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Religious Moderation

PROMOTING HUMANISTIC

&

TOLERANT VALUES

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Religious Moderation: Promoting Humanistic and Tolerant Values

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Religious Moderation:
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FOREWORD

We are thankful for the blessings bestowed upon us by Allah, which have enabled the successful completion of the book titled "Religious Moderation: Promoting the Humanistic and Tolerant Values." Salutations to the Prophet who guided his people to deliverance through the teachings of Islam, a mercy to all of humanity.

The religious style of Indonesian culture should embrace religious moderation as the prevailing norm. The prevalence of moderate religious beliefs among Indonesians is evident and well-defined, making it a fitting attribute for individuals in our culturally diverse community. The concept of moderate religion refers to a well-established and ongoing religious practice that remains relevant in the current period.

This book explores the theoretical framework of religious moderation, examining its manifestation in the Qur'an and hadith. It also delves into the connection between *maqashid sharia* and religious moderation, as well as the role of Nusantara Islam in promoting religious moderation in Indonesia.

It is expected that this book will enhance the existing knowledge base and offer valuable insights on religious moderation. Furthermore, it may inspire the creation of

additional works that contribute to the ongoing discussion on religious moderation.

This book contains a series of opening greetings from us. By reading it, one can develop into a humanist and tolerant individual, both personally and in the public realm, if God permits.

Bangka, Desember, 1, 2023

Authors

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CHAPTER I

THE CONCEPT OF RELIGIOUS MODERATION

A. Religious Moderation: Theoretical Perspective

Moderation in religion refers to creating a sense of equilibrium when it comes to the views that are expressed by certain persons or groups. This sentiment is expressed by particular individuals or groups. When it comes to recognizing and comprehending the differences that exist among other people and groups, religious behavior that is founded on the principles of equilibrium is stable. In the context of religious moderation, the concept of balance is

entirely capable of being fulfilled consistently by every member of a particular religion. This is because every adherent recognizes the existence of other parties while respecting the values of their religious teachings. A conduct that demonstrates religious moderation is one that demonstrates tolerance, respect for every difference of view, respect for plurality, and a refusal to impose one's will through the use of violence in the name of developing religious understanding.

To be more exact, the concept of *wasath* or *wasathiyyah* Islam is more specifically congruent with the concept of religious moderation within the context of the Islamic religion. Islam called wasathiyyah. When analyzed from an etymological perspective, the Arabic word *wasath* can be interpreted as meaning "fair," "primary," "preferred" or "best," and "balanced" between two competing perspectives. best, and a middle ground between two opposed perspectives for the best. The words *al-mutawassith* and *al-mu'tadil* are derived from the term wusuth. There is another meaning associated with the word al-wasath, which is *al-mutawassith* baina *al-*

mutakhasimaini (the mediator between two people who are at dispute).[1]

The term "wasathiyah" refers to the middle way or the equilibrium that exists between two distinct concepts or benefits. For example, the equilibrium that exists between the spirit and the body, between the world and the afterlife, between the individual and the community, between the idealistic and the pragmatic, and between the new and the ancient. between the idealistic and the realistic, between the new and the old, between the new and the old, between society *'aql* and *naql* between the old and the new, between *'aql* and *naql*, between knowledge and charity, between *usul* and *furu'*, and between instruction and objectives. A *furu'* between aims and ideas, between pessimists and optimists, and between these two groups.[2]

Based on the fundamental comprehension of *wasathiyyah* in Arabic dictionaries, it can be inferred that the term *wasathiyyah* has two primary etymological meanings. Firstly, as a noun (*ism*) with a *zharf* pattern that

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[1] Ali Muhtarom and et.al., *Moderasi Beragama Konsep, Nilai, Dan Strategi Pengembangannya Di Pesantren* (Jakarta Selatan: Yayasan Talibuana Nusantara, 2020).

[2] Afifudin Muhajir, *Membangn Nalar Islam Moderat (Kajian Metodologi)* (Jawa Timur: Tawirul Afkar, 2018).

is more tangible (*hissî*), it refers to an intermediary or connector (interface / *al-bainiyyah*) between two entities, two states, or two conflicting factions. The second category is more conceptual, referring to fairness, choice, primary, and superiority (*al-khiyâr*). The term signifies a central position that is neither too inclined towards the right (*ifrâth*) nor excessively inclined towards the left (*tafrîth*). This position encompasses the concepts of honor, fairness, and impartiality (*al-'adl*).[3]

The concept of *wasathiyyah*, also known as *at-tawâzun*, as a deliberate endeavor to uphold equilibrium between two opposing or conflicting aspects, ensuring that neither prevails over or overshadows the other. For instance, there are two contrasting factions: spiritualism and materialism, individualism and socialism, realism and idealism, and so forth. Being balanced in responding entails allocating a fair and proportionate share to each side or party, without excessive or insufficient allocation.[4]

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[3] Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* (Lekkas, 2021).

[4] Mhd. Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (2020): 137–48, https://doi.org/10.35961/rsd.v1i2.174.

The middle ground is through moderation. There is typically a moderator present in certain discussion forums. This moderator acts as a mediator for the conversation process, ensuring that no one or any opinion is given preference and that all individuals interested in the topic are treated and treated fairly. Another definition of moderation is "something that is best." Something that is in the center is typically something that is between two undesirable things. For instance, there is bravery. The virtue of courage lies in the fact that it is a middle ground between carelessness and fear. Another reason why generosity is a virtue is that it lies in the middle ground between excess and stinginess.

According to the definition of moderation, the center of the religious spectrum is what is meant by the term "religious moderation." A person who practices religious moderation lives his or her life in accordance with the teachings of his or her religion without going to extremes and without exaggerating those teachings. One who engages in this behavior is referred to be a moderate.[5]

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[5] Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, *Badan Litbang Dan Diklat Kementerian Agama*

It is the concept of a unified concept that is the same and in line, specifically, the Islamic religious model that tends towards the middle ground and peace as the universal message of Islam as a religion that is *rahmatan lil alamin*, a religion that can respect different opinions and reject extreme and radical religious models. The concept of moderate Islam and tolerant Islam is the concept of a unified concept that is the same and in line.

A desirable quality that prevents a person from having a predisposition to be excessive is *wasatiyyah*, which is a departure from the etymological meanings that were presented earlier. Moderation can also be defined as a way of thinking, interacting, and behaving that is based on an attitude of *tawāzun*, which means balance, in response to two possible behavioral conditions that are to be analyzed and compared. This is done in order to find an attitude that is suitable for the conditions and does not conflict with the principles of religious teachings and community traditions.[6]

RI Gedung Kementerian Agama RI, 1st ed. (Jakarta: Kementerian Agama RI, 2019).

[6] Sumarto, *Insan Moderat Refleksi Kehidupan Beragama, Berbangsa Dan Bernegara* (Bengkulu: Literasiologi, 2020).

B. The Historical Account of Moderation in Indonesia

Islam has demonstrated its hospitality since its initial introduction in Indonesia. The propagation of Islam in Indonesia occurred harmoniously, devoid of compulsion, and with a profound appreciation for cultural diversity. The Indonesian people's inclination towards the teachings of Islam is driven by this mindset. Walisongo had a pivotal role in the dissemination of Islam in Indonesia. Walisongo, during the 15th and 16th centuries, effectively propagated Islam in Java by skillfully integrating both worldly and spiritual elements. If it were not for the influence of Walisongo and their development of Sufism in Java, Islam would not have gained such a prominent role in the religious and socio-cultural life of the region, to the extent that it is now known as the Religion of Java. The propagation of Islam, spearheaded by the Walisongo, was a remarkable endeavor that was executed with a tactful manner, refraining from disrupting local traditions and customs. This pragmatic approach resonated with the populace, resulting in widespread acceptance of the faith. The distinguishing characteristic of Javanese Sufism is in

its ability to assimilate both foreign and indigenous cultural elements while being rooted in Islamic precepts.

