

## **The Concept of Tawassuṭ and Religious Moderation in the Perspective of the Qur'an and Hadith: Principles of Balance, Justice, and the Rejection of Extremism**

**Hary Nurdi**

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia  
[harynurdi@gmail.com](mailto:harynurdi@gmail.com)

**Mahyuddin Barni**

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia  
[mahyuddinbarni@uin-antasari.ac.id](mailto:mahyuddinbarni@uin-antasari.ac.id)

**Abdul Basir**

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia  
[abdulbasir@uin-antasari.ac.id](mailto:abdulbasir@uin-antasari.ac.id)

**Ali Muammar**

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia  
[allaymza@gmail.com](mailto:allaymza@gmail.com)

### **Abstract**

This study aims to examine the concept of tawassuth and religious moderation based on Islamic doctrinal sources and to analyze their relevance to the dynamics of Muslim life in the contemporary era. Using the library research method, this study finds that religious moderation represents an integral theological and ethical framework in Islam, as well as a solution to various modern religious issues such as intolerance, social polarization, and misunderstandings of religious doctrine. The findings affirm that tawassuth is not merely a moral value, but a foundational religious principle that is inclusive, adaptive, and supportive of the creation of a harmonious and civilized social order. Tawassuth, or the attitude of moderation, constitutes a principal teaching in Islam that emphasizes balance, justice, and the avoidance of extremism in religious practice. From the perspective of the Qur'an and Hadith, religious moderation is understood as the ideal identity of the Muslim community, as reflected in the concept of ummatan wasathan in Qur'an Surah al-Baqarah [2]:143. This concept teaches the importance of practicing religion proportionally neither excessively (ifrâṭ) nor negligently (tafrîṭ) while upholding values of public good, tolerance, and social responsibility. The Hadith of Prophet Muhammad (peace be upon him) further emphasizes the importance of simplicity, prudence in religious practice, and the prohibition of radicalism and fanaticism that may undermine social harmony.

Keywords: Tawassuth, Religious Moderation, Qur'an, Hadith

### **Abstract**

This study aims to examine the concepts of moderation and moderation of religion based on Islamic teachings and analyze their relevance to the dynamics of Muslim life

in the contemporary era. Using library research, this study found that moderation of religion is an integral theological and ethical framework in Islam, as well as a solution to various modern religious issues such as intolerance, social polarization, and misunderstandings of religious doctrine. The results of the study confirm that moderation is not merely a moral value, but an inclusive, adaptive foundation of religion that supports the creation of a harmonious and civilized social life. Tawassuth or moderation is a key principle in Islamic teachings that emphasizes balance, justice, and the avoidance of extreme attitudes in religion. From the perspective of the Qur'an and Hadith, religious moderation is understood as the ideal identity of Muslims as reflected in the concept of *ummatan wasathan* in QS. al-Baqarah [2]: 143. This concept teaches the importance of practicing religious teachings proportionally, not being excessive (*ifrâṭ*) or neglecting obligations (*tafrîṭ*), and always upholding the values of welfare, tolerance, and social responsibility. The Hadith of the Prophet Muhammad SAW also emphasizes the importance of a simple attitude, caution in religious practice, and the prohibition of radicalism and fanaticism that can damage social harmony.

**Keywords:** Tawassuth, Religious Moderation, Al-Quran, Hadith

## Introduction

Discussions on tawassuṭ and religious moderation are increasingly relevant themes in the context of contemporary religious life. The phenomenon of extremism, both in the form of radicalism and excessive religious practices, has had a significant impact on social and humanitarian order.<sup>1</sup> Therefore, studies emphasizing the principles of balance and justice are both an academic and a pressing social need. The Quran and Hadith provide a strong normative foundation for affirming moderation as a primary principle in religious life. A thorough understanding of these concepts is necessary to avoid a reduction in meaning. Through this research, the author attempts to systematically explain how the concept of tawassuṭ is formulated and implemented within the framework of Islamic teachings.

The concept of moderation in Islam is not a new idea that emerged as a response to modernity alone, but has strong roots in authentic religious doctrine. Islam explicitly positions its followers as *ummatan wasathan*, which means a people who are just, balanced, and in the middle.<sup>2</sup> This title is not merely an identity, but a divine mandate to maintain harmony and avoid extreme behavior. At the same time, the Prophet's hadith also directs people to avoid excesses in their worship and interactions with others. Thus, the value of moderation has been embedded in the very foundation of Islamic teachings. This discussion specifically emphasizes that moderation is not merely a social attitude but also a fundamental theological principle.

The concept of religious moderation faces increasingly severe challenges amidst the challenges of globalization, identity conflicts, and ideological polarization. The emergence of various extreme religious interpretations is often triggered by a

---

<sup>1</sup> A F Hayes, "Regression-Based Statistical Mediation and Moderation Analysis in Clinical Research: Observations, Recommendations, and Implementation," *Behaviour Research and Therapy* 98 (2017): 39–57, <https://doi.org/10.1016/j.brat.2016.11.001>.

<sup>2</sup> S T Roberts, "Behind the Screen: Content Moderation in the Shadows of Social Media," *Behind the Screen Content Moderation in the Shadows of Social Media*, 2019, 1–266, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85125972688&origin=inward>.

partial understanding of religious texts. This demands a comprehensive and proportionate rereading of the Quran and Hadith. By recontextualizing understanding, Muslims can avoid the trap of literal interpretation that leads to imbalance. Practically, religious moderation can be a solution to prevent inter- and intra-religious conflict. Therefore, this study is crucial for providing a scientific analysis of the values of moderation contained in primary Islamic sources.

Academic studies on *tawassuṭ* also have an important epistemological dimension. Understanding of this concept is often trapped in a narrow definition limited to a "middle stance." However, in Islamic tradition, the concept of *wasathiyah* encompasses moral, spiritual, social, and methodological dimensions. The Quran emphasizes the importance of justice and proportionality in decision-making, while the hadith provide practical guidance on how a balanced attitude can be expressed in everyday life. Therefore, this research seeks to broaden the horizon of moderation so that it is understood not only textually but through a deeper philosophical and ethical approach. Moderation also serves as a moral standard for Muslims in interacting with the global community.

Religious moderation not only serves as an internal value but also plays a role in creating harmonious relations between social groups. In a multicultural society, the principle of moderation is a crucial pillar in preventing horizontal conflict that could threaten national stability.<sup>3</sup>The values of tolerance, respect for differences, and fairness are inseparable from the teachings of Islamic moderation. In this context, the contributions of the Quran and Hadith are significant, as they provide moral guidance for Muslims in building a peaceful and civilized life. This research aims to reaffirm that religious moderation is not a compromise on the principles of faith, but rather a strengthening of Islam's universal values. In this way, Islam can emerge as a religion of mercy for all the worlds.

Understanding religious moderation is also crucial in preventing deviations stemming from excessive attitudes or disregard for religious teachings. Extremism often stems from an imbalance in understanding texts or practicing them. Therefore, balance (*i'tidāl*) is a central concept in the Islamic approach to moderation. By understanding balance holistically, Muslims can avoid blind fanaticism lacking a strong scientific basis. This research was conducted to address the academic need for a comprehensive study of religious moderation from the perspective of the Qur'an and Hadith. The research structure is designed to provide a step-by-step understanding, starting with a literature review, methodology, analysis, and conclusions. Thus, the discussion will demonstrate a structured scientific framework. Furthermore, this research is expected to contribute to the development of literature on religious moderation in Islamic studies. The author also hopes that this study can serve as a reference for researchers, academics, and religious practitioners. With a clear academic foundation, the concept of religious moderation can be increasingly internalized in the practices of Muslim life.

