⁵

Analogy, moderation is the initial periphery movement that always tends towards the center or axis (centripetal), while extremism is the opposite movement, towards the outermost and extreme side. The motility is like a clockwise pendulum moving forward, not too far from one outer side, but towards the center. Borrowing this analogy, in a religious context, moderate behavior is defined as the choice to place his views, behaviors, and attitudes at the center of his choices. In contrast, religious extremism places its views, behaviors, and attitudes above the boundaries of moderation in religious understanding and practice.

Therefore, religious moderation can be defined as a way of viewing, behavior, and attitude that always takes a fair position, always acts fairly, and is not extreme in religion. There must need to be measures, limits, and indicators to determine whether exclusive religious attitudes, perspectives, and behaviors are moderate or extreme. In fact, religious moderation is essential to create tolerance and harmony, both at the local, national, and global levels. A moderation option that avoids extremism and liberalism in terms of religion is key to maintaining equilibrium and maintaining civilization.

By using this method, every religious person can treat others with respect, create disparities, and produce calm and harmony. Religious moderation may not be an option, but a must for a multicultural society like Indonesia.¹⁶

Moderation in the Qur'anic Perspective

Islamic leaders agree that the Qur'an and Hadith are the primary reference for all problems that arise in every aspect of life. This has been done since the time of the Prophet until whenever Muslims are still alive on this planet. In the same way, using the issue of religious moderation is quite talked about and discussed in various media, both print and electronic. The words and terms of religious moderation do not come from Arabic, which means the Quran and Hadith, but have entered

¹⁵ Komaruddin Hidayat, *Religious Moderation: Counteracting Radicalism to Maintain Diversity* (Jakarta: Pustaka Compass, 2021)

¹⁶ Lukman Hakim Saifuddin, *Religious Moderation* (Jakarta: Research and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019).

the Indonesian language. Now the question is whether the word "religious moderation" is found in the Quran and hadith, both of which are the main sources of belief of Muslims around the world.

The answer is that the Quran and Hadith are guidelines for life for humans, not a dictionary of terms. When the Quran and hadith present the teachings of Islam, it is not the word. Rather, its substance and meaning must be sought and understood by those who adhere to it. Islamic teachings were then developed for the benefit of humans in a certain place and time. Muslims have used the term *wasathan* to align the term meaning religious moderation with the Quran and Hadith. Later on, the term was expanded with various terms and words. The following is a summary of its definition: religious moderation refers to the chosen people.

The concept of religious moderation is explicitly mentioned in QS. Al-Baqarah: 143, which states that Allah made Muslims as "a middle people". The middle ummah is a just, balanced ummah and is a witness to other ummah. In other verses, such as QS. Al-Hujurat: 13, Allah emphasizes the importance of knowing and respecting differences. This principle is the basis of tolerance and respect for religious, cultural, and ethnic diversity.

Meaning: And so We have made you a watchful observer so that you may be witnesses of the deeds of man and that the Messenger [Muhammad may be a witness of your deeds], (QS. Al-Baqarah:143) 1) Religious moderation in the balance of natural phenomena Meaning: You will never see in the creation of Allah the Most Merciful something unbalanced. (QS. Al-Mulk:3) 2) Religious moderation means justice Meaning: Indeed, Allah has commanded you to convey the message to those who have the right to receive it, and (when you have commanded) to establish a law among men, that you should set it justly. Indeed, Allah has given you the best teaching. Indeed, Allah is All-Hearing and All-Seeing. (QS. An-Nisa:58) 3) Religious moderation which means a balanced lifestyle Meaning: And seek what Allah has bestowed upon you (happiness) in the Hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not do evil on the earth. Indeed, Allah does not like those who do harm. (Al-Qashash: 77). 4) Religious moderation in attitude Meaning: And be simple in walking and soften your voice. Indeed, the worst voice is the voice of a donkey. (Luqman: 19) 5) Religious moderation in morality Meaning: And the soul and its perfection (its creation), so Allah inspires to the soul (the way) its wickedness and piety. Blessed is the one who purifies the soul. (Ashish Shams: 7-9). 6) Religious moderation in nation and state Meaning: O human, Verily We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. (Al-Hujurat: 13).

The verses of the Qur'an also reject all forms of coercion in religion (QS. Al-Baqarah: 256) and calls for a dialogical approach (QS. An-Nahl: 125). This shows that Islam is not an exclusive religion, but is open and rational in delivering its *da'wah*.