Amidst the Walisongo era, the confrontation between Islam and the indigenous culture reached its peak. This century witnessed a significant transition from the fading Hindu-Javanese culture to the emerging Islamic era. The Islamic Boarding School culture adopted the fundamental characteristic of demonstrating hospitality towards the local culture and traditions. Islam's compatibility with existing ideas within a community contributes to its widespread acceptance without causing disruption. Walisongo has a profound comprehension of disseminating Islam in a manner that was readily embraced by the community. This was achieved by seamlessly blending with the local culture, while simultaneously preserving the fundamental principles and essence of its teachings, tailored to the specific circumstances of the regions where Islam was propagated. Therefore, Islam remains dynamic and adaptable in order to address the evolving circumstances. This capacity for adaptation

enables the accommodation of Islam to any given context and era (*Shalih li kulli zaman wa makan*).[7]

C. Values of Religious Moderation

Mohamad Fahri and Ahmad Zainuri have identified other features of *wasathiyyah*, which are as follows: (1.) *Tawassuth*, or "taking the middle path," refers to comprehending and acting in a way that avoids both tafrith, or diminishing religious teachings, and ifrath, or excessive religiosity. (2). *Tawzun*, or balance, is the understanding and practice of religion in a way that encompasses all facets of life, both worldly and *ukhrawi*, and is characterized by a strict adherence to principles that allow one to discern between *ikhtilaf* (different) and *inhira* (deviation). (3). *I'tidâl*, which means "straight and firm," means placing things in their proper places, exercising rights, and carrying out duties in a reasonable manner. (4). *Tasamuh* (tolerance), which acknowledges and honors diversity in terms of religion as well as other facets of life. (5). *Musawwarah* (egalitarianism), which refrains from treating others

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[7] Bagus Novianto, "Moderasi Islam Di Indonesia Perspektif Peradaban Pendidikan Islam," *Jurnal Pendidikan Islam* 5, no. 2 (2021): 86–102.

unfairly because of their origins, traditions, or beliefs. (6). *Shura*, or the process of deliberation, entails resolving every issue via careful consideration in order to achieve consensus, with the guiding concept of prioritizing the overall benefit. (7). *Ishlah*, or reform, is a principle that focuses on making improvements to create a more favorable situation that aligns with the advancements and developments of the current era. This is done by prioritizing the common good (*mashlahah 'ammah*) and following the principle of preserving old traditions that are still applicable (*al-muhafazhah 'ala al-qadimial-shalih*) while embracing new and more relevant ideas and practices (*al-akhdzu bi al-jadidi al-ashlah*). (8). *Aulawiyah*, or the act of prioritization, involves the discernment of items that hold more significance and should be given precedence over those of lesser value. (9). *Tathawwur wa Ibtikar* (dynamic and innovative), is consistently receptive to implementing improvements.[8] Tathawwur wa Ibtikar is a nature that is both dynamic and innovative, and it has the meaning of reformers and individuals who are always

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[8] Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100, https://doi.org/10.19109/intizar.v25i2.5640.

opening themselves up to move actively and participate in reforming in accordance with the times for the purpose of advancing the people and benefiting them.[9]

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[9] Mustaqim Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa," *Jurnal Mubtadiin* 7, no. 2 (2021): 111–23, https://journal.an-nur.ac.id/index.php/mubtadii.

CHAPTER II

MODERATION IN THE QUR'AN AND HADITH

The philosophy of Islamic teachings is generally defined by moderation (*wast*) in matters of religion, worship, morals, and *muamalah*. In the Qur'an, this attribute is known as *as-sirat al-mustaqim*, which represents the way of truth. It is the path followed by people who incur divine anger (*magdub 'alaihim*) and are prone to numerous deviations (*ad dallun*). If "*al magdub alaihim*" is interpreted as the Jewish group, as the apostle clarified, it is due to their deviation from the correct course by

engaging in the murdering of prophets and excessively prohibiting other matters. Muslims diverge from these exaggerations, so they are characterized in the Qur'an as *wasat*. Muslims who adopt a stance of religious moderation will utilize the Qur'an as a guiding principle in their daily interactions and also in fostering religious moderation.

The term "*wasath*" in the Qur'an is associated with the concept of moderation. The term "*wasath*" appears five times in the Qur'an, in different forms, and in each instance it conveys the idea of being situated between two extremes.[10]

A. Interpretation of al Baqarah verse 143

The initial mention of wasathiyyah can be found in verse 143 of Surah al-Baqarah:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ

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[10] Budi Suhartawan, "Wawasan Al-Quran Tentang Moderasi Beragama," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (2021): 50–64, https://doi.org/10.58404/uq.v1i2.75.

الرَّسُوْلَ مِمَّنْ يَنْقَلِبُ عَلٰى عَقِبَيْهِ ۚ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى

اللّٰهُ ۚ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۚ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ

"Similarly, we have designated you (Muslims) as a moderate community, so that you may serve as witnesses to humanity, and so that the Messenger (Prophet Muhammad) may serve as a witness to you. The Qibla (*Baitulmaqdis*) has not been permanently established, except to discern those who faithfully follow the Messenger and those who deviate. Indeed, it is exceedingly difficult, except for those whom Allah has bestowed guidance upon. Allah will not squander your confidence. Truly, Allah is undeniably kind towards humanity."

Here, we will elucidate the context or asbabun nuzul of verse 143 from Surah Al-Baqarah. Various accounts exist on the asbabun nuzul (reasons for revelation) of the verse, including:

1. According to Bara' bin 'Azib, may Allah be pleased with him, when the Prophet SAW first arrived in Medina, he stayed at the house of his grandparents, or as Bara' mentioned, his paternal uncles among the Ansar. He devoutly prayed towards Bayt al-Maqdis over a period of around 16 to 17 months,

notwithstanding his preference to pray towards the House of Allah. The initial prayer he performed, directed towards the House, was the 'Asr prayer. Several individuals engaged in prayer with him, but subsequently, one of the participants departed. He encountered a group of worshippers at a mosque who were prostrating themselves in the direction of Bayt al-Maqdis. The individual declared, "I bear witness to Allah that I performed prayers alongside the Messenger of Allah (SAW) facing the city of Mecca." Subsequently, they pivoted - assuming a posture of reverence - towards the Kaaba. The Jewish community, together with the People of the Book, expressed joy as the Prophet offered prayers towards Bayt al-Maqdis. However, when he directed his gaze towards the Holy Kaaba, they refused to acknowledge it. The reference is H.R. Bukhari number 40.

2. Bara', may Allah be pleased with him, narrated that the Messenger of Allah (SAW). For a period of 16 or 17 months, the individual performed prayers facing Bayt al-Maqdis, although they would have

preferred to face the House of Allah. He engaged in prayer, specifically the 'Asr prayer, facing the House of Allah. A gathering of individuals joined him in this act of devotion. Subsequently, one of the individuals engaged in prayer alongside him departed. He walked past the individuals in the mosque who were doing the act of prostration. He declared: "I bear witness in the name of Allah that I performed prayers alongside the Prophet (peace and blessings be upon him), facing the direction of Mecca." Subsequently, they redirected their attention towards the House of Allah without changing their physical positions. And those individuals who perished while still facing Bayt al-Maqdis, prior to their transition towards the House of Allah, i.e. some of the casualties, we are uncertain about their status. Allah said, "...and Allah does not squander your faith. Indeed, Allah is kind towards humanity. The reference number for the hadith is H.R. Bukhari 4486.

3. Abdullah ibn Abbas (may Allah be pleased with him) narrated that when the Prophet (SAW) was

instructed to face the Ka'bah, the Muslims asked him, "O Messenger of Allah, what should we do about our brothers who passed away before this, those who died while still facing Bayt al-Maqdis in prayer?" Allah disclosed His words, stating: "...And Allah shall not squander your faith..." The references for this information include H.R. Abu Dawud no. 4680, Ahmad I/305, and Tirmidhi no. 2964.[11]

The interpretation of Surah al-Baqarah verse 143, as cited by Imadulhaq and Saleh, according to Quraish Shihab is as follows:

1. *Ummatan wasatan* refers to a community of individuals who possess a strong belief in Allah and His Messenger. M. Quraish Shihab's interpretation of Q.S. al-Baqarah (2): 143 highlights the mention of Muslims' position as *ummatan wasatan*. Muslims are individuals who possess unwavering faith in Allah SWT

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[11] Huzdaeni Rahmawati, "Nilai-Nilai Ummatan Wasatan Untuk Melawan Intoleran (Studi Teks, Konteks, Dan Kontekstualisasi Terhadap Q.S. Al-Baqarah Ayat 143)," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 6, no. 2 (2017): 193–207, https://doi.org/10.24090/jimrf.v6i2.2741.

and His Messenger. They adhere to and implement the teachings of Allah and His Messenger. Therefore, in fulfilling their duty as ummatan wasatan, Muslims must possess a fundamental belief in Allah and His Messenger.[12]

2. *Ummatan wasatan* refers to a community that demonstrates steadfastness, as seen by the incident of the Muslims changing their *Qibla*. In the past, individuals who refused to accept the Kaaba as the direction of prayer (*Qibla*) and those who disapproved of Muslims pointing or circling (*tawaf*) about the *Kaaba*, mocked the Prophet Muhammad and the Muslim community. They believed that the actions of the Prophet and his followers were driven by their own desires. They explicitly said that the worship of the ancients, whether directed

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[12] Umi Kulsum, "Konstelasi Islam Wasathiyah Dan Pancasila Serta Urgensinya Dalam Bernegara Perspektif Maqasid Al-Syari'ah," *Journal of Islamic Civilization* 2, no. 1 (2020): 51–59, https://doi.org/10.33086/jic.v2i1.1493.

towards Bayt al-Maqdis or Makkah, was futile and devoid of any reward.

