

## RELIGIOUS MODERATION EDUCATION BASED ON THE PERSPECTIVE OF THE QURAN AND HADITH

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### Abstract

This article aims to find out how religious moderation education is based on the perspective of the Quran and hadith. This study used a qualitative method with a literature study design, and analyzed the data using content analysis techniques. The study found seven points of religious moderation education based on the perspective of the Quran and hadith, namely (1) religious moderation in the nation and state, (2) religious moderation as a symbol of justice and peace, (3) mid-form religious moderation (not excessive in religion), (4) religious moderation means a balanced lifestyle, (5) religious moderation in attitude, (6) religious moderation in morality, (7) religious moderation as a guardian of the balance of natural phenomena.

**Keywords:** Education, Religious Moderation, Perspective

### Abstrak

Artikel ini bertujuan untuk mengetahui bagaimanakah pendidikan moderasi beragama berdasarkan perspektif Alquran dan hadis. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, dan menganalisis data dengan teknik analisis isi. Dari hasil penelitian ditemukan tujuh pokok pendidikan moderasi beragama berdasarkan perspektif Alquran dan hadis, yaitu (1) moderasi beragama dalam berbangsa dan bernegara, (2) moderasi beragama sebagai simbol keadilan dan perdamaian, (3) moderasi beragama bentuk pertengahan (tidak berlebihan dalam agama), (4) moderasi beragama bermakna seimbang pola hidup, (5) moderasi beragama dalam bersikap, (6) moderasi beragama dalam bermoral, (7) moderasi beragama sebagai penjaga keseimbangan fenomena alam.

**Kata Kunci:** Moderasi Beragama, Pendidikan, Perspektif

### Introduction

Indonesia is a plural country, with all the diversity known over the world. That diversity includes culture, religion, race, and ethnicity. This diversity is illustrated in QS. al-Hujurat [49]: 13:

خَبِيرٌ عَلِيمٌ اللَّهُ إِنَّ ۖ اتَّفَاكُمْ اللَّهُ عِنْدَ أَكْرَمِكُمْ إِنَّ ۖ لِنَعَارِفُوا وَقَبَائِلَ شُغُوبًا وَجَعَلْنَاكُمْ وَأَنْتَى نَكَرٍ مِّنْ خَلْقَانَا إِنَّا النَّاسُ أَهْلُهَا يَا

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”

This verse contains the basic principle of human beings, that human beings are sunnatullah diverse, because Allah made human beings of various tribes and nations. Although diverse, God’s purpose is for all people to know one another. This diversity is reflected in our country, Indonesia.

Indonesia is a country that has 6 officially recognized religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Prakosa, 2022). Each religion has two sides including vertical and horizontal. The vertical side is human devotion and servitude to God in its entirety, which is implemented in the form of obeying all of His commands and avoiding all of His prohibitions. Meanwhile, the horizontal aspect is the good treatment of humans towards fellow humans, animals, and even inanimate objects (Naj'ma & Bakri, 2021). On the vertical side, of course, every religion has its own way, and on the horizontal aspect, we are obliged to do good things to others. In these differences, we need a concept to overcome them.

In 2019, Minister of Religion Lukman Hakim Saifuddin sparked the concept of Religious Moderation. In the same year, the United Nations also designated 2019 as the International Year of Moderation (Qolbi, 2019).

Lukman Hakim said that religious moderation is a feature of the diversity of Indonesian society. Moderate religion fits into the culture of a pluralistic Indonesian society. Moderate religion has actually been practiced for a long time and this practice is still being carried out today. Religious moderation is the key to tolerance and harmony at the local, national and global levels (Sutrisno, 2019). Religious moderation is an answer in dealing with all existing diversity. In adapting religious moderation, educational institutions enforce it through religious moderation education.

In this context, religious moderation education must be practiced to create a balance between national and religious life. The aim of religious moderation education is to avoid the trap of exclusive practices that negate nationalism. Even though Islam is the majority religion in Indonesia, the government always puts the interests of all religions first. This is shown by the fact that Indonesia is a country with the most national holidays including holidays of all religions. The role of government is very important to determine the realization of religious moderation. In its implementation, of course the government needs support from all parties, including those involved in the implementation of education. The main problem in this study is how religious moderation education is carried out based on the perspective of the Quran and hadith.