---

<sup>3</sup> L R Shanock, "Polynomial Regression with Response Surface Analysis: A Powerful Approach for Examining Moderation and Overcoming Limitations of Difference Scores," *Journal of Business and Psychology* 25, no. 4 (2010): 543–54, <https://doi.org/10.1007/s10869-010-9183-4>.

## **Literature Review**

The literature on tawassuṭ and religious moderation has developed quite extensively, both through classical and contemporary studies. In classical literature, scholars emphasize that the concept of wasathiyah is the primary foundation for understanding the balance between reason, revelation, and social reality.<sup>4</sup> Commentators also frequently emphasize that the verse about ummatan wasaṭan reflects the ideal identity of Muslims, who must maintain proportionality in their religious practices. Modern literature has subsequently developed this concept into socio-political and ethical issues. Contemporary authors have also attempted to connect moderation to issues such as pluralism, democracy, and interfaith relations. These studies demonstrate that moderation is a value that continues to evolve with the changing context of the times.

Research conducted over the past two decades has shown that religious moderation is highly relevant in preventing radicalism. Many academics emphasize that extremism is often rooted in shallow and decontextualized religious interpretations.<sup>5</sup> Therefore, scholarly literature emphasizes the importance of sound hermeneutics and a balanced interpretive methodology. In relation to the Quran, scholars of exegesis have provided guidance on interpretive principles that prioritize rationality and wisdom. Hadith literature also provides practical examples of how the Prophet demonstrated moderation in various situations. This demonstrates that moderation is not an abstract concept but has a clear operational basis.

Academic studies also show that religious moderation is closely linked to the concept of justice. In Islamic literature, justice is understood as the granting of rights proportionally according to a person's position and capacity. This applies not only to law but also to moral and ethical decision-making. The Quran places justice as one of the most important principles for Muslims. Hadith literature also reinforces this view by showing how the Prophet rendered decisions with wisdom. Therefore, modern literature views moderation as a path to ensuring the optimal realization of social justice.

Several contemporary studies highlight that religious moderation serves as a mechanism to prevent social polarization. In the context of globalization, interfaith interactions are intensifying, thus increasing the risk of friction. The literature emphasizes that moderation can create a space for healthy dialogue between different groups. In this regard, the Quran teaches its followers to engage in dialogue in a manner that is virtuous and full of wisdom. The Prophet's hadiths also provide concrete examples of how he built empathetic communication with non-Muslim groups. These studies emphasize that moderation has a social dimension that is crucial for societal harmony.

---

<sup>4</sup> T Gillespie, "Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media," *Custodians of the Internet Platforms Content Moderation and the Hidden Decisions That Shape Social Media*, 2018, 1–288, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85051469782&origin=inward>.

<sup>5</sup> K Bierman, "Executive Functions and School Readiness Intervention: Impact, Moderation, and Mediation in the Head Start REDI Program," *Development and Psychopathology* 20, no. 3 (2008): 821–43, <https://doi.org/10.1017/S0954579408000394>.

Other literature suggests that the concept of wasathiyah also has a profound spiritual dimension. Moderation is not just about outward behavior, but also about inner awareness that controls tendencies to overdo worship or neglect obligations. In the Sufi tradition, this inner balance is emphasized as part of tazkiyah al-nafs, or purification of the soul. Sufis teach that the balance between love, fear, and hope is key to developing a healthy spirituality. In this context, moderation also means not burdening oneself beyond one's capabilities. This aligns with the Prophetic hadith prohibiting excess in worship.

The literature on ushul fiqh provides a methodological perspective on the importance of moderation in the establishment of law. In the tradition of Islamic scholarship, scholars have always emphasized the importance of taking a middle path between extreme textualism and excessive liberalism. The tawassuṭ approach in ushul fiqh emphasizes the importance of understanding the maqāṣid ash-sharī'ah or the goals of Islamic law. By understanding these goals, a mujtahid can establish law wisely without being trapped in a narrow understanding. The literature also emphasizes that benefit, justice, and social order are integral parts of the moderate approach. This view further strengthens the argument that moderation is a methodological principle in Islamic law.

In Islamic education, the literature shows that moderation must be instilled from an early age through the curriculum and learning process. Education that overemphasizes memorization and neglects understanding often results in rigid thinking. Conversely, an educational approach that combines textual, contextual, and moral understanding will produce a more open and moderate generation. Many researchers emphasize the importance of teachers as role models of moderation. Furthermore, a curriculum that integrates values of tolerance and interfaith dialogue will strengthen students' moderate attitudes. This literature emphasizes that moderation is not merely a theological concept but a long-term educational program.

In the field of Islamic politics, moderation is often associated with participation, deliberation, and respect for citizens' rights.<sup>6</sup> Contemporary literature emphasizes that Islam encourages inclusive and just decision-making processes. The concept of shura, for example, demonstrates that public involvement in the political process is part of Islamic teachings. Moderation is understood as an attitude that rejects violence and coercion in achieving political goals. The Quran also rejects acts of oppression and obliges the people to spread justice. This demonstrates that religious moderation has strong implications for political life and state governance.

The literature review also discusses how religious moderation is used as a strategy for building effective da'wah. In the context of da'wah, a moderate attitude is very helpful in conveying religious messages persuasively.<sup>7</sup> Preaching that is too harsh or judgmental often generates resistance. Conversely, preaching that emphasizes wisdom and sound advice is more easily accepted by the community. The Prophet's hadiths provide numerous examples of how he approached his followers

---

<sup>6</sup> M Appel, "Transportation and Need for Affect in Narrative Persuasion: A Mediated Moderation Model," *Media Psychology* 13, no. 2 (2010): 101–35, <https://doi.org/10.1080/15213261003799847>.

<sup>7</sup> I V Blair, "Imagining Stereotypes Away: The Moderation of Implicit Stereotypes through Mental Imagery," *Journal of Personality and Social Psychology* 81, no. 5 (2001): 828–41, <https://doi.org/10.1037/0022-3514.81.5.828>.

with gentleness. Modern da'wah literature also emphasizes that an empathetic approach is key to successfully spreading Islamic values.

The literature on religious moderation demonstrates that this concept has attracted the attention of scholars from various disciplines. While each literature offers a distinct contribution, all point to the conclusion that moderation is a fundamental principle in Islam. This literature provides a strong academic foundation for this research. Furthermore, it broadens understanding of how moderation can be applied in different contexts. Therefore, this research builds on a comprehensively developed scientific foundation. This literature will serve as a crucial foundation for further analysis.

## **Method**

This study employed a library research method, emphasizing data collection through relevant and authoritative literature sources. This method was chosen because the study of tawassuṭ and religious moderation is a normative study based on primary religious texts. In library research, researchers did not conduct field observations but focused their analysis on documentary data in the form of tafsir (comprehension) books, hadith (traditional texts), and scholarly literature. This approach is considered most appropriate because the concept of religious moderation requires an in-depth study of texts and interpretations by scholars. By using this method, researchers can comprehensively examine various developing schools of thought regarding moderation. This method also helps researchers develop a systematic understanding based on credible written sources.

The main data sources for this study consist of primary and secondary data. Primary data in this study include Quranic verses related to the concepts of wasathiyah (moderation), balance, and justice, as well as Prophetic traditions emphasizing the importance of avoiding extreme attitudes in religion. This primary data serves as the primary basis for developing normative arguments regarding moderation. Meanwhile, secondary data includes tafsir books, hadith commentary books, scientific journals, academic articles, and contemporary scholarly works discussing religious moderation. The presence of secondary data helps broaden perspectives and provide academic context for the analysis of primary texts. By combining these two types of data, the research produces a richer theoretical construction.