3. *Ummatan wasatan* refers to a collective of individuals who strongly adhere to the principles of togetherness. According to Quraish Shihab, the decision to change the direction of the *Qibla* from Bayt al-Maqdis to the *Kaaba* might be interpreted as a recognition of Makkah's central and correct position. As indicated in verse 143 of Surah al-Baqarah, Allah designates Muslims as a moderate and balanced community (*ummatan wasatan*), similar to the positioning of the Ka'bah in the center. Quraish Shihab explains that the objective of facing the Qibla is to ensure that Muslims are oriented towards a singular and universally recognized direction. It aims to demonstrate that unity is a crucial foundation in constructing *ummatan wasatan*.

4. *Ummatan wasatan* refers to an all-encompassing and inclusive community. According to M. Quraish Shihab, the concept of

wasatiyah (moderation / middle position) encourages Muslims to engage, converse, and be receptive to all groups, regardless of their religious, cultural, or civilizational backgrounds.[13]

B. Interpretation of al Baqarah verse 238

Surah al-Baqarah verse 238 also discusses the concept of moderation:

حَافِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

"Maintain all the mandatory prayers and the Wusṭā prayers. Assume a reverent posture when engaging in prayer for the sake of Allah."

The wusta prayer is encompassed within the term "all prayers" (الصلوات). Allah cites it solely to emphasize its magnificence among other prayers, irrespective of whether the *wusta* prayer refers to the Zhuhr, Asr, Maghrib,

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[13] Imadulhaq Fatcholli and Muhammad Saleh, "Moderation of Islamic Perspective M. Quraish SHIHAB: Analytical Study of Surah Al-Baqarah Verse 143 Tafsir Al-Misbah," *Advances in Humanities and Contemporary Studies* 3, no. 2 (2022): 176–92, https://doi.org/10.30880/ahcs.2022.03.02.017.

or Fajr prayer. An individual who consistently fulfills their religious obligations, approaches prayer with deep devotion, disregards worldly distractions, frequently invokes Allah's name, recites verses from His scripture, and adheres to the prescribed procedures of prayer as dictated by Sharia law, will undoubtedly lead a virtuous life and avoid wrongdoing. Only individuals who engage in prayer are inclined to consistently engage in virtuous behavior and refrain from wrongdoing.

Prayer holds significant importance in Islam, thus adherents are prohibited from forsaking it under any circumstances. However, Islam offers *rukhsah* (exemption) for something that poses harm or danger. For instance, if an individual is unable to engage in prayer while standing, they are allowed to pray while sitting. Similarly, if they are unable to pray while sitting, they are permitted to pray while lying down. This principle applies to several other situations as well, allowing individuals to adapt their prayer according to their physical capabilities. Islam consistently

offers answers and strategies to alleviate the burdens imposed on its followers.[14]

Surah al-Baqarāh verse 238 instructs all Muslims to observe the five daily prayers (Maghrib, Isha', Fajr, Dhuhr, and Asr) as well as the *Wusṭā* prayer, which holds a central and significant position. Based on the most accurate accounts, the 'Asr prayer is considered the proper opinion. According to the majority of hadith scholars, this verse underscores the importance of doing prayers with utmost proficiency. The specific reference to the *Wusṭā* prayer in this context may be due to its timing, which occurs after the siesta period. It is worth noting that this prayer is occasionally overlooked by individuals who have the intention to pray.

Allah SWT demands the observance of prayers at their designated times. Additionally, Allah SWT places particular emphasis on the *Wusṭā* prayer, also known as the

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[14] Azizatul Qoyyimah and Abdul Mu'iz, "Tipologi Moderasi Keagamaan: Tinjauan Tafsir Al-Munir Karya Wahbah Az-Zuhaili," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 6, no. 1 (2021): 22–49, https://doi.org/10.30603/jiaj.v6i1.2059.

'Asr prayer, as there is a correlation between the timing of the 'Asr prayer and the biological rhythm of the body.[15]

C. Interpretation of al Qalam verse 28

The term "wasat" is mentioned in Surah al-Qalam verse 28 of the Qur'an:

$$قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ$$

"The wisest among them said, "Did I not tell you to glorify your Lord?"

This verse serves as an elucidation of the preceding verses, elucidating the conduct of the unbelievers, who are likened to gardeners who exceed their boundaries in shaping their lives and display ingratitude. They arrogantly believed that their hard work alone was responsible for their success, disregarding any divine intervention. Consequently, they neglected their duty towards God and refused to provide zakat to the needy and destitute. As a

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[15] Ditya Nastiti, "As-Salatu Al-Wusta Dalam Al-Qur'an (Studi Al-Qur'an Surat Al-Baqarah Ayat 238 Dalam Tafsir Fi Zilal Al-Qur'an Karya Sayyid Qutb)" (STAIN Kudus, 2016), http://repository.iainkudus.ac.id/311/.

consequence, a devastating plague ravaged their crops. Only upon experiencing affliction did they come to comprehend their misguided nature. The most knowledgeable individual among them responded, "Did I not previously explain to you the reason behind your failure to exalt your Lord?"

In the passage, the word "Ausath" is understood to mean the most authoritative and sagacious viewpoint. Individuals who possess wisdom exhibit a propensity to carefully contemplate their actions, ensuring that their conduct aligns with established regulations and does not overlook any significant factors.[16]

D. Religious Moderation in Hadits

Among the search results, multiple traditions address the term "wasat," including hadith number 3091 from Sahih Bukhari:

صحيح البخاري ٣٠٩١: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ

اللَّهُ تَعَالَى هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ أَيْ رَبِّ فَيَقُولُ لِأُمَّتِهِ هَلْ بَلَّغَكُمْ

فَيَقُولُونَ لَا مَا جَاءَنَا مِنْ نَبِيٍّ فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتُهُ فَنَشْهَدُ أَنَّهُ قَدْ بَلَّغَ وَهُوَ قَوْلُهُ

جَلَّ ذِكْرُهُ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى

النَّاسِ وَالْوَسَطُ الْعَدْلُ}

In Sahih Bukhari 3091, Musa ibn Isma'il narrates that 'Abdul Wahid ibn Ziyad reported from Al A'masy, who heard from Abu Shalih, who heard from Abu Sa'id, that the Messenger of Allah (peace and blessings of Allah be upon him) said: "On the day of *qiyanat*, Noah and his people appeared before Allah, who asked them, 'Have you fulfilled your mission?'" Noah responded, saying: "Indeed, I have, my Lord." Then Allah inquired of his people: "Has he indeed communicated the message to you?" Their response was a simple "No." We have not received any prophetic messages. Subsequently, Allah inquired of Noah, "Who shall bear witness to your statement?" Noah mentioned Muhammad (peace be upon him) and his community. We affirm that Noah sent the message to his people. As stated

by Allah Most High, "We have made you a middle nation to bear witness over mankind" (QS. Al-Baqarah: 143). Al-Washathu is synonymous with *Al-'Adl*, which translates as fairness.

The aforementioned conversation can also be found in Sahih Bukhari hadith number 4.127:

صحيح البخاري ٤١٢٧: حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ حَدَّثَنَا جَرِيرٌ وَأَبُو أُسَامَةَ وَاللَّفْظُ لِجَرِيرٍ عَنْ لْأَعْمَشِ عَنْ أَبِي صَالِحٍ وَقَالَ أَبُو أُسَامَةَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ يَا رَبِّ فَيَقُولُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لِأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ مَا أَتَانَا مِنْ نَذِيرٍ فَيَقُولُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ فَتَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ {وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} وَالْوَسَطُ الْعَدْلُ

In Sahih Bukhari 4127, Yusuf ibn Rashid reported to us that Jarir and Abu Usamah narrated this account,

which originates from Jarir through Al A'masy from Abu Shalih. Abu Usamah stated that Abu Shalih relayed to us a narration from Abu Sa'id Al Khudri, who reported that the Messenger of Allah (blessings and peace be upon him) said: "On the Day of Resurrection, Noah will be summoned and he will respond: *'Labbaik* and *Sa'daik*, O My Lord!'" Subsequently, Allah will inquire: 'Have you effectively communicated Our message?' Noah responded affirmatively by saying, 'Yes.' Subsequently, Allah will inquire from the individuals of Noah: 'Has he effectively communicated Our divine word to every one of you?' Their response will be: 'We have not received any prior warning.' Subsequently, Allah will inquire: 'Who shall serve as your witness?' Noah's response will be: 'Muhammad and his people.' Subsequently, Muhammad's people will bear witness to the fact that Noah had successfully conveyed the divine revelation of Allah. The Messenger bears witness upon you.[17]

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[17] Yoga Irama and Liliek Channa AW., "Islam Dan Moderasi Beragama Dalam Perspektif Hadits," *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman* 5, no. 1 (2021): 41–57, https://doi.org/10.24252/tahdis.v12i1.19542.