Moderation in the Hadith of the Prophet

- a. HR. Bukhari from Abu Hurairah said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "A man's deeds will never save him". They asked: "And you, O Messenger of Allah?" he replied: "So am I, unless Allah bestows His mercy. So improve (your intentions), but do not hyperbole (in doing good deeds as a result of causing boredom), hurry up in the morning

and noon. Help it with the end of the night. Walk in the middle, walk in the middle so that you can reach your goal.¹⁷

- b. HR. Ahmad, Baihaqqi and Al-Hakim from Buraidah al-Aslamî said: "One day, I went out for a need. Suddenly, the Prophet (peace and blessings of Allaah be upon him) walked in front of me. Then he pulled me along, and we walked along. At that time, we found a man who was praying, and he did a lot of ruku' and prostration. The Prophet said: "Do you see him as a riya'?" So I said: "Allah and His Messenger know best." He took my hand away from hers, then she grasped his hand and straightened it and lifted it up.¹⁸
- c. The two of them said: "Follow the instructions with the middle (he repeats it three times), for he who is overconfident will be defeated. 9. HR. Muslim Samurah said, "I have prayed with the Prophet (peace be upon him) many times, and (I find) his prayer in the middle and his sermon in the middle." 10. HR. Nasai and Ibn Majah Ibn 'Abbâs said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "O people, avoid hyperbole (beyond the limits), for the people of the past perished because of the attitude of exceeding the limits of religion." 11. HR. Muslim Abdullah b. Mas'ûd said, the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Woe to those who transgress the limits", (he repeated it three times)."¹⁹

The hadith of the Prophet Muhammad (saw) describes a moderate religious life. In a hadith narrated by Al-Bukhari, the Prophet said, "The best thing is the middle." (HR. Al-Bukhari). Another hadith states that the Prophet forbade his people to be excessive in worship to the point of neglecting worldly life, as he said, "Indeed, religion is easy, and no one makes it difficult but he will be defeated by it." (HR. Al-Bukhari).

Moderation is also evident in the Prophet's dealings with non-Muslims. He established the Medina Charter as a form of social commitment to diversity and shared responsibility. His attitude towards the Ahlul Kitab also shows that Islam advocates respect and peaceful coexistence.

Analysis of Religious Moderation Based on the Qur'an and Hadith

The Quran and Hadith are the source and holy acum for Muslims to navigate and overcome the challenges that lie ahead of their lives. Now, the global challenges directed by the advanced technology created by the secular state are impossible to stop, in fact there is no need to fear because it is a necessity. and engrossed in nostalgia for the romanticism of civilization that they have achieved in the centuries that followed, so that what is happening now is practically swaying because the economy, industry, technology and mass media are in the palm of their hands.²⁰ In this case, the reality shows that Muslims are divided into various sects, understandings and circulations, each of which strikes at the same level as if the Middle East is rife with civil war. And this is a golden opportunity for opponents of Islam to be used to destroy Islam. and what we are witnessing now, the labels of radical Islam, terrorist Islam, fundamental Islam are always carried on their shoulders.

¹⁷ Muhammad ibn Isma'il al-Bukhari, Saheeh al-Bukhari (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.).

¹⁸ Ahmad ibn Hanbal, Musnad Ahmad ibn Hanbal (Beirut: Dar al-Fikr, n.d.); Abu Bakr al-Baihaqi, Sunan al-Kubra (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.); Muhammad al-Hakim al-Naisaburi, Al-Mustadrak 'ala al-Sahihain (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.).

¹⁹ Muslim ibn al-Hajjaj, Saheeh Muslim (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.).

²⁰ Richard Rosecrance, "The Clash of Civilizations and the Remaking of World Order. By Samuel P. Huntington. New York: Simon and Schuster, 1996. 368p. \$25.00.," *American Political Science Review* 92, no. 4 (1998): 978–80.

The above conditions are difficult to contain and overcome because the understanding of Muslims today of their religious teachings is unbalanced, inappropriate, weak, partial and fanatical. as a result they hate other religions and disbelieve each other, moreover in the fields of global economy, industry and technology, Islam is far behind their origin where Muslims were previously at the forefront of global civilization. According to Yusuf Qardhawi, who is claimed to be the father of religious moderation in the Islamic world, stated that there is a riot among religious people because of excessive religious and this is characterized by his attitude as follows: 1. Fanaticism in an opinion. 2. Most people impose on people something that Allah does not oblige. 3. Aggravating what is out of place 4. A rude and harsh attitude. 5. Bad opinion of people. 6. Falling into the abyss of disbelief. The six things above are due to the extreme understanding of Muslim beliefs and imbalance as a result of excessive practice in religious practices.²¹