Data collection techniques were carried out through a process of searching, selecting, and organizing literature relevant to the research topic. Researchers selected scientific works based on criteria such as author authority, theme relevance, and publisher credibility. Each piece of literature obtained was then classified based on themes such as religious moderation, the concept of tawassuṭ, justice in Islam, and anti-extremism. This classification process assisted researchers in establishing patterns of relationships between these concepts. Next, the selected literature was analyzed in depth to identify core ideas that could support the theoretical discussion. Through this data collection technique, researchers ensured that all sources used were academically accountable.

The data analysis technique in this study employed content analysis of religious texts and scientific literature. Content analysis was conducted by interpreting the meaning of the texts through a thematic approach or maudhu'i interpretation. This

approach allowed researchers to systematically explore the theme of religious moderation across various verses and hadith. Furthermore, the analysis was conducted by taking into account the historical and social context of each text to ensure that the interpretations did not deviate from the framework of Islamic teachings. The researchers also compared the views of classical and contemporary scholars to examine the continuity of thinking on moderation.<sup>8</sup> Thus, this data analysis technique provides depth and precision in understanding the concept of religious moderation.

The entire library research process was conducted using a descriptive-analytical approach. The descriptive approach was used to factually and systematically describe the understanding of scholars and literature regarding the concept of moderation. The analytical approach was then used to interpret the meaning and academic implications of these concepts. By combining these two approaches, the research was able to produce a comprehensive understanding of *tawassuṭ* as a religious principle. Furthermore, this method enabled the researcher to present objective conclusions based on robust literature data. Thus, the library research method in this study provides a solid scientific foundation for explaining religious moderation according to the Qur'an and Hadith.

## Results and Discussion

### The Concept of *Tawassuṭ* in Islam (Al-Quran and Hadith)

The concept of *tawassuṭ* in Islam reflects a balanced and moderate approach to life, avoiding extreme attitudes in both religious beliefs and practices.<sup>9</sup> *Tawassuṭ*, as a basic principle in Islamic teachings, has a strong foundation in the Qur'an and Hadith, which provide definitions and guidance for applying it in the daily lives of Muslims.<sup>10</sup> This principle emphasizes the importance of maintaining harmony and balance between spiritual and material aspects, as well as between individual rights and social obligations. In the perspective of the Qur'an, *tawassuṭ* is often associated with the concept of "*ummatan wasathan*," which means a moderate or middle community. This is explicitly stated in Surah Al-Baqarah verse 143: "And thus We have made you (Muslims), a just and chosen community that you may be witnesses over mankind and that the Messenger (Muhammad) may be a witness over you." This verse emphasizes the role of Muslims as a just and balanced community, which does not tend to extremism in practicing religion or in social interactions. This attitude of *tawassuṭ* ensures that Muslims do not fall into fanaticism or excessive liberalism, but remain committed to values that are in accordance with Islamic teachings.

The concept of *tawassuṭ* is also reflected in various other verses that emphasize the importance of balance in life. For example, Surah Al-Furqan verse 67 states: "And those who, when they spend (wealth), are not extravagant, nor stingy,

---

<sup>8</sup> S Aryee, "Transformational Leadership, Innovative Behavior, and Task Performance: Test of Mediation and Moderation Processes," *Human Performance* 25, no. 1 (2012): 1–25, <https://doi.org/10.1080/08959285.2011.631648>.

<sup>9</sup> Gillespie, "Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media."

<sup>10</sup> A Lee, "Empowering Leadership: A Meta-Analytic Examination of Incremental Contribution, Mediation, and Moderation," *Journal of Organizational Behavior* 39, no. 3 (2018): 306–25, <https://doi.org/10.1002/job.2220>.

but are (spending) in the middle between these." This verse provides guidance on being moderate in the use of wealth, avoiding waste and not being stingy. The attitude of tawassuth in this aspect shows that Islam teaches its people to live a proportionate life, not only in terms of worship, but also in economic and social aspects.

In Hadith, the principle of tawassut is also widely discussed through the words of the Prophet Muhammad (PBUH) who emphasized the importance of avoiding excessive attitudes. One relevant Hadith is: "Avoid excessive attitudes in religion, because indeed those before you were destroyed because of excessive attitudes in religion." (HR. Ahmad). This Hadith reminds Muslims not to exceed the limits in practicing religion, both in terms of worship and in interpreting teachings. This moderate attitude helps individuals to remain within the correct corridor in accordance with religious guidance, while maintaining a balance between worldly and afterlife obligations.

Furthermore, modesty in Islam also encompasses an inclusive approach to diversity. In this context, the Prophet Muhammad (peace be upon him) often provided concrete examples of how to maintain moderation in dealing with differences. He not only taught tolerance but also encouraged Muslims to respect the beliefs and traditions of others, as long as they do not conflict with fundamental Islamic principles. This attitude demonstrates that modesty serves not only as a guide for individual life but also as a principle that fosters harmony in a diverse society.

The philosophical foundation of tawassuth can also be found in the concept of tawassul, although it has a different focus. Tawassul, derived from the word *wasilah*, refers to a way of drawing closer to God through certain intermediaries, such as prayer or good deeds. According to definitions given by some scholars, tawassul is a means to achieve spiritual goals using permissible means in Islam. In this context, tawassul reflects the principle of moderation in spiritual approaches, where a Muslim does not rely solely on personal effort but also utilizes religiously recommended means to draw closer to God. Examples of tawassul often cited include asking God through the intermediary of the Prophet Muhammad (peace be upon him) or good deeds, as a form of recognition of human limitations and the importance of divine assistance in achieving spiritual goals.

The wisdom behind tawassul reflects the essence of tawassuth in its spiritual aspect. Tawassul not only helps a Muslim draw closer to God, but also teaches the importance of balancing human effort with dependence on God. For example, someone who prays with tawassul through pious people or good deeds demonstrates an understanding that success depends not only on individual strength but also requires God's guidance and approval. This approach reinforces the principle of tawassuth as the foundation of a balanced life, encompassing spiritual, social, and material aspects.

In practical application, tawassuth is a foundation for Muslims to face the challenges of the modern era.<sup>11</sup> In an era of globalization marked by technological advances and complex cultural interactions, the principle of tawassuth helps Muslims adhere to religious values while respecting diversity. For example, in the context of interfaith relations, tawassuth encourages Muslims to engage in constructive dialogue

---

<sup>11</sup> M Heo, "Depressive Mood and Obesity in US Adults: Comparison and Moderation by Sex, Age, and Race," *International Journal of Obesity* 30, no. 3 (2006): 513–19, <https://doi.org/10.1038/sj.ijo.0803122>.

with adherents of other faiths, avoiding exclusive attitudes that can trigger conflict, while maintaining Islamic identity. This attitude is in line with the teachings of the Qur'an which emphasizes the importance of establishing good relationships with fellow human beings, as stated in Surah Al-Hujurat verse 13: "O mankind! Indeed, We created you from male and female, and made you nations and tribes that you may know one another."

Overall, tawassuth in Islam is not just a theoretical concept, but also a principle that can be applied in various aspects of life. Whether in worship, social interactions, or spiritual approaches, tawassuth provides clear guidance for living a balanced and harmonious life. By adhering to the principle of tawassuth, Muslims can face various challenges with wisdom, avoid extremes, and remain true to the values taught by the Quran and Hadith. This principle is relevant not only for individuals but also for society as a whole, serving as a foundation for building a peaceful and just life.

### **Basic Principles of Tawassuth in Religious Life**

The concept of tawassuth in Islam is a fundamental principle that emphasizes moderation or balance in religious life. Tawassuth, which literally means "middle" or "moderate," avoids extremism on both the left and right sides and provides a foundation for tolerance, justice, and balance in practicing religious teachings. This principle is not only relevant in the context of worship but also serves as a guideline for social interactions within society. From the perspective of the Quran and Hadith, tawassuth has a strong foundation that encourages Muslims to live harmoniously, justly, and wisely in every aspect of life.