Wasat also refers to a favorable middle position that is abundant in favors, as mentioned in the Hadith of Ibn Majah number 3268:

سنن ابن ماجه ٣٢٦٨: حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وُضِعَ الطَّعَامُ فَخُذُوا مِنْ حَافَتِهِ وَذَرُوا وَسَطَهُ فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهِ

Sunan Ibn Majah 3268 records a narration from 'Ali ibn Mundzir, who was informed by Muhammad ibn Fudlail, who was informed by 'Atha ibn As Sa`ib, who heard from Sa'id ibn Jubayr, who heard from Ibn Abbas. Ibn Abbas reported that the Messenger of Allah (peace and blessings be upon him) said: "When food is served, it is recommended to take from the edges and avoid the center, as blessings descend upon the center."

Furthermore, the quest for comprehending the concept of moderation in the hadith uses the term qasd, alongside the word wasat. This may be observed in Sahih Bukhari hadith number 5982:

صحيح البخاري ٥٩٨٢: حَدَّثَنَا آدَمُ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ سَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا وَشَيْءٌ مِنْ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا

In Sahih Bukhari 5982, it is reported that Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (blessings and peace be upon him) stated that one's salvation does not solely depend on their actions. When the Companions questioned if this applied to the Messenger of Allah himself, he affirmed it. His response was: 'I am not either, except that Allah has graciously showered His mercy upon me.' Perform your actions following the sunnah and proceed with deliberation. Begin in the morning and conclude in the afternoon, allocating a little portion of time for prayer at

night. Maintain a clear objective throughout, and you will ultimately achieve your goal.[18]

Upon analyzing the aforementioned hadith, it becomes evident that the prophet Muhammad conveys a message through the repetition of a sentence three times. The recurring message, as stated in the Hadith, is the directive to embody the virtue of moderation and balance in one's conduct. The phrase is commonly interpreted as a manifestation of temperance, as elucidated in the Qur'an, and is accompanied by the phrase "let you be a people in the middle" to serve as a testimony against humanity. The traditions regarding the middle people provide a comprehensive interpretation of the verses that mandate their existence. This explanation ensures that the information delivered by the Qur'an to humans is effectively communicated, capturing the essence and significance of the passage. Based on the aforementioned passages and traditions, it may be inferred that Islam's primary objective is to establish peace.

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[18] Faelasup, "Islam Dan Moderasi Beragama Dalam Perspektif Hadits," *Tahdis* 12, no. 1 (2021): 59–74.

The aforementioned hadith encourages Muslims to exhibit gentleness, patience, and respect for one another. The beauty of Islamic teachings is evident, and this is one of the reasons why Islam can endure indefinitely. Exercising kindness towards individuals, regardless of their affiliation with distinct groups or religions, is the primary catalyst for achieving a harmonious existence. Meanwhile, patience is the disposition of abstaining from uttering blasphemous remarks against other groups who possess dissimilar characteristics. This is crucial for achieving a tranquil and cohesive existence within a society. Exercising patience can be challenging since it requires individuals to prioritize the well-being and tranquility of others over their own personal interests. Lack of patience in mankind's existence leads to unrest, disorder, and potentially even conflict.[19]

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[19] Abd Wahid, Maizuddin Maizuddin, and Tarmizi M Jakfar, "Studi Terhadap Makna Hadis-Hadis Moderasi Beragama," *Jurnal Ilmiah Al-Mu Ashirah* 19, no. 2 (2022): 210–20, https://doi.org/10.22373/jim.v19i2.17710.

CHAPTER III

THE INTERCONNECTION BETWEEN *MAQASHID SHARIA* AND RELIGIOUS MODERATION

A. The Concept of *Maqashid Sharia*

Maqashid sharia is rooted in the words *maqashid* and *sharia*. *Maqashid* language is rooted from the word مقصد — قصدا — قصد ته ,قصد is the intent and purpose[20] while

شريعة linguistically means road and water springs that can

be drunk. Syaltut also stated that in terms of sharia

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[20] Abu al-Husain ibn Faris ibn Zakariyya Ahmad, *Mu'jam Al-Muqayyis Fi Al-Lughah* (Beirut: Dar al-Fikr, 1994).

terminology is the way to the source of springs that continue to flow and never dry. Sharia can also be interpreted as provisions and decrees given by Allah.[21]

The concept of maqâshid al-syarî'ah evolves from its most basic interpretation to a more comprehensive understanding. Before al-Syathibi, ancient scholars did not provide a specific and all-encompassing definition of the maqasid al-shari'ah. Their description typically adheres to the semantic nature of language by explicitly referencing its synonymous interpretations. Al-Bannani provides an interpretation of it based on legal wisdom, al-Asnawi defines it in terms of legal objectives, al-Samarqandi equates it with legal significances, while al-Ghazali, al-Amidi, and Ibn al-Hajib define it by considering the advantages and rejecting the harms. The changes in these meanings demonstrate the intimate connection between maqâshid alsyarî'ah and wisdom, 'illat, purpose, and benefit.

Broadly speaking, the history of maqâshid can be categorized into three distinct phases. Initially, let's discuss

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[21] Mahmud Syaltut, *Al-Islam 'Aqidah Wa Asy-Syari'ah* (Beirut: Dar al-Qalam, 1966).

the prophetic period of Muhammad. This phase represents the initial stage of Sharia Maqâshid, as documented in both newspapers and the Sunnah. It consists of unaltered signals that have not been diluted, or only implied perspectives that have not been formalized into theories. Next, we will discuss the phase of the best buddy and tabiin. At this moment, the initial foundation was being established for the swift progression of the maqâshid's historical narrative. The third and final phase is the maqâshid theorization phase, mostly developed by Muslim scholars.[22]

Maqashid sharia can be seen from various perspectives and perspectives when defined. There are defining them in general and specifically, the purpose of sharia maqashid in general is in line with the understanding of sharia maqashid itself in language, that is, the purpose of the verse of the law spoken by Allah and the purpose of the hadith relating to the law delivered by the Prophet Muhammad. Whereas specifically, sharia maqasid is

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[22] Maman Surahman and Nurrohman Nurrohman, "Analysis of Maqâshid Al-Syarî'Ah on the Application of the Collateral in the Mudhârabah Contract in Sharia Financial Institutions," *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (2020): 276–87, https://doi.org/10.29313/amwaluna.v4i2.5588.

related to the essence of the stipulation of sharia law.[23] Ghofar Shidiq here argues that the maqashid of sharia can be interpreted in general terms and specifically. In general, the meaning of maqashid sharia is a meaning that has been developed based on legal studies contained in the Qur'an and Hadith, it can also be said that the general understanding is similar to the understanding of sharia maqashid itself. Whereas specifically, the meaning of maqashid is the substance of why the enactment of the law. For example, when riba is forbidden, in general there is a purpose when riba is forbidden to protect assets from unclean income, while specifically the substance is to maintain disputes arising from society because of usury and prevent individuals from wronging and being wronged.

Discussions about sharia maqashid in the study of ushul fiqh experienced ups and downs, but until now the figure known is very closely attached to the study of sharia maqashid is al-Syatibi. The grand theory of sharia maqashid itself is actually not discovered by al-Syatibi, but the most credited for finding this theory is Abu Abdillah

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[23] Ghofar Shiddiq, "Teori Maqashid Al-Syari'ah Dalam Hukum Islam," *Sultan Agung* XLIV, no. 118 (2009): 117–30, https://doi.org/10.1001/archneur.58.4.677.

Muhammad bin Ali or also known as al-Tumuzi al-Hakim.[24]

Syatibi stated that the essence of maqashid sharia is the achievement of prosperity and goodness for every human being whose size is not only for world affairs, but also for the welfare of the hereafter. The attainment of welfare is a measure of the attainment of maqashid sharia.[25]

Syatibi further elaborates the categorization of Islamic maqashid principles to primary needs (*dharuriyat*), secondary needs (*hajiya*t), and additional needs (*tahsiniyat*).[26] Primary needs take precedence over secondary and additional needs. Likewise secondary needs take precedence over additional needs because the needs are only merely complementary to the needs of humanity.

[24] Zul Anwar Ajim Harahap, "Konsep Maqasid Al-Syariah Sebagai Dasar Penetapan Dan Penerapannya Dalam Hukum Islam Menurut 'Izzuddin Bin 'Abd Al-Salam (W. 660H)," *Tazkir* 9, no. Juli-Desember (2014): 171–90, http://repo.iain-padangsidimpuan.ac.id/434/1/Konsep maqasid al-syariah sebagai dasar penetapan dan penerapannya dalam hukum Islam menurut 'Izzuddin bin 'Abd al-Salam %28w.660 h%29.pdf.

[25] Andriani Syofyan, "Analisis Kinerja Bank Syariah Dengan Metode Indeks Maqasid Syariah Di Indonesia," *Al-Masraf : Jurnal Lembaga Keuangan Dan Perbankan* 2, no. 2 (2017): 145–58.

[26] Abu Ishak Syatibi, *Al-Muwafaqat Fi Ushul Al-Syari'ah* (Beirut: Dar al-Kutub al-'Ilmiyah, 2004).

