

## Analysis of the Values of Religious Moderation in Malay Islam

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### Abstract

Religious moderation is the practice of understanding and implementing religious teachings in a fair and balanced manner, aiming to prevent excessive and extreme behavior. It emphasizes the principles of *wasatiyah* (moderation), justice, and balance, aligning with the teachings of Islam that advocate for peace, tolerance, and unity. This study explores the integration of religious moderation values within Malay Islamic civilization, which is characterized by inclusivity, compassion, and adaptability. The spread of Islam in the Malay region was historically marked by its moderate, egalitarian approach, which facilitated its acceptance among diverse religious communities. Indonesia, as a nation built on Pancasila, embraces pluralism and multiculturalism, striving to maintain harmony and unity amidst its diverse cultural, ethnic, and religious landscape. This research employs a library research method, examining literature, journals, and scholarly works to analyze the principles of religious moderation and their application in education and social life. Key values such as *tawassuth* (middle path), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance) are identified as fundamental components of religious moderation. These values not only foster social cohesion but also align with the national ideals of unity and harmony. The study concludes that promoting religious moderation in education and daily life is essential for preventing conflict and fostering a peaceful, multicultural society, especially in the context of the diverse Indonesian nation.

**Keywords:** Religious moderation; Malay Islamic civilization; educational values

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### Introduction

Moderation comes from the word moderate, which means middle, also known in Arabic, namely with the term *wasatiyah*, which means fair, middle, and balanced (Ahmad Nabil Amir, 2018). The word moderation in Latin is *moderatio*, which has moderation (no more and no less). Someone is said to be moderate, which means that the person behaves as they should, is reasonable, mediocre, and not extreme (Yoga Irma, 2021). Religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner in order to avoid extreme or excessive behavior when implementing them. Religious moderation does not mean moderating religion because religion in itself already contains the principle of moderation, namely justice and balance. Religious teachings also do not teach about destruction on earth, tyranny, and wrath (Harto, 2019). It is not religion that needs to be moderated but how a person is religious must always be pushed to the middle way or *wasatoniayah* that needs to be moderated because in practicing religion, humans can act rigidly, extremely, unfairly, even run in an excessive way than they should.

Gabriel Solomon, as quoted by H.B Danesh, mentioned the steps taken in the world of Education in order to create a culture of peace as a form of religious moderation, namely: 1) change mindsets, 2) teach a set of skills, 3) promote human rights, and 4) manage the environment, disarmament and promote a culture of peace. Islamic moderation in question is universal values such as justice, equality, mercy, and balance possessed by the Islamic religion, which has strong historical roots in the traditions of prophets and companions (Ahmadi, 2020). Such Islamic moderation can then be found in every Islamic scientific discipline, starting from the perspective

of Islamic aqedah, Islamic thought, and moderate Sufism (Yaqin, 2018).

Moderation in religion is essentially a significant need in the life of the nation and state. Religious moderation must be a reinforcement for the construction of an egalitarian and harmonious life for all nations, especially the Indonesian nation and Malay civilization, which has characteristics as a nation with extraordinary diversity. Religious moderation is inevitable in the midst of the current era of multicultural society, especially for nations that adhere to the nation-state, such as the Indonesian nation. Our country also has a diversity of life in various aspects, both cultural, ethnic, linguistic, ethnic and religious. This diversity underlies the nation's choice to make Pancasila the basis of the state, not choosing a certain basis in the name of one particular group's understanding and ideology (Hajar, 2022).

In Malay land, Islam can also be accepted easily by the community because the character of Islam that is spread is very igaliter, populist, and open to aspects of community life (Hadi, 2008). Scholars preached Islam in the past with an Islamic face that was peaceful, tolerant, plural, compassionate, and accommodating to the diverse cultures in Indonesia. The face of Islam thus caused the spread of Islam in the early days to be well accepted by the community, which, at that time, the majority adhered to Hinduism, Buddhism, Christianity, and even believers. The integration of Islamic thought and Malay civilization makes the exclusion and assimilation between the two give birth to a new style of Islamic Malay civilization and has characteristics that are different from Islamic civilization elsewhere (Mugiyono, 2016).