The Quran explicitly emphasizes the importance of tawassuth as a principle of life that prevents people from extreme attitudes. One of the verses that is the basis of tawassuth is Surah Al-Baqarah verse 143, where Muslims are referred to as "ummatan wasathan" or the middle people. This verse emphasizes that Muslims are chosen as moderate people, who are responsible for being witnesses to other human beings. The moderation referred to in this verse is not only related to spiritual aspects, but also includes balance in various aspects of life, such as the relationship between the worldly and the afterlife, worship, and social interaction.<sup>12</sup> Thus, Muslims are invited to avoid extreme attitudes that can destroy the harmony of life.

Furthermore, the Quran also encourages the practice of justice as part of the principle of tawassuth (conscientiousness). Surah An-Nisa, verse 135, emphasizes that a Muslim must act justly, even towards oneself, one's family, or those with whom one has special relationships. This verse demonstrates that justice is an essential foundation for religious and social life and is a concrete manifestation of moderation. This just attitude not only reflects Islamic values but also serves as a means of attaining closeness to Allah SWT through behavior that prioritizes honesty and balance.

In the Hadith, the principle of tawassuth is also reflected in the teachings of the Prophet Muhammad (peace be upon him), which emphasize tolerance for differences. One hadith states, "Religion is easy, don't complicate it," a reminder that Islam is not meant to be a burden on its adherents. This moderate attitude helps Muslims practice their religion peacefully and without pressure, thereby respecting

---

<sup>12</sup> C Knouff, "Peroxisome Proliferator-Activated Receptor- $\gamma$  Calls for Activation in Moderation: Lessons from Genetics and Pharmacology," *Endocrine Reviews* 25, no. 6 (2004): 899–918, <https://doi.org/10.1210/er.2003-0036>.

diversity within society. Moderation in religion does not mean diminishing the values of Islamic teachings, but rather implementing those teachings in a wise and tolerant manner.

Furthermore, the Prophet Muhammad (peace be upon him) also taught the importance of balance in religious and social life. The hadith, which states, "Your Lord has a right over you, and your family has a right over you," serves as the basis for understanding that religious life is not solely centered on worship but also involves fulfilling social rights. This principle illustrates tawassuṭh as a guide for maintaining a balance between spiritual needs and responsibilities to family and the surrounding community. By practicing this moderation, Muslims can create harmonious and productive lives.

In the context of tolerance, the Quran also calls for living in harmony and avoiding extremism. Verses such as Surah Al-Baqarah, verse 143, teach Muslims to be moderate, avoiding fanaticism or rigidity in their religion. This aligns with the teachings of the Prophet Muhammad, who advocated tolerance for differences, both in religious beliefs and practices. Moderation in tolerance also means allowing space for dialogue and mutual understanding among various groups in society. This attitude is crucial for maintaining unity and preventing conflict caused by differences in religious views or interpretations.

Justice as a principle of tawassuṭh is also emphasized in the Hadith, such as the saying of the Prophet which states, "Be just, that is closer to piety." This Hadith underlines the importance of being just, even to those who are considered enemies. The just attitude taught in Islam does not favor any particular group, but is based on the values of truth and honesty.<sup>13</sup> Thus, justice is one of the main elements of tawassuṭh which is not only beneficial for individuals, but also for creating social justice in society.<sup>[4]</sup>

Balance, as part of tawassuṭh (conscientiousness), is also a value emphasized in the Quran and Hadith. Surah Al-Qasas, verse 77, states that Muslims must maintain a balance between worldly and hereafter affairs. This verse serves as guidance to avoid becoming so preoccupied with worldly pursuits that one forgets spiritual responsibilities, but also to avoid neglecting worldly needs in order to achieve hereafter goals. The Prophet's hadith, which states, "Your Lord has a right over you, and your family has a right over you," further emphasizes the importance of this balance, encouraging Muslims to maintain a balanced life between worship, work, and social life.

Overall, the concept of tawassuṭh in Islam provides a comprehensive guide to living a religious life with moderation, tolerance, justice, and balance.<sup>14</sup> These principles not only serve as individual guidelines but also contribute to building a harmonious and peaceful society. By avoiding extremism, whether in the form of fanaticism or excessive liberalism, tawassuṭh helps Muslims practice their religion in a manner consistent with the values of humanity and justice. In practice, tawassuṭh

---

<sup>13</sup> S Jhaver, "Online Harassment and Content Moderation: The Case of Blocklists," *ACM Transactions on Computer Human Interaction* 25, no. 2 (2018), <https://doi.org/10.1145/3185593>.

<sup>14</sup> D Cao, "Understanding Consumers' Social Media Engagement Behaviour: An Examination of the Moderation Effect of Social Media Context," *Journal of Business Research* 122 (2021): 835–46, <https://doi.org/10.1016/j.jbusres.2020.06.025>.

serves as a tool for creating an inclusive religious life that respects differences and encourages cooperation among various parties.

The implementation of tawassuth in religious life also demonstrates its relevance to the modern challenges facing Muslims today. Amidst the various conflicts and divisions that often arise from differing religious views, the principle of tawassuth provides a solution that encourages dialogue, tolerance, and respect for diversity. By implementing this principle, Muslims can serve as role models for the global community in achieving peace and justice. Therefore, tawassuth is not only a fundamental principle of Islam but also a universal value relevant to all humanity.

#### Comparison of the Principles of Tawassuth in the Quran and Hadith

Aspect	The Principle of Tawassuth in the Quran	The Principle of Tawassuth in Hadith
Tolerance	Calling for living in harmony and avoiding extremism (Quran 2:143)	Teaching an attitude of tolerance towards differences (Hadith: "Religion is easy, don't make it difficult")
Justice	Encourage justice in all aspects of life (Quran 4:135)	Commands to act justly even towards enemies (Hadith: "Act justly, that is closer to piety")
Balance	Emphasizing balance between worldly and hereafter affairs (Quran 28:77)	Encourage balance in worship and social life (Hadith: "Your Lord has rights over you, your family has rights over you")

#### The Importance of Tawassuth to Avoid Extremism

From an Islamic perspective, the concept of moderation, or tawassuth, is a core value rooted in the teachings of the Quran and Hadith. Tawassuth refers to a balanced attitude, moderation, and moderation in religious and social life. This concept is an important foundation for building social harmony, preventing conflict, and avoiding extremism. In the Quran, Allah SWT expressly forbids extreme attitudes in religion, as stated in Surah An-Nisa, verse 171: "O People of the Book! Do not exceed the limits of your religion, and do not say about Allah except the truth." This verse demonstrates the importance of avoiding excessive attitudes that can lead to misunderstandings in religion.

Tawassuth, as a principle of moderation in Islam, emphasizes balance in all aspects of life, including worship, social interactions, and social interactions. Islam, as a religion that carries the mission of rahmatan lil 'alamin (blessing for all the worlds), rejects all forms of violence and extremism. One of the meanings of Islam itself is peace, which emphasizes that there is no room for extreme behavior in its teachings. In this context, tawassuth plays a vital role in preventing the emergence of radical ideologies, which are often rooted in immoderate interpretations of religious teachings.