Various purposes of the prescription of a law are divided into two types, namely the purpose of God to establish a law and the purpose of God to establish a law to be understood by humanity. In the intention of God to establish a law is the goodness and welfare (*maslahah*) of mankind, where the maslahah is divided among the *dharuriyat maslahat*, *hajiyat maslahat*, and *tahsiniyat maslahat*.

Maslahat dharuriyat related to human needs in life, needs on *maslahat dharuriyat* ini s a basic human need, if these needs are not met the impact of bringing harm to humans in the world and the hereafter. While the benefits of *hajiyat* are related to making it easier for humans in world affairs and the hereafter, if this benefit is not fulfilled it does not interfere with the benefit of human life in this world and the hereafter. Then the benefits of *tahsiniyat* are benefits to perfect human needs in the benefits of dharuriyat and the benefits of *tahsiniyat*.

In the intention of Allah to establish Shari'a law to be understood, there are two points contained in it namely Arabic is the language used in establishing Shari'a law and the Shari'a is determined according to the needs of

humanity, so lowering of the Shari'a is adjusted to the conditions of the people who need it and for Muslims who want understanding the Shari'a, they must understand Arabic as language of instruction.[27]

According to this description, it seems that the concept of al-Mashlahah is closely linked to syarì'ah in various ways. Firstly, syarì'ah is founded on the principle of promoting benefit and preventing harm in both the worldly life and the afterlife. God has established commands and prohibitions based on the principle of benefit. Furthermore, shari'a is consistently linked with advantage, prompting Prophet Muhammad to urge his followers to engage in virtuous actions and refrain from causing harm; Furthermore, there is an absolute absence of any potential conflict between shar'ah (Islamic law) and benefit. Additionally, the Shari'a consistently prioritizes and reveals the benefit, even in cases when the presence of such advantage may be unknown. Allah provides assurance that all the benefits prescribed by shari'a will not result in harm.

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[27] Nabila Zatadini and Syamsuri, "Konsep Maqashid Syariah Menurut Al-Syatibi Dan Kontribusinya Dalam Kebijakan Fiskal," *Al Falah: Journal of Islamic Economics* 3, no. 2 (2018): 111–24.

Mashlahah, which refers to the overall welfare and benefit, serves as a legitimate foundation, framework, and guideline for the development of Islamic legal legislation, as long as it aligns with the principles of Islamic law and does not violate Nash Shari'ah. Imran Ahsan Khan Nyazee states that Islamic jurists concur that maslaha can serve as the foundation for legal provisions, and that this concept can be employed as a justification for extending legal laws to new situations. This is the foundation of the Mashlahah doctrine.[28]

The main purpose of the enactment of the Shari'a law is to provide benefits and prevent humanity from harm and danger. All the provisions regarding Muslim life contained in the verses of the Qur'an are as a form of Allah's affection for mankind, as a remedy for humans when physically and mentally ill as well as being a light for humanity in facing the darkness of worldly life.[29]

There is little doubt that the indicators of prosperity will continue to evolve and grow over time. Adapt and

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[28] Muhammad Majdy Amiruddin, "Uncovering Wasathiyah Values on Sharia Banking," *Al-Mashrafiyah* 4, no. 2 (2020): 15–28.

[29] Ali Mutakin, "The Theory of Maqashid Al-Syari'ah and The Relation with Istinbath Method," *Kanun Jurnal Ilmu Hukum* 19, no. 3 (2017): 547–70.

evolve with the changing times. In such circumstances, numerous novel challenges will emerge, for which the regulations have not been validated in the Qur'an and al-Sunnah. If the method of qiyas (ta'liliyah method) is only employed to address this novel situation, numerous unresolved issues will arise within Islamic law. Sharia law. This will undoubtedly pose a significant issue, when the obsolescence of Islamic law becomes apparent. As a solution, it is imperative to employ alternative ijtihad approaches, such as the introduction of the istislahiah method or mashlahah mursalah, which aligns with the principles of maqashid shari'ah.[30]

B. Wasathiyyah and *Maqashid Sharia*

When acknowledging the term moderation, the term maqashid sharia is undoubtedly familiar. Also commonly heard. There exists an inseparable link between the two. Indivisible. The term "maqashid" in English is multifaceted and encompasses various meanings. The

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[30] Muhammad Syukri Albani Nasution, *Analisis Maqashid Syari'ah Terhadap Moderasi Beragama Dan Preferensi Politik Warga Nahdliyin (Studi Empiris Terhadap Pilkada Serentak 2020)* (Medan: Merdeka Kreasi, 2021).

mentioned concepts include istiqamah al-thariq (steadfastness on one route), al I'timad (something that serves as a basis), al adl (justice), and al tawassut 'adam al-ifrath wa al-tafrith (adopting a moderate approach, avoiding extremes) of sufficient width, not excessively narrow). As said by Allah SWT in Surah An-Nahl, verse 9:

وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَاۤىِٕرٌ ۗ وَلَوْ شَاۤءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۧ

Allah is the one who elucidates the direct route, yet there exist divergent paths alongside it. If it were His desire, He would have directed all of you (to the correct course).

Based on the aforementioned interpretations, it may be inferred that the term "al qashd" refers to the pursuit of a direct course of action and the commitment to it. Adhere to that course. To assert a phrase or deed every action should be carried out with fairness, avoiding both excessive and insufficient measures, to strive for a balanced approach. Striving for moderation, avoiding both excess and deficiency.[31]

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[31] Azizatul Qoyyimah and Mu'iz, "Tipologi Moderasi Keagamaan: Tinjauan Tafsir Al-Munir Karya Wahbah Az-Zuhaili."

The presence of Islam wasathiah as a fundamental tool in both Religion and State is inseparable from Maqashid sharia, which serves as the intrinsic essence of sharia itself. Sharia maqashid thinking is deemed essential in matters pertaining to Religion, country, and State. In this text, the author provides a comprehensive explanation of the relationship between maqashid sharia and the State:

1. Maintaining religious beliefs (*hifdzu ad-din*)

Islam, as a religion, serves as a comprehensive framework for human existence, encompassing faith as the fundamental pillar of a Muslim's belief system. Sharia encompasses principles that direct Muslims in their devotion to Allah. The Shari'a provides humans with instructions and directions on how to establish a connection with God. Religion must include a moral component that directs individuals towards possessing moral attributes, not only towards God but also towards others and their surroundings. Therefore, it is the responsibility of the State to safeguard the Religion followed by an individual and ensure the liberty of all individuals to practice their Religion and convictions. Within the framework of moderation, religion assumes

a crucial role by advocating a viewpoint that is neither excessively radical nor overly liberal. Ideally, religion promotes the concept of tawassut (moderation) and places a strong emphasis on the principle of justice.

2. Cultivating the Essence (*hifdzu al-nafs*)

Islam regards human dignity as the pinnacle of creation (ahsani taqwim). Through the combination of rationality and empathy, people can attain advanced civilizations and achieve profound spiritual enlightenment. Hence, Islam unequivocally forbids unjustified killing as it contradicts the fundamental tenets of the faith. Subsequently, the State must possess the capacity to safeguard (assure) the liberty of human existence devoid of any form of bias by their entitlements. To ensure the security and serenity of its residents, the State must be actively present and maintain a strong and impartial law enforcement system using its resources. The concept of moderation is directly tied to Hifdz al-nafs since extreme countries tend to violate maqasid shariah.

3. Preserving Intellectual Capacity (*hifdz al-aqli*)

Humans are considered superior to other creatures in the eyes of Allah due to their possession of the faculty of rationality. Through their intellectual capacity, humans have the potential to achieve the highest level of civilization recorded thus far. Humans can produce significant progress, establish order, and make remarkable technological discoveries through rational thinking. Hence, it is the responsibility of the State to ensure the preservation of the mental faculties of its citizens, thereby facilitating their optimal growth and development.

4. Parental care (*hifdz al-nasl*)

Islam emphasizes the importance and dignity of moral values to one's descendants. Islam safeguards the well-being of kids through the promotion of marriage and the prohibition of infidelity. Islam imposes rigorous regulations on marriage, specifying who is prohibited from being married, outlining the procedures for conducting a marriage, and stipulating the necessary requirements that must be met. Marriage is deemed legitimate when it involves the union of two individuals from distinct backgrounds. The future generations'

character and piety will be determined by the pure lineage established through marriage as specified in Islam. Therefore, the State must have an instrument to carry out marriage properly according to the rules of Religion and the State.

5. Preserving assets (*hifdz al-mal*)

In Islam, it is believed that all worldly possessions are the rightful property of Allah. Humans possess the entitlement to exploit it. Nevertheless, Islam acknowledges and upholds the rights of individuals. Human beings have an inherent inclination to desire and amass riches without any restrictions, to the extent that they are prepared to exert considerable effort towards its acquisition. Islam mandates the absence of discord among its followers. Islam has regulations to prevent individuals from wrongfully appropriating property that does not rightfully belong to them.[32]

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[32] Nur Fauzi and Abd Wahid, "The Strengthening of Theological Base: A Pattern of Islam Wasathiyah Indonesia According to The Maqashid Shariah," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 13, no. 01 (2022): 83–94, https://doi.org/10.36835/syaikhuna.v13i01.5584.