Indonesia is also a country that has the ideology of Pancasila. Indonesia is a pluralistic country, so it has two modalities in the formation of multiculturalism, namely democracy and local wisdom. The two go hand in hand in realizing tolerance, unity, wisdom, and leadership in society. So as to create harmony between religious people and avoid extreme understandings circulating among the community (Taufiq & Alkolid, 2021), this aims to provide a direction for the realization of state identity and national identity in accordance with the values of Pancasila and the value of religious moderation, as well as create a harmonious and conducive climate in order to respond productively and positively to modernization and globalization in accordance with national values and foster the spirit of religious moderation (Supriyanto et al, 2018).

Based on this, this study is considered important and suitable to put forward policies that focus on the values of religious moderation in Malay Islamic civilization. Whether Indonesia already has an orientation to maintain brotherhood, anticipate conflicts, and ensure a peaceful life or the values of religious moderation have not been a top priority. According to the author, the concept of religious moderation education is needed for Indonesian society, especially for young people today. Therefore, this study aims to reveal the analysis of the values of religious moderation in Malay Islamic civilization and provide alternative solutions for creating a harmonious and peaceful life in all kinds of existence.

## Method

This research is a literal research or library research. This research was conducted by collecting data, information, and various other kinds of data contained in the literature (Baiti & Bujuri, 2022; Graneheim et al., 2017; Sari and Asmendri, 2020). In addition, data sources in this study also include journals, papers, articles, and other scientific works that also study Malay Islamic civilization. The subject matter in this discussion is theories related to the values of religious moderation in Malay Islamic civilization.

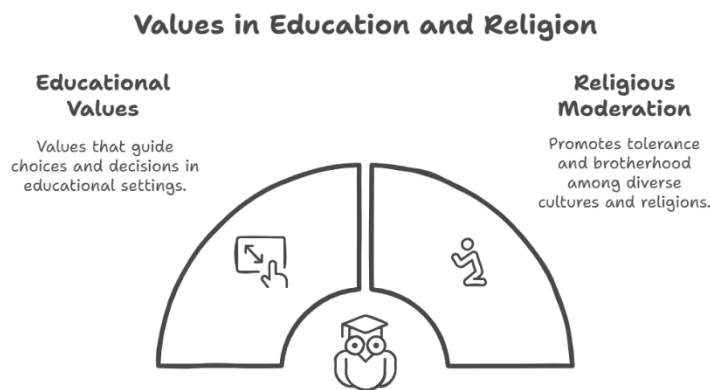


Figure 1. Stages of Research Methods

## Results and Discussion

Value is an idea, concept, and belief that is used as a benchmark to determine and decide a choice that is used as a view of life both in thinking and acting about something appropriate and inappropriate. Its scope covers all aspects of life because there is no one value-free area, including Education. Everything is bound by mutually agreed values and believed to be true. As Kneller points out, "Values abound everywhere in education; they are involved in every aspect of school practice; they are basic to all matters of choice and decision making." This statement shows that nothing value-free is included in Education.

The value of moderation in religion affects social life. This value is the main foundation and legal basis for addressing pluralism in living a common life. Islam, as a religion of *rahmatan lil'alam*, should promote the spirit of brotherhood in the midst of many differences. The spirit of brotherhood referred to here is the spirit of brotherhood between fellow humans and the brotherhood of nations. Some principles reveal the creation of religious moderation, with the principle of being tolerant of various cultures, religions, tribes, and other cultures.



**Figure 2.** Values in Education and Religion

Religious moderation is an Act that takes the middle way as a reference in carrying out the Act. Not too radical and also dismissive (Rumahuru, 2021). Therefore, the indicators of religious moderation include the following:

### 1. Tawassuth (taking the middle way)

Tawassuth is an understanding and experience of religion that is not *ifrath*, which is excessive in religion, and *tafrith*, that is, reduces religious teachings. Tawassuth is the middle or medium attitude between two attitudes, namely, not too far to the right (fundamentalist) and too far to the left (liberalist). With this *tawassuth* attitude, Islam will be easily accepted in all walks of life.

### 2. Tawazun (Balanced)

Tawazun is the understanding and practice of religion in a balanced manner. It covers all aspects of life, both worldly and *ukhrowi*, firm in stating the principle that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference). Tawazun also has the notion of giving a right without addition and subtraction.

### 3. I'tidal (Straight and Firm)

I'tidal means "firm and upright," i.e., able to put things in their place, exercise rights, and fulfill their obligations well. Justice, as defined in Islam, is declared just established by Allah. That is, being mediocre and balanced in all aspects of life by showing *ifsan* or commendable behavior. Religious values do not make sense without the promotion of justice because justice affects the lives of so many people (Maarif, 2017). Moderation must always encourage efforts to realize social justice, which in religion is known as *al-mashlahah al-ammah*. Based on *al-mashlahah al-ammah*, the foundation of 9 public policies will bring the essence of religion into the public sphere. Every leader has a responsibility to translate it into real life for the benefit of the public (Misrawi, 2010).

