

The Management Model of Religious Moderation at Istiqlal Mosque, Jakarta: An Analysis Based on Qur'anic Values

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Abstract

This study aims to examine how the values of religious moderation sourced from the Qur'an are integrated in the management model of the Istiqlal Mosque, as well as analyze the effectiveness of its application in institutional governance, da'wah programs, and congregational services. This research uses a qualitative method with the type of case study research and phenomenological approach, through data collection techniques in the form of observation, in-depth interviews, and documentation studies. The results of the study show that the Istiqlal Mosque consistently applies the values of *tawassuṭ*, *itandinḥ*, and *i'tidādl* in its management through program innovations such as the Istiqlal Learning Center (ILC), civilization diplomacy, strengthening Qur'anic literacy, and inclusive and professional public services. This management model has proven to be able to strengthen Istiqlal's role as the center of moderate Islamic civilization that is adaptive, modern, and oriented towards the benefit of the ummah. This research is useful as a theoretical reference in the development of the management of religious institutions based on religious moderation and as a practical inspiration for other mosques in building governance that is inclusive, harmonious, and in harmony with the values of the Qur'an.

Keywords: Moderation, Management, Istiqlal, Qur'an

Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana nilai-nilai moderasi beragama yang bersumber dari Al-Qur'an diintegrasikan dalam model manajemen Masjid Istiqlal, serta menganalisis efektivitas penerapannya dalam tata kelola kelembagaan, program dakwah, dan pelayanan jamaah. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian studi kasus dan pendekatan fenomenologis, melalui teknik pengumpulan data berupa observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa Masjid Istiqlal secara konsisten menerapkan nilai *tawassuṭ*, *tasāmuḥ*, dan *i'tidāl* dalam pengelolaannya melalui inovasi program seperti Istiqlal Learning Center (ILC), diplomasi peradaban, penguatan literasi Al-Qur'an, serta layanan publik yang inklusif dan profesional. Model manajemen ini terbukti mampu memperkuat peran Istiqlal sebagai pusat peradaban Islam moderat yang adaptif, modern, dan berorientasi pada kemaslahatan umat. Penelitian ini bermanfaat sebagai

rujukan teoretis dalam pengembangan manajemen lembaga keagamaan berbasis moderasi beragama dan sebagai inspirasi praktis bagi masjid-masjid lain dalam membangun tata kelola yang inklusif, harmonis, dan selaras dengan nilai-nilai Al-Qur'an. **Kata Kunci:** Moderasi, Manajemen, Istiqlal, Al-Qur'an

A. INTRODUCTION

Religious deviation is one of the most sensitive issues in Indonesia's diverse society, a country built on the foundation of religious, cultural, and ethnic pluralism. This issue arises when a religious teaching, practice, or understanding is deemed inconsistent with the official doctrine held by the majority of adherents of that religion or contrary to state regulations. In Indonesia, assessments of "deviance" are often based on fatwas issued by religious institutions such as the Indonesian Ulema Council (MUI), decisions by mainstream religious organizations, and government regulations such as the Blasphemy Law and its derivatives. When a group or teaching is labeled deviant, the social stigma attached is often very strong because society tends to equate deviation with threats to religious purity and social stability.¹

The phenomenon of religious deviation cannot be separated from broader social dynamics. In a pluralistic society like Indonesia, the rapid spread of information, the emergence of charismatic figures, and the growing spiritual needs of the community create space for the birth of various new interpretations of religion. On the one hand, diversity of interpretations is a natural part of religious scholarly tradition. However, on the other hand, when a group is deemed to interpret teachings in an extreme manner, violate fundamental principles, or disrupt public order, the state and society often respond with restrictive or disciplinary measures. These responses, while intended to maintain order, often give rise to controversy, particularly regarding the boundaries between protecting religious freedom and upholding order.²