CHAPTER IV

ISLAM NUSANTARA AND RELIGIOUS MODERATION IN INDONESIA

A. Islam Nusantara

Islam Nusantara refers to the implementation of Islam in the archipelago, shaped via conversation with local wisdom. It upholds the principles of sharia while also embracing cultural preferences and local circumstances. Islam Nusantara can be understood as an expression of Islam that encompasses the unique traditions and practices of Indonesia or the archipelago, while yet adhering to

Islamic principles. Islam Nusantara can be defined as a paradigm that encompasses the comprehension, cognition, and implementation of Islamic sharia, while being influenced by the customs and heritage that have evolved in Southeast Asia.

Islam has not only been extensively accepted by the people of the archipelago, but it has also enriched the richness of the archipelago's culture and bestowed blessings onto the world. The phrase "Rahmah li al-'ālamīn" represents the ideals and attributes of Islam Nusantara, which encompasses values such as respect for diversity, tolerance, peacefulness, and moderation. It emphasizes an Islam that does not impose itself on others, encourages repentance rather than blasphemy, promotes inclusivity rather than violence, and prioritizes constructive dialogue over insults. Islam Nusantara can be understood as a manifestation of moderate Islam that effectively endures and preserves itself among diverse contemporary obstacles.[33]

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[33] Nur Syam and Nawawi, "Islam Nusantara Berkemajuan Sebagai Basis Moderasi Islam Di Indonesia," *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019): 236–55.

Islam Nusantara is a term that combines the words Islam and Nusantara. Islam is a religion that encompasses the principles of submission, obedience, and peace. The religion encompasses five fundamental teachings, as articulated by the Prophet Muhammad. These teachings include the affirmation of the belief in the sole existence of Allah and the prophethood of Muhammad, the observance of regular prayers, the giving of zakat (charitable donations), fasting, and the performance of hajj (pilgrimage) for those who possess the physical and financial means to do so. Furthermore, Islam adheres to two fundamental principles that are consistently consulted: the Quran and Hadith. Both encompass doctrines that steer both mankind and the natural world towards a superior and more structured trajectory.

Nusantara refers to the geographical region encompassing the islands stretching from Sumatra to Papua. The term emerged in Javanese texts between the 12th and 16th centuries, referring to the concept of the Majapahit State. The concept of the Majapahit State emerged in the 16th century. In 19th-century English-language literature, the term "Nusantara" is used to refer to

the Malay archipelago. In 19th-century English literature, the term "Nusantara" is used to refer to the Malay archipelago. Ki Hajar Dewantoro coined the phrase in the 20th century as a suggestion for naming a territory in the Dutch East Indies (Kroef 1951, 166). The reference "Netherlands Indies" can be found in Kroef's work from 1951, specifically on pages 166-171. Due to its prominent location in Indonesia, the archipelago is commonly associated with the term Nusantara, which is often used interchangeably with Indonesia. In Indonesia, this word is also officially established by Presidential Decree (Kepres) MPR Decree No.IV/MPR/1973, which pertains to the Outline of State Policy Chapter II Sub E. The term "Nusantara" combined with the term "insight."[34]

Various Islamic scholars have proposed multiple interpretations of Islam Nusantara. One such definition states that Islam Nusantara refers to the comprehension and implementation of Islam in the archipelago, which emerges from the interaction between the sharia text and the local context and culture. Islam Nusantara can be understood as

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[34] Khabibi Muhammad Luthfi, "Islam Nusantara: Relasi Islam Dan Budaya Lokal," *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (2016): 1–12, https://doi.org/10.22515/shahih.v1i1.53.

a unique form of Indonesian Islam that blends doctrinal Islamic principles with the values of local traditions, culture, and customs in the country. The initial definition indicates that Islam Nusantara refers to an interpretation and application of Islam specifically within the context of Indonesia.

The knowledge of Islam and its application in the archipelago is a product of the synthesis between revelation and local culture, resulting in a nuanced incorporation of local expertise. The second term refers to Islam with Indonesian traits, which is the outcome of blending doctrinal Islamic principles with local culture. The synthesis occurs when doctrinal Islamic values are combined with the values of local traditions. Nevertheless, the range of motion is confined to the geographical boundaries of Indonesia, making it more restricted compared to the range of motion described in the initial description. More limited in scope than the region of motion described in the initial definition that includes the archipelago. The territory consists of multiple interconnected islands, known as an archipelago.

Regrettably, these sources do not explain the archipelago with its geographical extent.

Islam Nusantara can be defined as a conceptual framework that encompasses the intellectual, interpretive, and practical aspects of Islamic teachings, which are influenced by the cultural and traditional developments specific to Southeast Asia. The Islamic elements of Islam Nusantara consist of Asy'ariah kalam (theology), Syafi'i fiqh, and al Ghazali Sufism. Furthermore, to enhance the concept of Islam Nusantara, three other components can be incorporated, namely the political, educational, and cultural aspects. Components of politics, education, and culture. Hence, the scope of inquiry for Islam Nusantara necessitates the inclusion of six fundamental elements: kalam (theology), fiqh (jurisprudence), tasawwuf (mysticism), politics, education, and culture (tradition).[35]

Within the framework of Islamic thinking in Indonesia, the term of Islamic moderatism encompasses a minimum of five distinct traits. The first topic to be

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[35] Mujamil Qomar, "Islam Nusantara: Sebuah Alternatif Model Pemikiran, Pemahaman, Dan Pengamalan Islam," *El Harakah: Jurnal Budaya Islam* 17, no. 2 (2015): 198–217, https://ejournal.uin-malang.ac.id/index.php/infopub/article/view/3345/pdf.

discussed is the philosophy of non-violence in the preaching of Islam. Furthermore, embracing contemporary aspects of life, such as advancements in science and technology, democratic principles, and human rights, among others. Furthermore, the application of logical reasoning in approaching and comprehending the principles of Islam. Furthermore, employing a contextual perspective is crucial for comprehending the origins of Islamic teachings. Furthermore, the utilization of ijtihad in ascertaining Islamic legislation (*istinbat*). Nevertheless However, these five characteristics can be further elaborated to include additional traits such as tolerance, harmony, and cooperation among diverse religious factions.

To adhere to the mission of Rahmatan lil 'Alamin, which promotes moderation in Islamic teachings, society must adopt a non-violent attitude, embrace and understand differences that may arise, and prioritize contextualization when interpreting divine verses. Additionally, the application of istinbath to derive the most up-to-date laws and the utilization of science and technology to address and resolve societal issues are essential. The incorporation of

diverse viewpoints into social life is a valuable aspect of a civil society. The presence of moderate Islam is sufficient to safeguard and uphold the integrity of the Islam that was conveyed by the Prophet Saw. In order to rehabilitate the perception of Islam, it is imperative to embrace moderation, allowing other followers to truly experience the essence of Islam's teachings, which emphasize being a source of mercy and compassion for all of creation.[36]

B. Religious Moderation in Indonesia

The presence of a diverse population in a country undoubtedly presents unique difficulties, particularly when it comes to fostering unity. Uniting diverse differences is a challenging task, as these differences sometimes lead to splits and even wars. Conflicts frequently arise when new values attempt to infiltrate, yet ultimately there is a mutual agreement to cohabit.

Islam provides compelling evidence of attitudes, beliefs, and ethics that are highly compatible with a pluralistic society. Islam demonstrates its magnificence by its resolute commitment to promoting the principles of

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[36] Fahri and Zainuri, "Moderasi Beragama Di Indonesia."

veracity, ethics, and appreciation for multiplicity. The existence of Islam does not undermine the indigenous values of a country. Islam, in contrast, promotes universalism, which fosters reverence for a nation's traditions and culture.[37]

In Indonesia's heterogeneous environment, an exclusive religious mindset that unilaterally accepts only one truth and salvation can undoubtedly lead to friction between religious groups. The religious conflicts in Indonesia are primarily caused by rigid religious attitudes and the competition between religious groups to gain support from the population. These conflicts arise due to the lack of tolerance and the misuse of power by each group in their quest for victory.

Religious moderation in Indonesia serves as a balanced approach amidst the wide range of religious beliefs. Moderation is a cultural phenomenon that is closely intertwined with and does not contradict either religion or local wisdom. While not in direct opposition, they do

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[37] Nasaruddin Umar, *Islam Nusantara Jalan Panjang Moderasi Beragama Di Indonesia*, ed. Jaja Zarkasyi (Jakarta: PT. Elex Media Komputindo, 2019).

oppose one another but strive toward a state of acceptance and tolerance.[38]

Indonesia is a sovereign nation. Indonesia is a culturally diverse country, characterized by a multitude of different ethnicities and traditions. Consequently, the nation places a strong emphasis on fostering tolerance as a key aspect of its dedication to national unity. Tolerance is the disposition to allow room for others to hold and express their thoughts and opinions, even if they differ from our own, without infringing upon their rights. Tolerance is the act of embracing and accepting differences with an open, compassionate, willing, and gentle attitude. Tolerant of divergences, tolerance it is not solely associated with religious beliefs, but can also pertain to distinctions in color, gender, sexual orientation, ethnicity, and cult.