## **Research Method**

This study used a qualitative method with a literature study design. Literature study is a data collection technique through studying relevant books, literature, records and reports (Nazir, 2003). First, researchers collected various data related to this study. Then, after the data is collected, researchers analyze the data so that a conclusion is drawn. In analyzing the data, researchers used content analysis techniques. This study lasted for one week, starting from May 1, 2023 to May 7, 2023, and the place of research was at the State Islamic Institute of Palangka Raya library

## **Result and Discussion**

After reviewing various previous studies, researchers concluded that religious moderation education is important to be implemented in the family, educational environment, and society to prevent the practice of radicalism. As Haryani (2020) stated in her research that education on religious moderation in the family is important to prevent intolerance in children. In line with this, Al-Faruq et al. (2021) explains that religious

moderation education in schools is able to shape students' moderate attitudes and behavior so that radicalism can be prevented. Alim (2021) expressed the same opinion that schools and *madrasah* are a crucial institution for instilling religious moderation education. In addition, religious moderation education is intended so that the practice of religious teachings is not excessive or in the middle, so that it can reflect a balanced religious attitude between one's own religious practices (exclusive) and respecting the religious practices of other religions (inclusive). In its implementation, it is hoped that it can influence the attitudes or behavior of students and educators, and is an effort to align differences. In this case, religious moderation education can be applied such as tolerance and mutual respect for differences. This balance or midpoint in religious practice certainly prevents us from excessive extremism, fanaticism, and revolutionism in religion. Suardi revealed that religious moderation education is an effort to understand and popularize the diversity of religions, schools of thought, race, ethnicity, and culture (Suardi, 2015). Wisdom et al. (2021) explains that religious moderation in schools can be implemented by adhering to the principle of *tasamuh* (tolerance). On the other hand, Muhammad Ahnaf (2013), argues that Islamic education is not only a matter of curriculum but also tolerance of religious diversity, the ability of school authorities, the school environment, and school public spaces that foster critical freedom of thought.

In notion, Education is an interaction between humans to meet a diversity of people, religion, ethnicity and race (Langgung, 2003). Therefore, educational institutions are very relevant as a place of "religious moderation laboratory". As it is known, the Indonesian nation is a multi-ethnic and multi-religious country. Indonesia has unique characteristics but is full of challenges. Schools as a place to promote religious moderation, with exclusive views and acts of violent extremism under the guise of religion will undermine interfaith harmony.

Moderation comes from the Arabic word *al-wasathiyah* which means moderate. In the Quran the word *al-wasathiyah* is listed in QS. al-Baqarah [2]: 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"And so We have made you 'believers' an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you."

The word *al-wasath* in the verse above means the best and most perfect. A popular hadith states that the best problem is the one in the middle. In other words, Islam is moderate in observing and solving problems, trying to compromise, then staying in the middle, as well as in dealing with a difference, whether it is a difference in sects or religion. Moderate Islam always promotes tolerance and mutual respect, while at the same time believing in the truth of each religion and sect. Thus, all can accept decisions calmly, without any anarchic behavior (Darlis, 2017). Moderation is a basic principle of Islam. Moderate Islam is very relevant in the context of diversity in all aspects, be it religion, ethnicity, customs, and nation.

### Perspective of the Quran and Hadith

Perspective is a way of looking at problems that arise, or a particular point of view that is used to see a phenomenon (Martono, 2010). In this study, the Quran and hadith are the perspectives. The Quran is a source of guidance for humans, where Allah says in QS. al-Baqarah [2]: 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

"*Ramaḍān* is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard 'to distinguish between right and wrong'."

And hadith is the second source after the Quran . In overcoming all life's problems, such as diversity in Indonesia, the Quran and hadith can be a solution. A concept from the government namely Religious Moderation. This concept can be adapted through one of the educational institutions by presenting Religious Moderation Education.

Implementation of Religious Moderation Education can be juxtaposed with the core values of the Quran and hadith. The result of this study found seven points of religious moderation education based on the perspective of the Quran and hadith, as follows:

- (1) Religious moderation in the nation and state;
- (2) Religious moderation as a symbol of justice and peace;
- (3) Mid-form religious moderation (not excessive in religion);
- (4) Religious moderation means a balanced lifestyle;
- (5) Religious moderation in attitude;
- (6) Religious moderation in morality;
- (7) Religious moderation as a guardian of the balance of natural phenomena

## Discussion

Seven points of religious moderation education based on the perspective of the Quran and hadith.

### 1) Religious moderation in the nation and state

QS. al-Hujurat [49]: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ  
*"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware."*

In a pluralistic society, conflicts often arise due to differences in interests and religious beliefs. This is difficult to overcome without tolerance. Responding to this situation, the Quran answered with the concept of *wasathiah* which is now known as religious moderation. Religion is understood in terms of peace, intimacy, peace, courtesy, and harmony.

### 2) Religious moderation as a symbol of justice and peace

QS. an-Nahl [16]: 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ  
*"Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful."*

This verse shows that the characteristics of moderate people are those who act justly and maintain peace. *Just* is a person who is in the middle, not inclined to only one thing. The best is the people who are fair in deciding cases, even though those who are tried are people of low or high caste (people or nobles). This was exemplified by Umar bin Khattab when he judged Jabalah bin Aiham, not caring that Jabalah was a king.