In the Indonesian social context, the existence of groups or sects deemed deviant often triggers tensions between and within religious communities. This tension can arise from a perceived threat to the majority religious identity, concerns about potential conflict, or differing views on the limits of religious freedom within the national legal framework. Some cases have even resulted in violence, persecution, forced disbandment, and even criminalization of members of certain groups. This situation demonstrates that the issue of religious deviation is not merely a matter of doctrine, but is also closely linked to power dynamics, identity politics, and cultural sensitivities within society.³

¹Fadilah Khairunnisa and Muaz Tanjung, "Management of Strengthening Religious Moderation: A Study of State University Mosques in Medan," *Journal of Da'wah and Communication* 10, no. 1 (2025): 150–61.

²Elfa Murdiana, Titut Sudiono, and Toto P Andri, "Deradicalization of Religious Understanding of Campus Da'wah Activists in Universities in Lampung Province," *Moderatio: Journal of Religious Moderation* 01, no. 1 (2021): 1–15.

³Dwi Rizky Wulan Maulida, "Reconceptualizing Indonesian Youth Nationalism in the Digital Era," *Moderation of the Journal of Social Science Studies* 6, no. 1 (2025): 79–95.

The disparity in how religious groups express their Islamic beliefs is a frequent trigger for social tension and conflict in Indonesia. Differences in perspectives on religious teachings, particularly between very conservative and very liberal groups, create a widening gap in understanding. Conservative or far-right groups often view religious texts as the sole and absolute reference, without considering the social, historical, or contemporary context. This pattern of religiosity tends to demand a literal and rigid application of religious law. When this religious fervor grows too far, it can give rise to intolerant, exclusive, and even violent actions, justified under the guise of following religious commands. Throughout Indonesian and global history, rigid and excessive religious attitudes have been shown to fuel radicalism, social polarization, and vigilante actions that disrupt pluralistic societies.⁴

In contrast, the extreme left stems from an overly loose understanding of religious teachings. They view religion more as a cultural symbol than a value system that must be taken seriously. This religious character tends to prioritize mere rationality, interpreting religious teachings selectively, and sometimes even ignoring the normative aspects that are the core of sharia. When religious enthusiasm is too minimal, it can give rise to apathy, pessimism about the role of religion in life, and behavior that deviates from both social norms and religious teachings. The impact can be seen in a tendency toward moral violations, weakened social cohesion, and a loss of ethical guidelines in daily actions. These two extreme tendencies are clearly at odds with the spirit of Islamic teachings, which emphasize *wasathiyah* (moderation) in religion. Moderate Islam values the importance of balance between text and context, between firm principles and flexible application, and between religious commitment and social dynamics. Religious moderation does not mean compromising on teachings, but rather a serious effort to present Islamic values in a wise, proportional, and relevant manner to the wider community. With the *wasathiyah* approach, Muslims are guided to avoid excessive understanding and practice of teachings (being *ghuluw*), nor to ignore the fundamental values established by religion. In a pluralistic society like Indonesia, moderation is an urgent need to maintain social stability and harmony between religious communities. When extreme right-wing and left-wing groups confront each other, society is vulnerable to polarization, suspicion, and open conflict. Religious moderation exists as a middle ground that fosters dialogue, respects differences, and maintains religion as a source of peace and well-being. Therefore, strengthening religious moderation needs to be continuously pursued through education, preaching, public policy, and community development to prevent these extreme disparities from developing into threats to social life and national harmony.⁵

⁴M. Anzaikhan, Fitri Idani, and Muliani Muliani, "Religious Moderation as a Uniting Force for the Nation and Its Role in Higher Education," *Abrahamic Religions: Journal of the Study of Religions* 3, no. 1 (2023): 17, <https://doi.org/10.22373/arj.v3i1.16088>.

⁵Ahmad Zainuri Fahri, Mohammad, "Religious Moderation in Indonesia," *Waiting* 13, no. 5 (2022): 451.