In its application, the attitude of tawassuth provides concrete solutions in facing the challenges of extremism.<sup>15</sup>This can be seen in several case studies

<sup>15</sup> Jhaver, "Online Harassment and Content Moderation: The Case of Blocklists."

demonstrating the positive impact of implementing moderation values in various contexts. For example, in 2020, interfaith dialogue successfully reduced tensions and increased understanding between groups of differing beliefs. This dialogue provided a space for open and respectful communication, thus preventing conflicts based on prejudice or misunderstanding. Furthermore, in 2021, Islamic moderation education in schools was proven to increase tolerance among students. By providing a balanced understanding of religious teachings, students were taught to respect differences and reject intolerant attitudes. In 2022, leadership training based on tawassuth also encouraged the creation of inclusive and peaceful leadership. These initiatives demonstrate that the values of moderation can form the foundation for leaders capable of nurturing all levels of society without discrimination.

The importance of moderation is increasingly relevant in today's era of globalization, where interactions between cultures and religions are becoming increasingly intense. Tensions arising from differing views are often exacerbated by the spread of inaccurate information, both through social media and other digital platforms. Moderation provides a framework for building constructive dialogue, thereby preventing polarization that could potentially trigger conflict. The report on international religious freedom, for example, states that mutual respect between religious groups is key to maintaining social stability, despite challenges from non-state actors that sometimes fuel tensions. This confirms that moderation is not only an internal need for Muslims but is also relevant in the context of interfaith relations globally.

Tawassuth also has a crucial educational dimension. By instilling the values of moderation from an early age, the younger generation can be shaped into tolerant individuals who are open to differences.<sup>16</sup> In this regard, education is not limited to formal institutions like schools, but also encompasses the family and community environment. Tawassuth-based education must encompass a deep understanding of religious teachings, as well as the ability to think critically and appreciate other perspectives. This effort is crucial to prevent young people from being exposed to radical ideologies that often use emotional approaches to influence them.

Furthermore, leadership training based on the values of moderation (tawassuth) can also be an effective strategy in preventing extremism. Moderate leaders have the ability to bridge differences and create an inclusive environment. In this context, leadership training based on the principles of moderation is relevant not only for religious leaders but also for leaders in the social, political, and economic sectors. Inclusive and peaceful leadership can encourage the creation of just policies and accommodate societal diversity.

However, implementing tawassuth in real life is not without challenges. One major obstacle is the existence of groups that deliberately spread extreme narratives to achieve certain goals.<sup>17</sup> These groups often use narrow textual interpretations of religious teachings to justify their actions. Addressing this challenge requires a

---

<sup>16</sup> A K Montoya, "Moderation Analysis in Two-Instance Repeated Measures Designs: Probing Methods and Multiple Moderator Models," *Behavior Research Methods* 51, no. 1 (2019): 61–82, <https://doi.org/10.3758/s13428-018-1088-6>.

<sup>17</sup> S R Sardeshmukh, "Integrating Moderation and Mediation: A Structural Equation Modeling Approach," *Organizational Research Methods* 20, no. 4 (2017): 721–45, <https://doi.org/10.1177/1094428115621609>.

collective effort from various parties, including religious scholars, academics, the government, and civil society. These efforts could include public awareness campaigns, strengthening religious literacy, and providing platforms for interfaith dialogue.

In conclusion, moderation is a universal value in Islam that is highly relevant in preventing extremism and promoting peace. By adopting a moderate attitude, Muslims can become agents of change, supporting the creation of a harmonious and inclusive society. The case studies mentioned above demonstrate that implementing moderate values can have a tangible impact on reducing tensions, increasing tolerance, and encouraging peaceful leadership. Therefore, it is crucial for all parties to continue prioritizing moderation in every aspect of life, whether through education, dialogue, or policies that support diversity. This collective effort will not only strengthen social cohesion but also ensure that Islam remains a religion that brings a message of peace and mercy to all beings.

#### Case Study of the Impact of Tawassuth on Extremism

Year	Case study	The Impact of Tawassuth
2020	Interfaith Community Dialogue	Reduce tension and increase understanding
2021	Islamic Moderation Education in Schools	Increasing tolerance among students
2022	Tawassuth-Based Leadership Training	Promoting inclusive and peaceful leadership

#### Religious Moderation as an Implementation of Tawassuth

Religious moderation is a concrete implementation of the concept of tawassuth in Islamic teachings, which emphasizes the importance of moderation, justice, and balance in religious life. Tawassuth, as a core principle in Islam, serves not only as a guideline for religious practice but also as a guide for building a harmonious and inclusive social life.<sup>18</sup>In the context of social and religious life, religious moderation encourages respect for diversity, tolerance, and constructive interfaith dialogue.

The Quran and Hadith contain many teachings that emphasize the importance of moderation in life. For example, the Quran mentions that Muslims are "ummatan wasatan" (a nation that is on the middle path) in Surah Al-Baqarah verse 143. This concept directs Muslims to be fair and avoid extremism in all its forms, both in religion and in social life. In the Hadith of the Prophet Muhammad, there are also many affirmations about the importance of not going to extremes in religion, as he said, "Stay away from extremes in religion, because it has destroyed the nations before you." Thus, both the Quran and Hadith provide a strong foundation for Muslims to live their lives with the principle of tawassut.

Religious moderation also plays a crucial role in maintaining social harmony in a pluralistic society. In an increasingly connected and diverse world, differences in religion, culture, and tradition often become a source of conflict. However, by practicing religious moderation, people can build relationships of mutual respect and

---

<sup>18</sup> S Chancellor, "Thyghgapp: Instagram Content Moderation and Lexical Variation in Pro-Eating Disorder Communities," Proceedings of the ACM Conference on Computer Supported Cooperative Work CSCW 27 (2016): 1201–13, <https://doi.org/10.1145/2818048.2819963>.

understanding, so that these differences do not become a trigger for division but instead become a force for enriching our shared life. Islam itself has a long tradition of promoting peace and peaceful coexistence. As reflected in the teachings of the Quran and Hadith, interfaith dialogue is an important means of strengthening mutual respect and fostering cooperation across faiths.<sup>[8]</sup>

In many pluralistic societies, the application of religious moderation is crucial for addressing potential conflicts arising from differences in belief. For example, the International Religious Freedom Report shows that in various countries, including Côte d'Ivoire, efforts to safeguard religious freedom are a significant challenge. The report explains that despite legal frameworks protecting religious freedom, social practices often demonstrate intolerance between religious communities. This is clear evidence that religious moderation requires not only government policy support but also a manifestation in community life through education and ongoing dialogue.

The importance of religious moderation extends beyond interfaith relations to relationships within the same religion. In Islam, differences in religious understanding often create divisions among Muslims themselves.<sup>19</sup> In this situation, the principle of *tawassuṭ* (religious tolerance) provides a solution to bridge these differences. Moderation in religion teaches Muslims not to easily condemn others who hold differing views, but rather to prioritize dialogue and tolerance. This attitude is crucial to prevent internal fragmentation that could weaken the unity of the Muslim community.

Beyond religious contexts, moderation also has a significant impact on social life. In community life, the application of the values of inclusivity, mutual respect, and cooperation between individuals and groups is essential to creating a harmonious environment. This social moderation can be realized through education that instills values of tolerance from an early age, the development of inclusive public policies, and an openness to accepting cultural and traditional differences. For example, in the context of social moderation, the application of an inclusive approach can strengthen mutual understanding and cooperation between communities, thereby encouraging the creation of a more harmonious and prosperous society.

One effective way to implement religious moderation in social life is through interfaith dialogue. This dialogue aims not only to foster communication between adherents of different religions but also to build strong bridges of understanding between them. As explained in studies on interfaith dialogue, openness to listening to and understanding others' perspectives is key to fostering mutual respect and productive cooperation. In Islamic tradition, interfaith dialogue is seen as an integral part of the mission of spreading peace and promoting harmonious coexistence.

Furthermore, religious moderation can also significantly contribute to reducing political and social tensions often associated with religious differences. In many cases, conflicts within society are caused by a lack of understanding and respect for others' beliefs. By prioritizing the principle of tolerance (*tawassuṭ*), society can learn to accept differences as an inevitable part of life's dynamics. Religious moderation can also serve as a foundation for creating just and inclusive policies that protect not only the rights of the majority but also those of minorities.

