



**Book Chapter of Proceedings  
Journey-Liaison Academia and Society**

Available Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

---

**The Concept of Religious Moderation from Islamic Educational  
Philosophy Perspectives**

***Konsep Moderasi Beragama Perspektif Filsafat Pendidikan Islam***

**Salminawati<sup>1\*</sup>, Dedi Sahputra Napitupulu<sup>2</sup>**

**<sup>1</sup>Universita Islam Negeri Sumatera Utara**

**<sup>2</sup>STIT Al-Ittihadiyah Labuhanbatu Utara**

**Corresponding author\*: [salminawati@uinsu.ac.id](mailto:salminawati@uinsu.ac.id)**

---

**Abstract**

This paper aims to analyze the concept of religious moderation from the perspective of Islamic educational philosophy. This paper uses the Literature study method by examining various authoritative sources from journals and various books. The data that has been found will then be critically analyzed. The findings of this study show that with a good understanding of philosophy will be able to deliver someone proportional in religion. Ontologically, Islamic education plays a role in creating students who have broad insights so that they are able to be religious proportionally. Epistemologically, religious moderation is very possible to be realized through good governance of Islamic educational institutions. Meanwhile, axiologically, religious moderation is useful to ensure that future generations are free from extremes in religion.

**Keyword: Moderation, Religion, Philosophy, Education, Islam.**

**Abstrak**

Tulisan ini bertujuan untuk menganalisis konsep moderasi beragama perspektif filsafat pendidikan Islam. Tulisan ini menggunakan metode studi Pustaka dengan menelaah sumber yang otoritatif dari jurnal-jurnal dan berbagai buku. Data-data yang telah ditemukan kemudian akan dianalisis secara kritis. Hasil temuan studi ini menunjukkan bahwa dengan pemahaman filsafat yang baik akan mampu mengantarkan seseorang proporsional dalam beragama. Secara ontologis pendidikan Islam berperan dalam menciptakan peserta didik yang memiliki wawasan luas sehingga mampu beragama secara proporsional. Secara epistemologis, moderasi beragama sangat memungkinkan diwujudkan melalui tata kelola lembaga pendidikan Islam yang baik. Sedangkan secara aksiologis moderasi beragama berguna untuk memastikan generasi masa depan terbebas dari sifat ekstrem dalam beragama.

**Kata Kunci: Moderasi, Beragama, Filsafat, Pendidikan, Islam**

## INTRODUCTION

Religious moderation is a central issue within the Ministry of Religion. Not only that, it is even in Presidential Regulation (Perpres) N0 18 of 2020 in the National Medium Term Development Plan (RPJMN) 2020-2024. Religious moderation is included in a plan that must become a characteristic of religious communities in Indonesia. Therefore, the Ministry of Religion is carrying out massive outreach and campaigns regarding religious moderation.

In simple terms, religious moderation requires the practice of a religion that is *tawassuth* (middle), *tasamuh* (tolerance), national commitment, anti-radicalism and accommodating local culture. It is interesting to quote Kamali's (2015) opinion that religious moderation is the practice of religious teachings proportionally and using careful considerations. More briefly, according to Shihab (2019) that religious moderation is a religious attitude that is not excessive.

The necessity of religious moderation is important because recently there have been many incidents of violence in the name of religion, as well as many terrorist practices which in their implementation use religious symbols very clearly. Things like this are increasingly happening not only among adults but have also penetrated students and even students. What's worse is that quite a few Islamic educational institutions have been exposed to radicalism.

In the Islamic context, this problem is triggered by at least two factors: first, because of weak understanding of religion. The weakness of this understanding is in the aspect of Islamic ontology. There are still many people who understand religious doctrine partially or in pieces. The consequence of understanding the postulates is also not comprehensive. Epistemologically, understanding of Islam is not obtained from accurate sources, fanaticism towards only one teacher and certain groups. Meanwhile, axiologically, religion is understood only as an orientation to the afterlife (*hablum minallah*). The relationship between humans and His creation (*hablum minannas*) seems to be considered unimportant and ignored. It seems that the intention of the Shari'a being revealed (*maqasid syar'iyah*) was completely ignored.