Moderation is essentially a fluid condition that is in a perpetual state of motion, as it involves an ongoing endeavor within the fabric of communal existence. Religious moderation is contingent upon possessing wide knowledge and a profound comprehension of religion. In

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[38] Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia'S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

the Indonesian context, indicators of religious moderation are employed to assess the extent to which an individual practices religious moderation and their level of vulnerability. These indicators include (1) allegiance to the nation, (2) tolerance, (3) non-violence, and (4) adaptation to local culture, indigenous customs and traditions.[39]

The presence of religious pluralism in Indonesia is an indispensable and irremovable aspect. Religious moderation serves as a unifying force for equality, rather than exacerbating divisions. Religious moderation is necessary in Indonesia for various compelling reasons:

1. Indonesia needs moderation as a cultural approach to preserve its national identity. Indonesia, being a multicultural nation, has achieved the establishment of a comprehensive agreement known as Pancasila, which encompasses the principles of nationhood, statehood, and religion. This agreement has effectively united all religious, ethnic,

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[39] Luh Riniti Rahayu and Putu Surya Wedra Lesmana, "Peran Dan Tantangan Perempuan Dalam Mewujudkan Moderasi Beragama Di Indonesia," *PUSTAKA* 20, no. 1 (2020): 31–37, https://doi.org/10.54437/iljjislamiclearningjournal.v1i1.1040.

linguistic, and cultural groups within Indonesia. Indonesia is not officially recognized as a religious country, nonetheless, religion plays a significant role in the daily lives of its people and is inseparable from their way of life. The Constitution and Government Regulations incorporate religious values alongside local wisdom values and even establish certain religious legislation.

2. Religion exists in human existence to uphold the dignity of humanity as a noble being and not to deprive them of their lives. Each religion is imbued with a purpose of promoting harmony and deliverance. Religion promotes equilibrium in several facets of existence, prioritizing the preservation of human life, as the termination of one life implies the eradication of all human lives. Hence, the presence of religious moderation should serve as a means to reinstate the adherence to the fundamental principles of religion, allowing it

to truly embody the essence of spirituality in one's life, thereby upholding human dignity.[40]

C. Humanization and Tolerance in Religious Moderation

Tolerance underscores the significance of a worldview and an open mindset in acknowledging and valuing diversity as an inherent reality (*sunnatullah*). Hence, tolerance plays a crucial role in establishing a democratic society in Indonesia. The democratic system can only be fully achieved when individuals or groups are capable of tolerating one another. Put simply, a country's level of tolerance for differences directly correlates with its degree of democracy.

The indicators of tolerance in religious moderation in Indonesia focus on the degree of inter-religious and intra-religious tolerance, which are closely linked to social and political aspects of life. Tolerance education ideals can be fostered by cultivating mindsets and social attitudes that are rooted in the spirit of religious tolerance. Thus, fostering a spirit of tolerance among individuals of diverse

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[40] Abror, "Moderasi Beragama Dalam Bingkai Toleransi."

religious backgrounds is expected to facilitate the establishment of a climate conducive to mutual conversation and collaboration within the framework of social interactions. Concurrently, it is anticipated that intra-religious tolerance would demonstrate sagacity in addressing minority sects that are considered aberrant within specific religious communities.[41]

The disposition of religious moderation might be said to align with the principle of humanization (*amar ma'ruf*). This is because the national commitment encompasses the significance of unity and integrity within the diverse social fabric of Indonesian society. In the present era of globalization, the influx of ideas from abroad, whether they are beneficial or detrimental to the core values and ideology of Indonesia, holds significant potential to infiltrate the country. It is crucial to assess the values of national dedication to education to achieve religious moderation and to enable every citizen to uphold

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[41] Tahtimatur Rizkiyah and Nurul Istiani, "Nilai Pendidikan Sosial Keberagaman Islam Dalam Moderasi Beragama Di Indonesia," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 2 (2021): 86–96, https://doi.org/10.53491/porosonim.v2i2.127.

the principles of unity and integrity within the framework of national existence.

The manifestation of humanization principles can also be observed through the measure of religious moderation, which entails a receptive disposition towards the customs and traditions of the local culture. The presence of a receptive mindset towards local customs can have an instructive significance in molding personal character to embrace a diverse range of religious practices that align with the local cultures (traditions) in Indonesia. Within this framework, education that accommodates customs is exceedingly esteemed, as it can mold the minds and attitudes of individuals into moderates of religion who are amicable in their approach to customs and religious behavior, provided that it remains consistent with the fundamental tenets of a specific faith.[42]

Humanization refers to the process of eliminating materialism, dependency, violence, and hatred from individuals by combating dehumanization (which can manifest as technological, economic, cultural, or state objectification), aggressiveness (both collective

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[42] Rizkiyah and Istiani.

aggressiveness and criminality), and loneliness (resulting from privatization and individuation). Humanization, as defined by the Dictionary of Indonesian Language (KBBI) of the Ministry of Education and Culture, refers to the process of cultivating a sense of humanity in individuals.

Humanization, in essence, prioritizes the collective well-being of humans, enabling them to introspect and evaluate their attitudes and actions in response to the prevailing circumstances. Humans are obligated to actively engage in the discovery and cultivation of life values and cultural norms in this context. The objective is to develop Islamic sciences in a manner that directly addresses and resolves the practical challenges faced by individuals in their daily lives. The humanization strategy of Islamic sciences encompasses all endeavors to integrate the universal principles of Islam with contemporary scientific knowledge, to enhance the standard of living and advancing human civilization.[43]

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[43] Asep Suraya Maulana, "Analisis Kritis Permasalahan Humanisasi Ilmu Agama," *HIKMATUNA: Journal for Integrative Islamic Studies* 4, no. 1 (2018): 51–66, https://doi.org/10.28918/hikmatuna.v4i1.1272.

Humanization is a proactive measure taken to prevent the escalation of violence. Humanization is the recognition of the fundamental worth of human beings, the acknowledgment of their opponents' humanity, and the acknowledgment of the human rights of all individuals in the human community. Humanization enables individuals to acknowledge the inherent human qualities of their perceived adversaries or adversaries, hence assisting in curbing the development of excessive violence. In protracted wars or societal unrest, strong feelings of animosity and estrangement frequently emerge among the participating parties. Therefore, the process of humanization becomes crucial in order to avert or impede acts of physical violence that strip individuals of their humanity.[44]

Tolerance is another trait closely associated with religious moderation. The term "tolerance" originates from the Latin word "tolerare", which denotes the act of tolerating or accepting divergences. Tolerance is the act of

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[44] Al Chaidar et al., "Program Humanisasi: Refleksi Tentang Rehabilitasi Pelaku Dan Korban Terorisme Untuk Konteks Indonesia," *Aceh Anthropological Journal* 3, no. 1 (2019): 1–20, https://doi.org/10.29103/aaj.v3i1.1158.

valuing and respecting the perspectives, convictions, and viewpoints of others that diverge from our own. The Arabic term frequently employed to denote the notion of tolerance is samanah or tasamuh, signifying a magnanimous disposition characterized by an embracing and receptive stance towards divergences. Hence, the notion of tasamuh possesses a profound significance since it embodies a dignified and genuine disposition.

A person's tolerance is influenced by multiple elements that interact with one other. Broadly speaking, these elements can be categorized into three primary factors: early life circumstances, educational background, and the capacity for empathy. Social interaction significantly influences the development of religious tolerance. Sympathy is a significant aspect of social interaction. Individuals who have sympathy typically exhibit elevated levels of tolerance.[45]

Tolerance is an essential requirement in both individuals and public spaces, as it facilitates the establishment of harmonious relationships among

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[45] Citra Ayu Rahmawati et al., "Toleransi Beragama Di Perguruan Tinggi," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 15, no. 1 (2023): 29–38.

individuals and groups with diverse ethnic, racial, religious, and cultural origins. Based on the preceding explanation, it is evident that tolerance is a fundamental idea that serves as the bedrock for individuals to embrace and accept all variations in origins, so fostering unity amidst variety.[46]

The national dedication to achieving religious moderation might be considered consistent with the principle of humanization (*amar makruf*). This is because national commitment encompasses the significance of fostering unity and integrity within the diverse social fabric of Indonesian society. In the current era of globalization, the influx of ideas from abroad, whether favorable or counterproductive to the values and ideology of Indonesia, has significant potential to reach the country. The significance of national consciousness and dedication in achieving religious moderation is crucial for all citizens to sustain the principles of unity and integrity within the framework of Indonesian statehood.