A disproportionate understanding of religious teachings can obscure the sacred mission of Islam, which is to bring grace to all nature. The Prophet Muhammad PBUH himself was sent with the main purpose of perfecting human morality. The Qur'an and hadith affirm that Islam actually brings the value of a beautiful life: harmony, peace, tranquility, and prosperity not only for humans, but also for all living beings.²² If Muslims are able to explore, understand, and actualize these verses in real life, then not only fellow Muslims, but also interfaith communities will feel the benefits. For example, the Qur'an surah al-Ḥujurāt verse 13 and ar-Ra'd verse 3 affirm Allah's promise that Muslims can live in peace, harmony, and prosperity with various other ethnic groups and religions if they uphold the values of life balance and religious moderation. Thus, the appreciation of the principle of moderation will reveal the secret of a life full of tolerance values, as well as present the enjoyment of coexistence in harmony with ethnic, cultural, and religious diversity. The Prophet Muhammad set a clear example through the Charter of Medina, which became the initial constitutional model for the creation of a peaceful multicultural society.

The Qur'an already invites us to see and study equilibrium, which includes not only human life but also the planet and natural phenomena. If there is no equilibrium between the course of the planets and the reality of nature, this nature will be destroyed and destroyed, which in religious parlance is called the apocalypse. Created by God, the planet is so beautiful and balanced. However, due to the sophistication and greed of humans, China, America, and other industrialized countries ended up raping this balance and squeezing their resources to maintain their capitalist economies. But unfortunately, educational institutions and curricula in the Islamic world emphasize normative rather than empirical, so there are no physicists in the entire Islamic world. For example, Agus Mustafa stated in his book *Isra Mikraj Prophet Muhammad* that Muslims still believe that there are seven layers of heaven, while the true meaning is.²³

And vice versa, the impact of an imbalance between faith and rationality can diminish a person's beliefs to the point of turning to atheism. An example of this is the view of Stephen Hawking,

²¹ Yusuf al-Qaradawi, *Al-Sahwah al-Islamiyyah bayna al-Juhud wa al-Tatarruf* (Cairo: Maktabah Wahbah, 1982), pp. 60–65.

²² Muhammad Harfin Zuhdi, *Islamic Vision of Rahmatan Lil 'alamin: The Dialectic of Islam and Civilization*, *Academics of the Journal of Islamic Thought* 16, no. 1 (2011): 149–70.

²³ Mustafa, Agus. 2012. *Sailing 'Arsy Allah*. Surabaya: PADMA Press Qardhawi, Yusuf. 2017. *Islam Jalam Tengah: Staying Away from Excessive Attitudes in Religion*. Bandung: Mizan, 2012

a British theoretical physicist, who in his work *The Grand Design* stated that the universe could have arisen spontaneously through the laws of physics without God's intervention, and that "spontaneous creation is the reason there is something rather than nothing." He concluded that this nature came about by itself without a creator and that there was no alternative like the Day of Judgment.²⁴ However, this scientific approach has been criticized by some contemporary studies. For example, in *Inklusiva: Journal of Religious Studies* (2024), psychological and theological studies state that Hawking's views risk negating spiritual meaning and underestimating the Prophet as a moral and theological leader figure; They call for a more harmonious approach between science and religious views.²⁵

The Qur'an surah Al-Baqarah verse: 143 "It also states that Muslims are a moderate people, those who are in the best middle position and the chosen people. A good religion is not because the prayers face here and there as the Jews protest to the Muslims when they lead their Qibla to Jerusalem. The best people are the people who are in the middle position, acknowledging and respecting the other prophets sent by Allah, not killing the prophets as the Jews did and honoring the Prophet as the Christians did. Another characteristic of a moderate and balanced ummah means that the ummah acts fairly. In the letter Annisa' verse 58 invites people to act justly. A fair is a person who is in the middle like a scale. The best is a balanced ummah if it is fair in determining the problem even if the one being judged is a noble and a king. This has been done by Umar bin Khattab when judging Jabalah bin Aiham. Jabalah was the King of the kingdom of Ghassan, converted to Islam and apostatized because of the qisas rule imposed on him by Umar bin Khattab.

When Jabalah went on Hajj and tawaf at the Kaaba, the tip of his ihram cloth was stepped on by the mistaken Arab, Jabalah was angry and slapped his face. Finally the Arab complained to Umar. Umar called Jabalah by receiving the same slap because in Islam the law is obligatory to be fair, there is no difference between the commoners and the King. Surah Al-Qasas verse:77 "It also shares that the moderate ummah is a balanced ummah in occupying the interests of this world and the hereafter.²⁶ The two must go hand in hand and in unison. If one of them is ignored, then the position is limping. Concerned about the world alone will be trapped in materialism, on the other hand, oriented towards the hereafter alone will be oppressed and crushed by the times. The condition of the Islamic world is now in the second example, this is because the educational forum is dominated by normative fiqh thinking and Asy'ari theology which leads to fatalism and is less oriented towards reality studies that can awaken the progress of the industrial, economic and technological worlds as a result of which the economy of an independent country is not dependent on other countries and the people are not poor and less intelligent.