In order to overcome this problem, at least a proportional restructuring of understanding and practice of religion is necessary. This can start from building an appropriate philosophical thinking paradigm. Several previous studies have indeed conducted studies that lead to the major themes in this paper. However, it must be admitted specifically that no one has discussed the concept of religious moderation from a comprehensive Islamic educational philosophy perspective.

For example, Shaumantri (2022) wrote about "Construction of Religious Values from the Perspective of Religious Philosophy". The results of his research show that in order to realize religious harmony, understanding of religion needs to be based on moderate values. Religious philosophy can be used as a means of constructive thinking to understand rational, logical, critical and in-depth religious teachings. Kamseno, Putri and Naupal (2022) have also written "The Problem of the Paradox of Tolerance in the Implementation of Mainstreaming Religious Moderation: A Philosophical Perspective". From the results of this research, it was concluded that one of the philosophical schools that has succeeded in bridging the existence of humans and God is the school known as Religious Existentialism. In relation to religion, this school requires humans to be authentically religious, because religious concepts are and ultimately become the practice of religious teachings, which is a rational human product.

In the context of Islamic education, the importance of a transdisciplinary approach in understanding and strengthening science. So, discussion of a scientific discipline cannot be carried out alone, but requires the help of analysis from various other scientific disciplines, especially the science of revelation (*Al-Qur'an* and *Hadith*). According to Muaz and Ruswandi

(2022), Islamic educational institutions need to cultivate a moderate attitude which is reflected in tolerant behavior and not easily blaming, let alone calling certain groups who have different views infidels.

To further add to the richness of literature on religious moderation, especially in reviewing the philosophy of Islamic education, the author humbly compiled this paper.

## **WRITING METHOD**

This paper aims to analyze the concept of religious moderation from the perspective of Islamic educational philosophy. The method used is the library method by examining research themes from authoritative sources in the form of journals and books. Then the data obtained will be analyzed descriptively.

## **RESULTS AND DISCUSSION**

The author offers a concept that in order to implement religious moderation it is very important to understand how philosophy is used as the most important instrument. In the end, a person's ability to understand and carry out religious teachings properly and proportionally is largely determined by a good understanding of philosophy. If you want to rely on a more established theory, then what Harun Nasution has said is certainly very relevant. He once said that religious philosophy is the result of in-depth processing of the human mind regarding religion so that it is able to provide explanations that can be accepted by reason. More than that, a person's religious feelings are not only at a logical level, but also reach inner feelings or satisfaction (Nasution, 1992). In short, what Harun Nasution wants to say is that religion requires philosophical maturity.

Meanwhile, according to Franz Magnis Suseno, philosophy can guide someone in detailing religious teachings, for example in terms of interpreting the holy books, helping explain thoughts about theology, philosophy helps religion in facing the challenges of the times and helps face new ideologies (Suseno, 2001).

The two opinions of philosophical experts above can be relied upon to suggest that philosophy can be used as a proportional analysis tool in religion. On a larger scale, understanding philosophy can help accelerate the realization of religious moderation in Indonesia and even the world. The explanation below will specifically explain the concept of religious moderation in reviewing the philosophy of Islamic education. Technically, Islamic education institutions can modify the curriculum by integrating intracurricular and extracurricular curricula based on religious moderation (Salminawati & Napitupulu, 2022).

### **Ontology of Religious Moderation from Islamic Educational Philosophy Perspectives**

According to Yusuf Al-Qardhawi (1992) that religious moderation means maintaining a balance between two opposing sides. Meanwhile, according to Corbett (2017), religious moderation is an attitude between extreme and secular. Yunanto (2018) provides another definition that religious moderation is an attitude that upholds tolerance and peace. Meanwhile, the Ministry of Religion as the Leading Sector for religious moderation explains that there are at least four indicators of religious moderation, namely: national commitment, tolerance, non-violence and accommodating to local culture (Pemusun Team, 2019). If it is related to the practice of religious teachings, (especially Islam) it appears that in various aspects there are two very different groups in terms of the practice of religious teachings. These differences have resulted in two different camps, which many experts categorize into conservative (traditional) and modern

(liberal) groups.