The problem formulation in this research focuses on two main aspects that are interrelated. First, how the model of religious moderation management is implemented at the Istiqlal Mosque in Jakarta, as a state mosque that plays a strategic role in fostering religious tolerance and is a national reference for moderation practices. Research needs to examine management patterns, program strategies, religious services, and da'wah mechanisms designed to foster wasathiyah attitudes, tolerance, and social harmony. Second, how does the Qur'an signal the moderation management model, namely how Qur'anic principles such as the concept of ummatan wasathan (QS. Al-Baqarah: 143), justice and objectivity (QS. Al-Maidah:8), as well as respect for diversity (QS. Al-Hukumat:13) can be used as a theological basis for understanding, assessing, and developing moderation practices at the Istiqlal Mosque. Thus, this study attempts to bridge the institutional practice of moderation and the normative foundations of the Qur'an, thereby producing a comprehensive understanding of the management of religious moderation in one of the largest religious institutions in Indonesia.

The purpose of this study is to formulate a practical concept for managing the Istiqlal Mosque as an ideal state mosque in accordance with the guidance of the Qur'an, so that its strategic role is not only realized in the ritual aspect, but also in fostering religious moderation and strengthening Islamic civilization in Indonesia. This study also aims to criticize the narrow view that considers the mosque only functions as a mahdhah place of worship, by emphasizing that the Qur'an and prophetic traditions provide ample space for the mosque as a center for social, educational, cultural, and community empowerment activities. In addition, this study is directed to reaffirm the function of the mosque as a cultural center and a means of community empowerment, so that the Istiqlal Mosque can become a model for national mosque management that is modern, inclusive, and in accordance with the principles of religious moderation, and able to answer the needs of the community in the contemporary era.

B. Literature Review

Previous research is a primary source and is relevant to this research; First The article entitled "Transformation of Grand Mosque Management: Pioneering Moderation-Based Administration" in the *Jurnal Ilmu Dakwah* (2023) by Cucu and Raziki Waldan discusses how Grand Mosques systematically transformed their management by making religious moderation the main foundation of their management. The background of this research stems from the need for religious institutions to adapt to modern challenges such as increasing social diversity, demands for professionalism, and the need to create inclusive worship spaces free from extremism. The article explains the managerial steps taken by mosque administrators, such as improving organizational structures, administrative transparency, increasing human resource capacity, implementing moderate da'wah programs, and innovative value-based public services. The results of the study indicate that this transformation has a positive impact on increasing the

congregation's trust, creating a friendly and tolerant religious climate, and is able to make the mosque a center for developing the community that is modern, open, and relevant to the needs of contemporary society while also becoming a model of moderation-based mosque management that can be replicated by other large mosques, including the Istiqlal Mosque.⁶

Second, a study entitled "Religious Moderation in Indonesia: Navigating Conflict and Pluralism through Agonistic Democracy" (2024) by Tunggul Ganggas Danisworo, discusses how religious moderation in Indonesia has become an urgent need in the face of increasing social conflict, political polarization, and the increasingly complex dynamics of pluralism. The background of this research is based on the fact that the traditional model of tolerance is no longer adequate to address the challenges of identity contestation and ideological differences in the modern public sphere. In its discussion, this research adopts the theory of agonistic democracy which emphasizes managing differences through critical dialogue, mutual recognition, and healthy discourse competition without negating each other. This approach is then linked to the concept of religious moderation as an ethical framework capable of stabilizing social relations, strengthening national cohesion, and encouraging society to accept differences as something natural and productive. The results of the study indicate that the application of religious moderation in line with the principles of agonistic democracy can reduce social tensions, expand the space for interfaith dialogue, and create more adaptive and sustainable diversity governance, making it relevant for government policy, public education, and the management of religious institutions such as large mosques in Indonesia.⁷