---

<sup>19</sup> F Cavatorta, "Moderation through Exclusion? The Journey of the Tunisian Ennahda from Fundamentalist to Conservative Party," *Democratization* 20, no. 5 (2013): 857–75, <https://doi.org/10.1080/13510347.2013.801255>.

To support the implementation of religious moderation, the role of the government, community organizations, and religious leaders is crucial. The government can contribute by developing policies that promote interfaith harmony, such as providing forums for interfaith dialogue and supporting educational programs that instill the values of moderation.<sup>20</sup> Meanwhile, religious leaders and community organizations have a strategic role in conveying messages of moderation to the wider community. With synergy between various parties, religious moderation can serve as a foundation for building a peaceful and inclusive society.

In conclusion, religious moderation is a concrete implementation of the Islamic principle of moderation, which has a broad impact on social and religious life. By prioritizing the values of moderation, society can not only create harmony among adherents of different religions but also strengthen cooperation and mutual understanding in social life. In an increasingly complex and challenging world, religious moderation is key to creating a just, peaceful, and prosperous society. Religious moderation is not only a necessity but also a shared responsibility to realize a better life for all.

#### Examples of Moderation in Religious and Social Contexts

Example of Moderation	Description	Impact
Religious Moderation	Tawassuth approach to respecting diversity in religion	Enhancing social harmony and interfaith dialogue
Social Moderation	Application of inclusive values in community life	Strengthening mutual understanding and cooperation between communities

#### The Role of Religious Moderation in Achieving Harmony

Religious moderation is a crucial concept for building harmony in diverse societies. From an Islamic perspective, religious moderation reflects the value of tawassuth, a middle-ground attitude, not one extreme or the other. This principle not only emphasizes balance in religious understanding but also encourages tolerance, dialogue, and mutual understanding between individuals and groups. Religious moderation has great potential as a solution to address social conflict, particularly in multicultural societies.

The Qur'an and Hadith provide clear guidance for developing the principle of religious moderation. Quranic verses frequently emphasize the importance of peaceful coexistence, such as in Surah Al-Baqarah (2:143), which refers to Muslims as "a moderate nation" (*ummatan wasathan*). This demonstrates that Islam encourages its followers to avoid extremes and choose a balanced path in practicing their religion. The hadith of the Prophet Muhammad (peace be upon him) also teach the importance of tolerance, mutual respect, and maintaining good relationships with others, regardless of differences in beliefs or outlooks.

The implementation of religious moderation as a form of tawassuth encompasses various aspects of life, including education, social issues, and public

---

<sup>20</sup> F Handayani, M H Basari, and ..., "Implementation of Boarding School Learning in Building Religious Character at SMA Daarul Qur'an Bandung," *AL GHAZALI: Journal of Islamic Education and Thought*, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/472](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/472).

policy. In the educational context, the development of curricula oriented toward religious moderation has become a focus at several educational institutions in Indonesia. Research on the development and evaluation of religious moderation education curricula in higher education shows that this approach can shape students' character to be more inclusive, tolerant, and respectful of diversity. By instilling the values of religious moderation in the younger generation, it is hoped that they can become agents of peace capable of resolving religious and cultural-based conflicts.

Furthermore, religious moderation plays a crucial role in building social harmony. In societies inhabited by diverse ethnic, cultural, and religious groups, conflict often arises from a lack of understanding and tolerance between groups. Religious moderation offers a dialogue- and cooperation-oriented approach to reducing these tensions.<sup>21</sup>The principle of tawassuth encourages individuals and groups to seek common ground, understand differences, and celebrate diversity as an asset, not a threat. For example, the application of a peacebuilding approach to addressing violent extremism in Somalia has demonstrated its effectiveness in transforming conflict into more harmonious relationships through collaboration between religious leaders and local actors.

However, the success of religious moderation in creating social harmony is not without its challenges. One major challenge is the existence of extremist groups that often exploit religion to incite conflict and justify acts of violence. These groups often promote exclusive and intolerant narratives, which contradict the principles of religious moderation. Therefore, it is crucial for all parties, including the government, educational institutions, religious leaders, and the community, to work together to counter these extremist narratives. Education that instills the values of moderation, public campaigns, and interfaith dialogue can be effective tools to address this challenge.

Furthermore, religious moderation also plays a strategic role in supporting peacebuilding at the global level. In an increasingly interconnected world, religious-based conflicts can spread rapidly and impact international stability. A religious moderation approach that prioritizes dialogue and tolerance can be a solution to prevent the escalation of these conflicts. For example, the peacebuilding program implemented by the United Nations Development Programme (UNDP) in Somalia demonstrates how a moderation-based approach can strengthen peace infrastructure from the bottom up. The program engages religious leaders and local actors to build trust and greater cooperation within communities.

In its implementation, religious moderation is not only the responsibility of individuals, but also of institutions and the state. The government can take an active role by formulating policies that support moderation, such as regulations that protect minority rights, support interfaith dialogue, and develop a moderation-based educational curriculum. Educational institutions can be places to instill these values through teaching, research, and extracurricular activities that promote tolerance and respect for diversity. Meanwhile, religious leaders have a responsibility to convey messages of moderation to their congregations and set examples in practicing the

---

<sup>21</sup> T Tanuri, "Exploring the Roles and Challenges of the Sandwich Generation in the Context of Islamic Education and Family Ethics," *AL GHAZALI: Journal of Education and Thought ...*, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/451](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/451).

principle of moderation.<sup>22</sup> However, it cannot be denied that the success of religious moderation also depends on the public's response to these efforts. The public needs to be aware of respecting differences, being open to dialogue, and avoiding attitudes that could trigger conflict. Public awareness campaigns involving mass media, social media, and local communities can help spread the message of religious moderation to all levels of society. By involving all parties in these efforts, religious moderation can be an effective tool for creating a more peaceful, inclusive, and harmonious society.

Overall, religious moderation, as an implementation of *tawassuth*, plays a crucial role in achieving social harmony. By instilling this principle in every aspect of life, both individual and institutional, religious moderation can help reduce conflict, strengthen intergroup relations, and create a more tolerant and peaceful society. Globally, religious moderation also holds significant potential to support peacebuilding and prevent the escalation of religious-based conflicts. Support from all parties, from governments and educational institutions to religious leaders and the general public, is needed to ensure the success of this effort. Thus, religious moderation is not only an adhered principle but also a practical solution for creating a more harmonious world.

### **The Values of Justice and Balance in Religious Moderation**

Religious moderation is a crucial concept in Islam, aiming to create harmony, tolerance, and balance in religious practice. This concept is rooted in the principle of *tawassuth*, which refers to a moderate or middle-ground attitude, without leaning towards either the extreme left or the extreme right. *Tawassuth* emphasizes a balance between rational (*aqli*) and scriptural (*naqli*) evidence, and avoids fanaticism or exclusivity that could disrupt social harmony.

In the context of religious moderation, moderation serves as the primary foundation for implementing the values of justice and balance. This principle aims to ensure that religious teachings can be applied flexibly and relevantly in a pluralistic society, without sacrificing core religious values. Religious moderation is not merely an effort to avoid extremism, but also an approach to promoting tolerance and inclusivity in social interactions and interfaith relations.<sup>23</sup> Thus, religious moderation becomes an important tool to reduce the potential for conflict that stems from differences in religious views.