Similarly, regarding religious moderation in the form of morality, the Quran has emphasized about moral balance and istiqamah in the face of all forms of temptation, firm stance not swayed by material offers and temptations of the world that can hinder easy faith in the slave of its splendor because the soul is fragile and dirty, lacking in principle and stance. This moderation model is compulsive in corruption and spinning the news in order to gain global attention and direct interests.

²⁴ Franz Magnis-Suseno, "Stephen Hawking And Leonard Mlodinow, *The Grand Design*, New York: Ban-Tam Books, 2010, 198 pp.," *Lectures on Philosophy and Theology Stf Driyarkara* 10, no. 1 (2011): 127–34.

²⁵ Salwaa Febriyanti, "The Study of Stephen Hawking's Cosmology and Its Implications for Atheism" (FU, 2024).

²⁶ Muhammad ibn Saad, *Kitab al-Tabaqat al-Kubra*, translated by Muhammad Mustafa al-Azami, 2nd ed. (Beirut: Dar al-Kutub al-'Ilmiyyah, 1995), pp. 145–146.

Likewise, religious moderation in plural citizens has been arranged by the Qur'an about it. Society is a group of individuals who live together, work together to gain interests and have a life order, norms and customs that are obeyed in their environment. Meanwhile, plural society is citizens who come from many ethnicities, cultures and beliefs.

Since the world is like a village where many people gather with different religious customs and interests, a global era of pluralism is inevitable. Feuds often occur due to different religious interests and beliefs. It is difficult to overcome if there is no mutual tolerance. In such a situation, the Qur'an has shown the idea of Wasathiah, which is now known as religious moderation. If you read the verses of the Qur'an thoroughly, you will see that the Qur'an brings grace to all living beings, not just humans; It should be seen as a gracious, familiar, peaceful, and courteous grace. History does not record that Sultan Muhammad al-Fatih, the sultan of Ottoman Turkey, had great respect for Christian monks and guarded their churches. The balance of behavior as mentioned in the letter of Luqman above becomes the harmony of aesthetic art in life. This includes equilibrium on natural phenomena, morality, facing the crowd, giving more value to worldly and hereafter interests, and tawazun on justice and moral consequences. The hadith also discusses balance in life. Because it can burden people, the Prophet Muhammad forbade worship too much. At the time of Isra' Mi'raj, the Prophet repeatedly asked Allah to reduce the number of his prayers to five times. This makes it somewhat burdensome for his people in the future. It is very important that the worship is truly sincere and far from joyful.

Implications of Religious Moderation in Contemporary Life

The principle of religious moderation is particularly relevant in the context of a pluralistic modern society that is prone to polarization. Some of the important implications include:

- a. **Strengthening interreligious tolerance:** Avoiding hate speech and prioritizing interreligious dialogue.
- b. **Countering extremism and radicalism:** Moderation is a bulwark against rigid and exclusive religious thinking.
- c. **Building social harmony:** Islam as a blessing for all nature (rahmatan lil alamin) invites its people to coexist peacefully.
- d. **Educating an open-minded generation:** The Islamic education curriculum must reflect the values of tolerance and inclusivity.

Conclusion

In other words, religious moderation refers to a fairly important and controversial issue that has been discussed over the course of this decade. Minister of Faith Lukman Hakim Saifuddin is very enthusiastic about facing this problem because he believes that by applying the concept of religious moderation, uproar in society can be overcome, especially the problem of feuds between religious people and between religious people themselves. Radicalism, religious violence and terrorism have always been associated with Islamic gangs, despite the fact that they are a real group. The Quran, which is the holy book, and the Hadith, which is the words of the Prophet Muhammad, give Muslims a guide to life and guidance for everything they face in their daily lives.

The Quran and Hadith have offered religious moderation centuries ago. This means being religious by taking a middle way, maintaining balance, avoiding excess, and not being extreme. Not even within the bounds of religious moderation when dealing with plural citizens, but more broadly and universally. One of the main characteristics of Islamic teachings, which derives from the Qur'an and hadith, is religious moderation. Moderation values such as tawassuth, tasamuh, and i'tidal must be maintained in religious practice and social life to meet the challenges of the complex and diverse modern world. Muslims have the ability to contribute to peace, justice, and humanity both at the local and international levels with moderation.

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