Third, a journal article entitled "Religious Moderation in Islamic Education" by Muaz and Uus Ruswandi (2022), examines the importance of internalizing the value of moderation in the education system as a response to the emergence of exclusive and radical religious ideologies and the strengthening of social polarization in society. The background of this research emphasizes that Islamic education has a strategic role in shaping students' religious perspectives, attitudes, and behaviors, so it needs to be directed towards the values of balance, tolerance, and anti-violence. The article discusses the concept of religious moderation according to the Qur'an and Hadith, its indicators such as *tawassuṭ*, *itandinḥ*, the day in time and place, and its implementation strategies in educational institutions through an inclusive curriculum, dialogic learning methods, teacher role models, and a school culture that values diversity. The research results show that Islamic education that applies the principle of moderation can prevent the spread of extremist ideologies, improve students' ability to engage in

⁶Cucu Cucu and Raziki Waldan, "Journal of Islamic Da'wah Science Transformation of Grand Mosque Management : Equality," *Journal of Islamic Da'wah Science* 43, no. 2 (2023): 1–14.

⁷Tunggul Ganggas Danisworo, Mudiwati Rahmatunissa, and Caroline Paskarina, "Religious Moderation in Indonesia : Navigating Conflict and Pluralism through Agonistic Democracy," *Muharrrik, Journal of Da'wah and Social Studies* 7, no. 2 (2024): 183–203, <https://doi.org/10.37680/muharrrik.v7i2.5625>.

constructive dialogue, and strengthen national character and peaceful religious attitudes, making religious moderation an important foundation for the renewal of Islamic education in Indonesia.⁸

The purpose of this study is to comprehensively analyze and describe how religious moderation management is implemented at the Istiqlal Mosque in Jakarta based on the principles of the Qur'an. This study aims to reveal the extent to which the values of moderation, such as *asrebelst* (balance), *thatandin* (tolerance), and *andin timeandl* (justice) is integrated into the mosque management system, starting from institutional aspects, da'wah programs, congregational services, to socio-humanitarian activities. Furthermore, this study aims to assess the effectiveness of the management transformation of the Istiqlal Mosque after the renovation and during the leadership of Grand Imam Nasaruddin Umar in grounding Islam *rahmatan lil 'alamin*. With this aim, the study is expected to provide theoretical contributions to the development of studies on religious moderation based on the Qur'an as well as practical contributions to a modern mosque management model that is inclusive, professional, and oriented towards the welfare of the community.

C. METHOD

The methodology used in this study is adapted to the characteristics of the problem and the research objectives, namely to analyze the management model of religious moderation at the Istiqlal Mosque in Jakarta and examine it from a Qur'anic perspective. Therefore, the approach used is a qualitative approach with a case study method and literature analysis (library research) as a complement. The qualitative approach was chosen because it can describe the phenomenon in depth, contextually, and comprehensively, especially related to the practice of religious moderation applied in the management of the mosque as a religious institution. The case study method allows researchers to intensively examine the management strategies, institutional practices, and socio-religious dynamics that occur at the Istiqlal Mosque as a state mosque, while the literature analysis is used to examine verses of the Qur'an related to the concept of moderation, community management, and values.moderate.

In this study, researchers attempt to present a comprehensive picture of how the Istiqlal Mosque manages religious programs, social services, and various religious moderation activities. They also analyze how Qur'anic values such as universal human rights, justice (*al-'adl*), deliberation (*asy-shura*), and strengthening public morals form the normative basis for the formation of moderate and inclusive mosque governance. This research follows scientific principles of social and religious research that emphasize data accuracy, validity of findings, objectivity of analysis, and traceability of

⁸Uus Ruswandi Muaz, "Religious Moderation in Islamic Education," *Scientific Journal of Educational Sciences* 5, no. 8 (2022): 194–203.

sources. Qualitative research does not use samples in the statistical sense, but rather uses purposive sampling, namely the deliberate selection of research subjects based on competence, relevance, and direct involvement with the phenomenon being studied.