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[46] Ervan Choirul Anwar, "Studi Kritis Pendidikan Toleransi Di Indonesia," *Ta'allum: Jurnal Pendidikan Islam* 9, no. 1 (2021): 30–52, https://doi.org/10.21274/taalum.2021.9.1.30-52.

The humanization value dimension is seen in the indication of religious moderation, which manifests as a receptive and accepting approach toward local culture. The presence of a receptive disposition towards indigenous customs can serve as an indicator of persons' willingness to embrace religious practices that are adaptable to diverse manifestations of local culture (traditions) in Indonesia. Individuals with a disposition towards religious moderation are more likely to respond favorably to local customs and culture, as long as these religious practices do not contradict the core teachings of their specific religion.[47]

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[47] Wahyudin Wahyudin, Ahmad Taufiq, and Athoillah Islamy, "Nilai Sosial Keberagamaan Islam Dalam Moderasi Beragama," *Tadbir: Jurnal Manajemen Dakwah* 3, no. 2 (2021): 273–90, https://doi.org/10.24952/tad.v3i2.4467.

CHAPTER V

RELIGIOUS MODERATION
IN DIGITAL SPACE

A. Technology and Religious Moderation

The advancement of Science and Technology poses a barrier to achieving the necessary breakthroughs to effectively support the religious moderation program's success. Due to the current era, there has been a transition from activities previously conducted in physical reality to being conducted in the virtual realm.

Essentially, technology is derived from the progress of scientific knowledge. According to experts, technology is the practical application of scientific knowledge, and

both science and technology play a significant part in the advancement of human material civilization. To maximize societal benefits, it is important to apply the principle of technical neutrality in a manner that is aligned with this objective. This occurs because the introduction of technology often coincides with the presentation of moderate content that embodies an inclusive interpretation of religion, aligning with the concept of religious moderation itself. Over time, individuals will become accustomed to mild religious content, without negating the presence of social inevitable, such as varied beliefs, varied mindsets, and varied traditions. The utilization of advanced technology tools in contemporary times can facilitate the dissemination of the idea of religious moderation to a wide audience. Therefore, its prominence in the competition within this emerging medium makes it the preferred choice for the community seeking preferred sources of information on religion.[48]

Information technology is crucial in speeding up the expansion of time and space. The proliferation of the easily

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[48] Untung Suhardi, Muhammad Khoirul Anwar, and Yudi Yasa Wibawa, "Tantangan Moderasi Beragama Dalam Disrupsi Teknologi," *Widya Aksara: Jurnal Agama Hindu* 27, no. 2 (2022): 257–68.

available virtual realm has given rise to a paradoxical predicament in society. While individuals are enthusiastic about reaffirming and showcasing their Islamic identity, it is important to acknowledge that certain online platforms are saturated with religious narratives that lack objectivity and often promote intolerant fanaticism towards other communities. This phenomenon might be classified as a process of Islamization motivated by the necessity for access to religious knowledge. Individuals with higher levels of religious devotion tend to exhibit a stronger preference for reading religious books that are oriented towards Islam, emphasising practicality and pragmatism.

The digital realm of information technology is utilised to promote religious moderation through the dissemination of a well-structured and systematic religious narrative via digital platforms. Digital narrative has the capacity to reveal previously inconceivable aspects of existence, such as artificial life, networking, and real-time interaction. The realm of information technology serves as a platform for enhancing a balanced lifestyle, enabling individuals to establish their identity and find purpose in life. Hence, information technology serves as a contrasting

narrative to challenge religious narratives that hold a monopoly over the truth.[49]

The exponential advancement of digital technology in the era of Industry 4.0 has the potential to greatly facilitate the spread of messages promoting moderation, particularly in the context of religious moderation. The concept of Islamic universalism, which is present in moderate Islam, needs to be firmly established. This is an endeavor to mitigate differences and conflicts arising from the proliferation of information technology.

The dissemination of religious moderation through digital platforms is anticipated to attract an increasing number of viewers. To effectively engage in religious moderation in digital spaces, users must possess the ability to both consume and produce digital content that promotes a respectful, harmonious, and inclusive narrative of religious moderation. Additionally, they should actively contribute to spreading this narrative to other online communities. Despite its apparent triviality and simplicity,

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[49] Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22, https://doi.org/10.37302/jbi.v13i1.182.

it can significantly affect the ongoing harmony of diversity in Indonesia.[50]

B. The Role of the Millennial Generation in Disseminating the Narrative of Religious Moderation in the Digital World

The millennial generation plays a crucial role in society by actively avoiding risky behaviors that could jeopardize the long-term stability of both the community and the nation. This generation catalyzes social transformation. Undoubtedly, this current generation is the upcoming generation responsible for fulfilling Indonesia's mission of attaining its aspirations, specifically the vision of a prosperous Indonesia by 2045. This vision encompasses the development of a just, prosperous, peaceful, and tolerant nation, free from religious pollution, racism, extremism, radicalism, and terrorism. They are a generation characterised by their adaptability to change, as well as their susceptibility to being incited or aroused. The

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[50] Dedi Wahyudi and Novita Kurniasih, "Literasi Moderasi Beragama Sebagai Reaktualisasi 'Jihad Milenial' ERA 4.0," *Moderatio: Jurnal Moderasi Beragama* 1, no. 1 (2021): 1–20, https://doi.org/10.21831/hum.v20i1.29290.

current millennial generation is highly susceptible to influence and is frequently exposed to erroneous ideologies and misconceptions, particularly due to advancements in technology and the rise of radicalism. These misleading ideologies and messages are often propagated in the digital era.

The millennial generation can contribute to promoting religious moderation in the digital era by assuming the role of social regulators on social media platforms. For instance, they can refrain from sharing or posting any form of hate speech or provocative remarks that target individuals based on their ethnicity, religion, race, skin color, or other characteristics. The millennial generation's responsibility in this scenario is to exercise prudent usage of social media.

Furthermore, the millennial age must have a mindset that is cognizant of the boundaries established by relevant norms and regulations, while avoiding excessive zeal or extremism. Nevertheless, this does not imply that millennials are forbidden from being discerning.

The act of offering smart critique does not involve extremism and does not claim to be the ultimate truth. Furthermore, demonstrates devoutness. As individuals, we must adhere to religious directives, encompassing even the most minute aspects of life, such as demonstrating filial piety towards our parents, as well as towards our nation and state. The millennial generation should actively engage in disseminating content or invites to engage in beneficial activities, either through direct interactions in their daily lives or via social media platforms.

Furthermore, it is crucial to promote religious moderation due to the current lack of efforts in disseminating its significance. The millennial generation can serve as catalysts for change by encouraging their friends, family, and local community to embrace religious moderation and actively incorporate it into their daily social interactions.[51]

Millennials can foster religious moderation by enhancing their digital literacy skills. The employment of

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[51] Helminia Salsabila, Devi Sintya Yuliastuty, and Nur Halimah Silviatus Zahra, "Peran Generasi Z Dalam Moderasi Beragama Di Era Digital," *Al-Adyan: Journal of Religious Studies* 3, no. 2 (2022): 118–28, http://ejournal.uinib.ac.id/jurnal/index.php/aladyan/article/view/4814.

digital technology by the millennial cohort constitutes a method of acquiring knowledge in fostering religious moderation. The millennial generation can make attempts to foster religious moderation. Initially, establishing an internet-based community. The objective of establishing a community is to enhance digital literacy by appealing to a larger number of individuals from the millennial age. Engage additional individuals from the millennial generation to participate directly and actively in the drive toward religious moderation. The community enables the generation of insights and knowledge to take place without being constrained by time or location.

Furthermore, disseminates valuable information. Promoting religious moderation through digital literacy can be achieved by creating and disseminating instructional information. Education is a process that involves acquiring knowledge and skills. Educational content refers to the acquisition of knowledge or engagement in educational activities facilitated by digital means, such as the distribution and promotion of constructive information through mediums including videos, articles, recordings, and posters.

Furthermore, initiates online discourse. The millennial generation is characterized by its access to comprehensive amenities, particularly internet services. Presently, coaching is not limited to in-person or on-site sessions, but may also be conducted remotely using diverse tools that facilitate connection despite significant geographical separation. The objective of online talks is to collectively deliberate on diverse aspects that foster religious moderation.

Furthermore, initiating an online competition centered around the discourse of religious moderation. Promoting religious concord can also be achieved through fostering healthy rivalry. Examples of such events include article-writing competitions, bulletin-making competitions, poster competitions, and various more. The objective of these activities is to broaden the community's perspective on upholding religious moderation, which is expressed through written or artistic endeavors. The aforementioned four factors provide as a sufficient foundation for society, particularly in Indonesia, to foster

religious tolerance, communal coexistence, collaborative efforts, and altruistic behavior.[52]

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[52] Jimmi Pindan Pute et al., "Kontribusi Generasi Z Dalam Membangun Moderasi Beragama Melalui Literasi Digital Di Abad Ke-21," *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan* 23, no. 1 (2023): 29–38, https://ejournal.unhi.ac.id/index.php/dharmasmrti/article/view/4073/2089.

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