Indeed, long ago, Islamic history recorded that there were two contradictory poles. For example, in the Kalam Science aspect, the status of people who commit sins (the tahkim incident between the Ali and Muawiyah groups) becomes black and white. The Khawarij group said that they had disbelieved, while the Murjiah group stated that they remained believers. Likewise the issue of God's will and power, according to Jabariah, God dominates and even monopolizes his will towards humans, but according to Qadhariyah it is humans who have absolute will, God does not interfere at all. These are just a few examples in the field of Kalam Science, in fact there are many more in other fields, Fiqh for example has four popular schools of thought, each of which has its own characteristics. Likewise with Sufism, the way to get closer to God through Tariqah is very varied.

In the conflict between these two opposing groups, it turns out that there are groups who are present as referees or mediators. For example, between the Khawarij and Murjiah, a mediator emerged from the Muktazilah group. Between Jabariyah and Qadhariyah a mediator emerged from the Ahlusssunnah waljama'ah group. Likewise, with conflicts between various other groups, a group always emerges to act as a mediator. This reality shows that the practice of religious moderation has actually been around for a long time and is a necessity when there are two opposing extreme groups.

Ontologically, religious moderation wants adherents of religious teachings to have a moderate attitude towards religion. This is only possible if you understand religious teachings correctly. It has been explained above that in practice, religion has often been understood and implemented radically in the past, but there are still groups that are able to mediate. In terms of quantity, there are actually always more moderate groups. However, this does not mean that this extreme group can be taken lightly. History also records how, if left unchecked, these extreme groups will freely influence other groups, causing divisions and even bloodshed.

This is where the need for a more humanistic role of Islamic education creates students who have broad insight so that they are able to be religious proportionally. According to Proverbs Bakhtiar (2007), ontologically, something that cannot be avoided by humans is always hoping for guidance and compassion. This is in line with the duties and functions of Islamic education which during life in the human body still requires guidance.

### **Epistemology of Religious Moderation from Islamic Educational Philosophy Perspectives**

After knowing what the essence of religious moderation is, the next step is to understand what must be done so that religious moderation can be implemented well. The most effective way is to build collective awareness that religious moderation is necessary and increase a more comprehensive understanding of religion. The explanation below will specifically look at how to establish religious moderation through Islamic education.

Religious moderation in Islamic educational institutions can be carried out by integrating the religious moderation curriculum into learning either independently, meaning there are special subjects on religious moderation, or by insertion. In this case, existing subjects are given reinforcement of the values of religious moderation. This integration can be carried out in formal and informal institutions as written by Amarullah and Aslamy (2021).

Islamic educational institutions can also build a culture of religious moderation for students by creating "Religious Moderation Week" activities during every religious holiday celebration (Rofik & Misbah, 2021). To sponsor this activity, you can collaborate with related institutions such as the Religious Harmony Forum (FKUB). Special activities related to religious moderation

need to be organized by Islamic educational institutions so that the values of religious moderation can crystallize.

Several madrassas have developed a kind of application based on religious moderation. This application is not only a source of knowledge about religious moderation for students, but can also be a parameter for students' level of understanding of religious moderation. For example, MAN 2 Tulungagung has developed the "Rumah MODEM" or Religious Moderation House application (Nisa et al, 2022).

Strengthening religious moderation can also be done by accommodating local wisdom from certain regions (Fauzian et al, 2021). The Indonesian region consists of various tribes and nations who have their own local wisdom. Mottos or advice from each region can be used as mottos in each Islamic educational institution. Regional language mottos should be pasted on walls that look strategic, so that students will read them and sink into their hearts more quickly. For example, in the Mandailing Batak tradition there is the Hata Simora-Mora tradition, which is valuable advice from parents or elders at every traditional event, generally used at weddings, the message contains advice including the values of religious moderation. The messages conveyed in this tradition are considered sacred and will be used as a guide to life. Likewise, the Dalian Na Tolu kinship system has long been used by the Batak community as a bond of brotherhood and good relations between Muslims and Christians.

Some of the methods above are just a few of the many ways that Islamic educational institutions can actually use to build good religious moderation through educational institutions. *Ala kulli hal*, the best way to cultivate religious moderation not only in educational institutions but in various places is to build awareness and habituation that being neutral is the best way in religion.

### **Axiology of Religious Moderation from Islamic Educational Philosophy Perspectives**

It seems there is no need for a theory about the axiology of religious moderation. The benefits of religious moderation are numerous, especially in realizing quality of life and maintaining harmony in the surrounding environment. Personally, religious moderation is needed so that each individual does not feel exhausted by religion, does not feel burdened. People who have extreme views on religion will see this religion as a burden. Even though it is clearly said that a Muslim should do charity according to his abilities (Al-Baqarah/2: 286), the Prophet Muhammad also appealed to his followers to be devout according to their respective abilities.