D. RESULTS AND DISCUSSION

A mosque is a holy place for Muslims, used for worship, especially prayer, and as a center for religious, social, and educational activities. Etymologically, the word mosque comes from Arabic. *sajada-yasjudu-masjidan* meaning a place of prostration, depicting a space of devotion and submission to God. Historically, mosques have served not only as places of ritual worship but also as centers for community development, deliberation, Quranic study, social problem resolution, and the strengthening of Islamic civilization. In Indonesia, mosques also serve as social institutions that foster community harmony, facilitate preaching, and reinforce shared values, thus becoming the moral and spiritual foundation of Muslim life.⁹

The Istiqlal Mosque, inaugurated on February 22, 1978, as the largest mosque in Southeast Asia, continues to develop into a national center for religious, social, and educational activities. A major renovation in 2019–2020 made it a magnificent, environmentally friendly, and representative modern mosque, with updates to the lighting, acoustics, marble, ablution area, and the construction of the Silaturahmi Tunnel as a symbol of tolerance. Under the leadership of Prof. Dr. KH. Nasaruddin Umar, M.A., the development of Istiqlal does not stop at the physical aspect, but develops into a center of moderate Islamic civilization through the vision of Istiqlal for the World. Various programs such as the Istiqlal Learning Center (ILC), Al-Quran literacy, mosque management training, socio-humanitarian activities, and civilization diplomacy demonstrate that Istiqlal has implemented professional, inclusive, and adaptive management, thus appearing as a model of a modern mosque that embodies the values of Islam *rahmatan lil 'alamin*.

I. The Qur'an's Signs About Management

There is a very strong relevance between Islamic law and management theory in everyday life. In the Quran surah Al Baqarah/2:282, Allah swt says:

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُوهَا بَيْنَكُمْ

Unless it is a cash transaction that you are conducting between yourselves...

Ath-Tabari explains that this verse is an exception to the command to write a debt agreement. In the previous verse, Allah commands that every debt transaction be recorded, witnessed, and written down by a just party. However, if the

⁹Fadhil Hidayat Akbar, Farida Lailatul Fasha, and Faris Abdullah, "The Concept of Religious Moderation in a Review of the Qur'an and Hadith," *Bulletin of Islamic Research* 2, no. 1 (2024): 59–80, <https://doi.org/10.69526/bir.v2i1.21>.

transaction is in the form of *HISandrah ḥāḍtitle* (cash trade) which is directly handed over and paid for at that time, it is not obligatory to write it. Ath-Tabari emphasized that the word *تُدِيرُ وَنَهَا* means father and alfly Nowand (mutual management), which occurs directly, without a time gap, so the risk of dispute is very small.¹⁰

The management principles contained in Al-Baqarah/2:282 have a very strong correlation with the management pattern of the Istiqlal Mosque during the leadership of Grand Imam Nasaruddin Umar. The verse emphasizes the importance of record-keeping, transparency, accountability, and proportional management according to needs and risk levels. In the context of the Istiqlal Mosque, these principles are reflected through the implementation of modern management based on documentation, an organized administrative system, and professional program management. Large-scale renovations, the development of the Istiqlal Learning Center, civilization diplomacy, and various socio-religious activities are carried out with clear planning, measurable evaluation, and systematic reporting, in line with the values of record-keeping and administrative order taught in the verse. On the other hand, the flexibility taught by the Qur'an, such as exceptions to recording for simple transactions, is evident in the way Istiqlal management manages congregational interactions, worship services, and daily activities, while still prioritizing convenience and friendliness without excessive procedures. Thus, the Istiqlal Mosque practices balanced management between accountability and convenience, between order and friendliness, thus conforming to the spirit of sharia which aims to bring welfare, efficiency, and justice in the management of religious institutions.

2. Signs of Moderation in the Qur'an

The concept of *wasathiyah* or moderation in Islam is a basic principle which confirms that Muslims are appointed by Allah SWT as the *wasatan* community moderate, balanced, and on the straight path. The word *Wasatan*, found in His Word in surah al-Baqarah/2:143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have made you (Muslims) a middle nation.