### 3) Mid-form religious moderation (not excessive in religion)

4)

## HR. Ahmad, Baihaqqi and Al-Hakim

From Buraydah al-Aslamî said: *"One day, I went out for a purpose. Suddenly the Prophet walked in front of me. Then he pulled me, and we walked together. At that time, we found a man who was praying, and he did a lot of bowing and prostrating. The Prophet said: "Do you see him as a person who is riya'?" So I said: "Allah and His Messenger know better." He released my hand from his hand, then he held his hand and straightened it and raised both of them saying: "You should follow the instructions with the middle (he repeated it three times) because actually whoever is excessive in religion will be defeated". (Al-Bukhari, 1987)*

### HR. Nasai and Ibn Majah

Ibn 'Abbas said: Rasulullah SAW. said: "O people, avoid exaggeration (exceeding the limit), because the previous peoples perished because of the attitude of exceeding the limit in religion."

### HR. Muslim

'Abdullah b. Mas'ud said, Rasulullah SAW. said: "Perish those who transgress limits", (he repeated it three times) (Muslim, n.d.)

Based on the hadith above, too much in religion is not good, so be middle class people who do not lean to the right or to the left, but in the middle.

5) Religious moderation means a balanced lifestyle

QS. Al-Qasas [28]: 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ  
 ٱلْمُفْسِدِينَ

"Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good 'to others' as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors."

This verse shows that a moderate *ummah* is a balanced *ummah*. Moderate people are those who find a balance between the interests of this world and the hereafter. The two must go hand in hand and in harmony. If something is neglected, then the position is paralyzed. Focusing only on this world is materialistic, otherwise focusing only on the Hereafter will be crushed by the masses. The current situation of the Islamic world is in the second model, where educational institutions are dominated by prescriptive theology of *fiqh* and *ashari* which ends in fatalism, and empirical research that can produce progress in the industrial and business world is not too oriented, and technology so that the country's economy is independent, is not depend on other countries, and people are not poor and stupid.

6) Religious moderation in attitude

QS. Luqman [31]: 19:

وَإِصْرًا فِي مَشْيِكُمْ وَاعْضُضْ مِنْ صَوْتِكُمْ إِنَّ أُنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys."

Religious moderation in attitude, according to the verse above, one of the attitudes of respect is modesty in walking and not raising your voice when speaking. This attitude will certainly bring peace between the differences that exist.

7) Religious moderation in morality

QS. Ash-Shams [91]: 7-9:

فَدَأْفَلَحَ مِنْ زَكَاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) وَنَفْسٍ وَمَا سَوَّاهَا

"(7) And by the soul and 'the One' Who fashioned it, (8) then with 'the knowledge of' right and wrong inspired it! (9) Successful indeed is the one who purifies their soul,"

Based on the verse above, the Quran has emphasized moral balance and *istiqamah* in facing all temptations and a firm attitude unshakable by material and worldly temptations that can damage faith, which is easily enslaved by its majesty because its soul is fragile and dirty, lacks principle and opinion. A soul that is unstable, fragile and dirty will fall prey to luxury so that it is prone to corruption and distorting facts in order to gain worldly wealth and personal gain.

8) Religious moderation as a guardian of the balance of natural phenomena

QS. Al-Mulk [67]: 3:

ٱلَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۚ فَارْجِعِ ٱلْبَصَرَ ۖ هَلْ تَرَىٰ مِن فُطُورٍ

"He is the One' Who created seven heavens, one above the other. You will never see any imperfection in the creation of the Most Compassionate. So look again: do you see any flaws?"

The guardians of the balance of natural phenomena are faith and the environment. However, it is a pity that in the Islamic world there are no physicist figures, because educational institutions and their curricula emphasize normative rather than empirical, as Agus Mustafa said in his book *Isra Mi'raj Prophet Muhammad*, that the seven layers of heaven are still believed among Muslims as ascending layer by layer of stairs, even though what is meant by the seven layers of the sky are the layers of the atmosphere that prevent the sun's heat from hitting the earth (Mustafa, 2012). On the other hand, due to the imbalance between faith and expertise in physics, an English physicist, Stephen Hawking became an atheist. This happened because he found the origin that this world comes from a "black hole", so there is no creator and no doomsday (Zamzami, 2018).

How beautiful is religious moderation presented from the perspective of the Quran and hadith. Muslims are moderate people, who are in the best middle position. In fact, the source of the Islamic holy book which appears in several verses of the Quran and the hadith written above, shows how beautiful a life full of harmony, peace, comfort, and prosperity does not only bring human happiness, but for all living things. If Muslims can explore, understand, prove, and apply these verses and hadiths in life, then the world and other religions will follow (Nurdin, 2021).

## Conclusion

Religious moderation is an answer in dealing with all existing diversity. Religious moderation education must be present in order to create a balance between national and religious life. Religious moderation education is an effort to understand and foster an understanding of the diversity of religions, (mazhabs) of ethnicity, race and culture. In its implementation, it is hoped that it will be in accordance with the perspective of the Quran and hadith without any deviations in its implementation. As for the seven points of moderation in religion based on the perspective of the Quran and hadith, namely: (1) moderation of religion in the nation and state, (2) moderation of religion as a symbol of justice and peace, (3) moderate form of religion (not excessive in religion), (4) religious moderation means a balanced lifestyle, (5) religious moderation in attitude, (6) religious moderation in morality, (7) religious moderation as a guardian of the balance of natural phenomena.

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