**4. Tasamuh**

Tasamuh is an attitude that must be possessed in religious moderation, where this attitude means tolerance, meaning that someone who applies the values of religious moderation must have an attitude of tolerance to accept and respect all differences that exist.

**5. Shura**

*Shura*, commonly known as discussion, means that every difference or problem that exists must be resolved by consensus and implemented through deliberation.

**6. Rice Fields**

The attitude of *musawah* is not to blame each other for something else, and this *musawah* can be carried out in all aspects, both in terms of beliefs, racial differences, religious differences, etc.

**7. Ishlah**

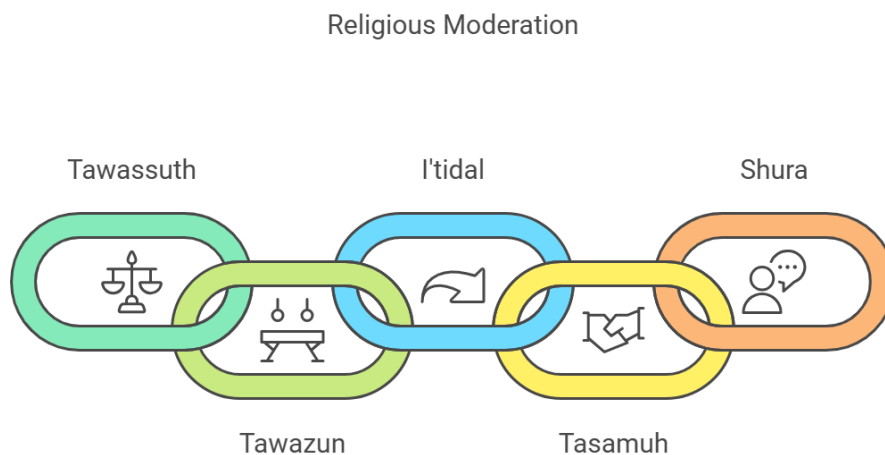
*Ishlah* means reform. That is an attitude that always prioritizes formative thoughts in achieving a better state and attaches importance to mutual benefit. This attitude usually adheres to the principle of "preserving the good old culture, and changing the old culture and adding new and better new things."

**8. Aulawiyah**

This attitude is how one can choose interests that take precedence over other interests. In this case, one must know which scale is a priority and which is not a priority.

**9. Tathawur Wal Ikbar**

*Tathawur wal ikbar* means dynamic and innovative, meaning always being open to implementing changes for the better, of course (Pratama, 2023). Another opinion states that there are several characteristics of moderation according to Islam, namely: 1) God-based, 2) Based on Prophetic Guidance, 3) Compatible with human nature, 4) Protected from the opposition, 4) Mockery and Consistent, 5) Universal and Comprehensive, 6) Wise, balanced and free from excessive actions (Maimun & Kosim, 2019). Meanwhile, the indicators of religious moderation, according to the Ministry of Religious Affairs, are 1) National commitment, 2) Tolerance, 3) Nonviolence/Radicalism, and 4) Accommodating to local culture (Ministry of Religious Affairs, 2019). Malay Islamic civilization also contains values of religious moderation, such as compassion, tolerance, plurality, and multiculturalism. It blends with cultural values, life, and religious values preserved by the Malay Islamic community.



**Figure 3.** The Value of Religious Moderation

So, it can be concluded in terms of attitude education and religious moderation must always be applied. The values contained in religious moderation must also be practiced in learning activities such as *tawassuth*, *tasamuh*, and so on. An open attitude and accepting opinions from others are also very necessary because, in this case, the nature of a person is

different. If the application of the values in religious moderation can be well understood, there will be no division so that the transfer of knowledge can run with what you want.

## **Conclusion**

From the explanation above, it can be concluded that religious moderation is how we respond to every religious difference that exists in society. Indonesia is a Malay country that has many differences in ethnicity, language differences, religious differences, racial differences, and so on. With the attitude of religious moderation in addressing the problems that surround our lives and the good things that we will get by not discriminating against every difference, we have implemented the values of religious moderation in our daily lives. When there are differences of opinion between individuals, we should respect each other and not feel the most right. With these efforts, the potential for division among the community will also be minimal.

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