On a broader scale, religious moderation will be able to strengthen national commitment. In the midst of a handful of groups who often voice changes to the government system and want to replace the Pancasila state with another ideology, religious moderation plays a role in strengthening the existence of the Republic of Indonesia. There should be no conflict between religion and the state. The state is strong because religious teachings are implemented. Likewise, religions will be given the widest possible access to express religious teachings if the state is in a strong condition.

From an Islamic education perspective, religious moderation is useful to ensure that future generations are truly filled with people who understand and practice religion proportionally. So that the inhabitants of this country are free from acts of radicalism and extremism.

### **CONCLUSION**

A good understanding of religion is largely determined by a person's rational spiritual attitude. Therefore, philosophy plays an important role in building religious moderation.

Ontologically, Islamic education plays a role in creating students who have broad insight so that they are able to be religious proportionally. Epistemologically, religious moderation is very possible to be realized through good governance of Islamic educational institutions. Meanwhile, axiologically, religious moderation is useful for ensuring that future generations are free from extremes in religion.

## REFERENCES

- Al-Qardhawi, Y. (1992). *Al-Khasais Al-Ammah li Al-Islam*. Beirut: Dar Al-Qalam.
- Amarullah, M. Kholis, Islamy, Irfan, M. (2021). "Moderasi Beragama: Penanaman Pada Lembaga Pendidikan Formal dan Nonformal", *Nizham: Jurnal Studi Keislaman*, 9 (2): 57-69.
- Bakhtiar, A. (2007). *Filsafat Agama*. Jakarta: RajaGrafindo Persada.
- Corbett, R.R. (2017). *Making Moderate Islam: Sufism, Service and The "Ground Zero Mosque" Controversy*. California: Stanford University Press.
- Fauzian R, Hadiat, Ramadani P, Yudiyanto M. (2021). "Penguatan Moderasi Beragama Berbasis Kearifan Lokal dalam Upaya Membentuk Sikap Moderat Siswa Madrasah", *Al-Wijdan: Journal of Islamic Education Studies*. 6 (1): 1-14.
- Kamali, M. H. 2015. *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyah*. New York: Oxford University Press.
- Kamseno, S, Putri, S, Naupal. (2022). "Problematisasi Paradox of Tolerance dalam Implementasi Pengarusutamaan Moderasi Beragama: Sebuah Perspektif Filsafat", *Jurnal Bimas Islam*, 15 (2): 273-302.
- Muaz, Ruswandi, U. (2022). "Moderasi Beragama dalam Pendidikan Islam", *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, 5 (8): 3194-3203.
- Nasution, H. (1992). *Falsafat dan Mistisme dalam Islam*. Jakarta: Bulan Bintang.
- Nisa K.M, Harsan, S.S, Elysia, N.N, Ashabul, Z. (2022). "Rumah MODEM: Inovasi Aplikasi Sebagai Upaya Membangun Moderasi Beragama di MAN 2 Tulungagung", *Southeast Asian Journal of Islamic Education Management* 3 (1): 1-12.
- Rofik, M.N, Misbah, M. (2021). "Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah", *Lectura: Jurnal Pendidikan*, 12 (2): 230-245.
- Salminawati, Napitupulu, D.S. (2022). "Penguatan Moderasi Beragama di Lembaga Pendidikan Islam", *Prosiding The Annual Conference on Islamic Religious Education*, 2 (1): 721-729.
- Saumantri, T. (2022). "Konstruksi Nilai-Nilai Beragama dalam Perspektif Filsafat Agama", *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 24 (2): 164-180.
- Shihab, M.Q. (2019). *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama*. Tangerang: Lentera Hati.
- Suseno, F.M. (2001). *Berfilsafat dari Konteks*. Jakarta: Gramedia.
- Tim Penyusun. (2019). *Moderasi Beragama*. Jakarta: Balitbang dan Diklat Kementerian Agama.
- Yunanto, S. (2018). *Islam Moderat vs Islam Liberal*. Yogyakarta: Media Pressindo.