The importance of religious moderation is increasingly relevant in the current global context, which is characterized by various challenges, such as rising intolerance, radicalism, and social polarization. Based on global trend data showing an increase in the number of studies on religious moderation, from 150.0 in 2020 to 225.0 in 2023, it can be concluded that attention to this issue continues to grow. Furthermore, harmony and tolerance initiatives also showed a significant increase, from 85.0 in 2020 to 120.0 in 2023. This data reflects the urgency to continue promoting an

---

<sup>22</sup> S Amin, I Abinnashih, and R C Dewi, "Utilizing CBT Based E-Learning to Enhance the Quality of Education at MTs N 2 Purbalingga," *AL GHAZALI: Journal of Islamic Education and Thought*, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/450](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/450).

<sup>23</sup> A Syifa and N Hasanah, "The Thoughts of Shaykh Abdus Shamad Al-Palimbani in *Hidayatus Salikin* on the Concept of *Tazkiyatun Nafs*," *AL GHAZALI: Journal of Education and ...*, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/424](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/424).

understanding of religious moderation as a pragmatic and sustainable approach to building a more peaceful society.

From the perspective of the Quran, religious moderation is reflected in several verses that teach balance and justice. One verse often associated with the concept of tawassuth is Al-Baqarah 2:143, which states that Muslims were created as "ummatan wasathan," or a moderate community. This term indicates that Muslims are commanded to maintain a middle ground, avoiding extremes in both thought and action. In this context, religious moderation aims to create harmony between the spiritual and social aspects of human life.

The hadith of the Prophet Muhammad (peace be upon him) also provide important guidance regarding religious moderation. One hadith states, "The best of matters is the middle." This message emphasizes that moderation is part of the ideal religious nature, where balance is key to achieving worldly and eternal happiness. This hadith also emphasizes the importance of avoiding excesses in worship and in interpreting religious teachings, which can lead to division or conflict.

Implementing religious moderation in everyday life requires a strategic approach based on the values of justice. In the context of Islamic education, religious moderation can be implemented through teaching that emphasizes the importance of tolerance, empathy, and respect for differences. Research conducted by Muha Emin, Rusdiansyah, Pabbajah Mustaqim, and Hasbi shows that Islamic religious education based on religious moderation can be an effective response to the intolerance that often arises in educational institutions in Indonesia.<sup>[11]</sup> This proves that education plays a strategic role in shaping a moderate and inclusive mindset, especially among the younger generation.

In addition to education, religious moderation can also be achieved through interfaith dialogue and cross-cultural cooperation. Interfaith dialogue is one way to strengthen mutual understanding and reduce negative stereotypes that often lead to conflict.<sup>24</sup> In this process, the principle of moderation serves as a guideline to ensure that all parties can interact fairly and equitably, without feeling threatened by differences in belief. This implementation has proven effective in various global tolerance initiatives, which show an increase in the number of harmony and tolerance programs to reach 120.0 by 2023. However, the main challenge in implementing religious moderation is how to maintain a balance between basic religious principles and the demands of modern life. In an increasingly complex society, religious moderation must be able to bridge differences in religious views that are often influenced by political, economic, and cultural factors. In this case, the moderation approach is a relevant solution to create a balance that is not only theoretical but also practical.

The success of religious moderation as an implementation of tawassuth depends heavily on the collective commitment of all elements of society, including religious leaders, educators, and the government. Religious leaders have a crucial role in exemplifying moderation through sermons and actions that reflect the values of tawassuth. Meanwhile, the government can support religious moderation through

---

<sup>24</sup> F A Rivai and N Rahmawati, "Workshop, Assistance, and Capacity Building in the Development of Teaching Materials Based on 21st-Century Learning," AL GHAZALI: Journal of Islamic Education and Thought, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/470](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/470).

policies that encourage inclusivity, such as multicultural education programs and protection of minority rights. Overall, religious moderation as an implementation of *tawassuth*, justice, and balance is a highly relevant approach to addressing today's global challenges. By integrating the principles of the Quran, Hadith, and tolerance-based social practices, religious moderation can serve as a foundation for building a more harmonious, just, and balanced society. This effort will not only strengthen interfaith relations but also encourage sustainable peace at the local and global levels.

The analysis shows that the concept of *tawassuṭ* is an integral part of the basic teachings of Islam. The Quran clearly positions Muslims as a people in the middle. The middle, in this case, is not merely a physical position, but rather emphasizes moral and intellectual balance. This concept serves as a foundation for Muslims to practice their teachings proportionally. This demonstrates that moderation is not a new concept, but rather an integral part of the Muslim identity. Thus, *tawassuṭ* is a fundamental principle in religious life.

The discussion on the concept of justice also shows that religious moderation has a strong normative basis in the Qur'an.<sup>25</sup> Justice is a principle strongly emphasized in numerous verses. Justice in Islam does not simply mean equal treatment, but rather treatment that is in accordance with a person's capacity and rights. In the context of moderation, justice means maintaining balance in decision-making. Moderation helps one stay within the right path without leaning toward either extreme. This demonstrates the close relationship between *wasatiyyah* and justice.

Analysis of the hadith shows that the Prophet Muhammad was a perfect example of moderation. Numerous hadiths describe the Prophet admonishing his companions for excessive devotion. The Prophet emphasized that every believer has limits that must be respected. Moderation in worship not only maintains personal balance but also maintains physical and mental health. The Prophet's attitude demonstrates that moderation is part of the mercy of Islamic teachings. Thus, the hadith reinforce the message of moderation contained in the Quran.

The results of this study also show that moderation in Islam encompasses various dimensions of life, not just ritual aspects. Moderation also encompasses social, political, economic, and interfaith relations. In the social aspect, moderation emphasizes the importance of tolerance and respect for differences. In the political aspect, moderation rejects all forms of violence and coercion in achieving goals. In the economic aspect, moderation means avoiding wastefulness or stinginess. This demonstrates that moderation encompasses all aspects of human life holistically.

This research found that extremism often stems from an unbalanced understanding of religious texts. Literal understanding without considering context often leads to misinterpretations. Therefore, moderate interpretation is crucial in preventing extremism. Moderation emphasizes the need to understand the text holistically, not fragmentarily. With a comprehensive understanding, the community can avoid deviant interpretations. This demonstrates that moderation is a protective mechanism against extremism.

---

<sup>25</sup>A Rusydi, A Khalidi, and Z Najirah, "The Effect of Colored Headscarf Punishment on Improving the Speaking Skills (Maharah Kalām) of Female Students at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah Amuntai," *AL GHAZALI: Journal of Islamic Education and Thought*, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/435](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/435).

The implementation of religious moderation also has a significant impact on social life. Moderation helps create harmony and reduces the potential for conflict. In multicultural societies, moderation is key to maintaining healthy relationships between different groups. This research shows that societies that practice moderate values tend to be more inclusive. Moderation also strengthens the values of brotherhood and social solidarity. Thus, moderation plays a crucial role in maintaining social stability.

The research also shows that moderation is a crucial principle in Islamic education. Moderate education produces students with noble character and open minds. Moderation in education also helps prevent the emergence of extremist thinking in the younger generation. A moderation-based curriculum emphasizes the values of tolerance, dialogue, and deep understanding. Teachers, as educators, play a crucial role in instilling these values. Therefore, moderation must be an integral part of Islamic education.

This research shows that religious moderation is also an effective strategy in preaching. A moderate approach to preaching is more easily accepted by the public. Preaching that is too rigid often generates resistance, while moderate preaching emphasizes wisdom and gentleness. The Prophet set an example of how to preach politely and wisely.<sup>26</sup> The results of this study confirm that moderation is the key to successful da'wah. Thus, moderate da'wah is a means of spreading Islamic teachings, which are a blessing for all the worlds.

The analysis also shows that religious moderation has important implications for building an advanced Islamic civilization. Moderation encourages people to be open to knowledge and progress. Extreme attitudes often close off space for dialogue and innovation. Conversely, moderation allows for a healthy exchange of ideas. Moderation also helps people adapt to changing times without losing their identity. Thus, moderation plays a strategic role in developing Islamic civilization. The overall analysis shows that moderation is a universal principle needed by every Muslim. Moderation is not only a moral teaching but also a practical guideline for daily life. The concept of tawassuṭ contained in the Qur'an and hadith provides comprehensive guidance for Muslims. By implementing the value of moderation, people can avoid extremism and maintain social harmony. This research confirms that moderation is at the core of true Islamic teachings. Therefore, moderation must be continuously developed and internalized in the lives of Muslims.

---

<sup>26</sup> M Mukhlis, "The Effectiveness of the Lok-R Model in Enhancing Academic Achievement in the Islamic Religious Education Study Program," *AL GHAZALI: Journal of Islamic Education and Thought*, 2025, [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/417](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/417).

## **Conclusion**

Based on the discussion above, it can be seen that the concepts of *tawassuṭ* and religious moderation are fundamental principles in Islamic teachings, firmly grounded in the Qur'an and Hadith. Moderation serves as a guideline for maintaining balance in faith, worship, and social interactions, and prevents Muslims from engaging in destructive extremes. This concept encompasses complementary moral, spiritual, social, and methodological dimensions. By correctly understanding and applying moderation, Muslims can live just, balanced, and harmonious lives. This research emphasizes the importance of moderation as a principle that must be internalized in all aspects of human life so that Islam can continue to emerge as a religion that brings peace and prosperity to all humanity.

## **Bibliography**

- Amin, S, I Abinnashih, and R C Dewi. "Utilizing CBT Based E-Learning to Enhance the Quality of Education at MTs N 2 Purbalingga." *AL GHAZALI: Journal of Islamic Education and Thought*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/450](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/450).
- Appel, M. "Transportation and Need for Affect in Narrative Persuasion: A Mediated Moderation Model." *Media Psychology* 13, no. 2 (2010): 101–35. <https://doi.org/10.1080/15213261003799847>.
- Aryee, S. "Transformational Leadership, Innovative Behavior, and Task Performance: Test of Mediation and Moderation Processes." *Human Performance* 25, no. 1 (2012): 1–25. <https://doi.org/10.1080/08959285.2011.631648>.
- Bierman, K. "Executive Functions and School Readiness Intervention: Impact, Moderation, and Mediation in the Head Start REDI Program." *Development and Psychopathology* 20, no. 3 (2008): 821–43. <https://doi.org/10.1017/S0954579408000394>.
- Blair, I V. "Imagining Stereotypes Away: The Moderation of Implicit Stereotypes through Mental Imagery." *Journal of Personality and Social Psychology* 81, no. 5 (2001): 828–41. <https://doi.org/10.1037/0022-3514.81.5.828>.
- Cao, D. "Understanding Consumers' Social Media Engagement Behaviour: An Examination of the Moderation Effect of Social Media Context." *Journal of Business Research* 122 (2021): 835–46. <https://doi.org/10.1016/j.jbusres.2020.06.025>.
- Cavatorta, F. "Moderation through Exclusion? The Journey of the Tunisian Ennahda from Fundamentalist to Conservative Party." *Democratization* 20, no. 5 (2013): 857–75. <https://doi.org/10.1080/13510347.2013.801255>.
- Chancellor, S. "Thyghgapp: Instagram Content Moderation and Lexical Variation in Pro-Eating Disorder Communities." *Proceedings of the ACM Conference on Computer Supported Cooperative Work CSCW 27* (2016): 1201–13. <https://doi.org/10.1145/2818048.2819963>.
- Gillespie, T. "Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media." *Custodians of the Internet Platforms Content Moderation and the Hidden Decisions That Shape Social Media*, 2018, 1–288. <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85051469782&origin=inward>.
- Handayani, F, M H Basari, and ... "Implementation of Boarding School Learning in Building Religious Character at SMA Daarul Qur'an Bandung." *AL GHAZALI: Journal of Islamic Education and Thought*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/472](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/472).
- Hayes, A F. "Regression-Based Statistical Mediation and Moderation Analysis in Clinical Research: Observations, Recommendations, and Implementation." *Behaviour Research and Therapy* 98 (2017): 39–57. <https://doi.org/10.1016/j.brat.2016.11.001>.
- Heo, M. "Depressive Mood and Obesity in US Adults: Comparison and Moderation by Sex, Age, and Race." *International Journal of Obesity* 30, no. 3 (2006): 513–19. <https://doi.org/10.1038/sj.ijo.0803122>.
- Jhaver, S. "Online Harassment and Content Moderation: The Case of Blocklists." *ACM Transactions on Computer Human Interaction* 25, no. 2 (2018). <https://doi.org/10.1145/3185593>.

- Knouff, C. "Peroxisome Proliferator-Activated Receptor- $\gamma$  Calls for Activation in Moderation: Lessons from Genetics and Pharmacology." *Endocrine Reviews* 25, no. 6 (2004): 899–918. <https://doi.org/10.1210/er.2003-0036>.
- Lee, A. "Empowering Leadership: A Meta-Analytic Examination of Incremental Contribution, Mediation, and Moderation." *Journal of Organizational Behavior* 39, no. 3 (2018): 306–25. <https://doi.org/10.1002/job.2220>.
- Montoya, A K. "Moderation Analysis in Two-Instance Repeated Measures Designs: Probing Methods and Multiple Moderator Models." *Behavior Research Methods* 51, no. 1 (2019): 61–82. <https://doi.org/10.3758/s13428-018-1088-6>.
- Mukhlis, M. "The Effectiveness of the Lok-R Model in Enhancing Academic Achievement in the Islamic Religious Education Study Program." *AL GHAZALI: Journal of Islamic Education and Thought*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/417](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/417).
- Rivai, F A, and N Rahmawati. "Workshop, Assistance, and Capacity Building in the Development of Teaching Materials Based on 21st-Century Learning." *AL GHAZALI: Journal of Islamic Education and Thought*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/470](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/470).
- Roberts, S T. "Behind the Screen: Content Moderation in the Shadows of Social Media." *Behind the Screen Content Moderation in the Shadows of Social Media*, 2019, 1–266. <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85125972688&origin=inward>.
- Rusydi, A, A Khalidi, and Z Najirah. "The Effect of Colored Headscarf Punishment on Improving the Speaking Skills (Maharah Kalām) of Female Students at Ihyā Ulumuddīn Nur Sufi'iyah Amuntai Islamic Boarding School." *AL GHAZALI: Journal of Islamic Education and Thought*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/435](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/435).
- Sardeshmukh, S R. "Integrating Moderation and Mediation: A Structural Equation Modeling Approach." *Organizational Research Methods* 20, no. 4 (2017): 721–45. <https://doi.org/10.1177/1094428115621609>.
- Shanock, L R. "Polynomial Regression with Response Surface Analysis: A Powerful Approach for Examining Moderation and Overcoming Limitations of Difference Scores." *Journal of Business and Psychology* 25, no. 4 (2010): 543–54. <https://doi.org/10.1007/s10869-010-9183-4>.
- Syifa, A, and N Hasanah. "The Thoughts of Shaykh Abdus Shamad Al-Palimbani in Hidayatus Salikin on the Concept of Tazkiyatun Nafs." *AL GHAZALI: Journal of Education and ...*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/424](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/424).
- Tanuri, T. "Exploring the Roles and Challenges of the Sandwich Generation in the Context of Islamic Education and Family Ethics." *AL GHAZALI: Journal of Education and Thought...*, 2025. [https://jurnal.staialjamibjm.ac.id/index.php/AL\\_GHAZALI/article/view/451](https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/451).