This term not only means "middle" in position, but also reflects the best quality, choice, and fairness in practicing religious teachings. This moderation requires people to avoid two extremes: not falling into excessive religious attitudes, such as unjustly tightening religious rules to the point of causing difficulties; and not trivializing religion, namely ignoring the obligations and principles of sharia. Thus, moderation is a guide to life that balances spiritual and worldly aspects, idealism and reality, and individual rights and social welfare. This concept serves as an important foundation for Muslims in maintaining harmony, avoiding radicalism, and

¹⁰ Ath-Tabari, Muhammad bin Jarir, *Jandmi'al-Bayandn 'an Ta'wil Yesy al-Qur'andn*. Beirut: Dandr al-Fikr, 2001, Juz 3, hal. 116–118.

building a peaceful civilization.¹¹

Further, moderate Moderation is not only a theological concept but also touches all aspects of life, including social, political, cultural, and managerial matters. Muslims are commanded to be just, proportional, inclusive, and prioritize the benefit in every action. This moderation also emphasizes that Islam is a religion that encourages tolerance, respect for diversity, and constructive dialogue. The value of *wasathiyah* teaches Muslims not to easily accuse others of being infidels, not to impose their will, and not to be harsh towards others. Instead, they are required to be role models in wisdom, prudence, and goodness. Based on this foundation of moderation, Muslims are honored as the best community, tasked with spreading the values of mercy, justice, and balance throughout the world. This concept also serves as an important guideline in the management of religious institutions such as mosques, including the Istiqlal Mosque, which strives to present an Islam that is peaceful, progressive, and relevant to the challenges of the times.

3. Program-Based Religious Moderation Management

The Istiqlal Mosque plays an active role in efforts to create a harmonious national life. Indonesia's high population diversity demands specific strategies to address and mitigate any potential conflicts within society. Conflicts in Indonesia can arise from inter-ethnic disputes, between adherents of different religions, or even within the same religion but with differing understandings, between ethnicities, and so on.

Efforts that have been implemented through the program include:

a. Interfaith Dialogue

The Interfaith Dialogue involves religious figures representing their respective religions, Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism.

These Interfaith dialogues are not only organized by the Istiqlal Mosque itself, but also implemented by community elements in collaboration with the Istiqlal Mosque. This is because the Istiqlal Mosque is considered a party concerned with the issue of harmony between communities and has become an icon of harmony. Among the materials discussed in the interfaith dialogues are: Agreement on the importance of supporting the sustainability of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution. Each dialogue participant, representing each religion and community, affirmed the urgency and superiority of the Pancasila philosophy as the foundation of the state. Pancasila has succeeded in uniting the Indonesian people consisting of various ethnicities, religions and races within

¹¹Ibn Hayan, Muhammad bin Yusuf, *Al Bahr al Muhit*, Dar El Kutub al Ilmiah, Beirut, volume 5, page 513

one harmonious and tolerant Unitary State of the Republic of Indonesia.¹²

b. Interfaith Morning Exercise

In an effort to harmonize religious life in Indonesia, the Istiqlal Mosque has held an Interfaith Morning Exercise program involving representatives of Islamic faiths throughout the Republic of Indonesia. The morning exercise program is generally held once a month. While not every event is attended by religious figures, they are invited to participate in certain events. This interaction fosters camaraderie among the religious representatives and fosters a better understanding of the Istiqlal Mosque, its administrators, and staff. It is hoped that the positive image they gain about the Istiqlal Mosque will influence their attitudes, which will then be passed on to their respective congregations.¹³

c. Interfaith Youth Activities

To commemorate National Sports Day, the Istiqlal Mosque Youth Association (ARMI) held a Long March involving youth from various faiths. This activity fostered camaraderie among youth of various faiths, fostering a shared appreciation for the importance of living together in one nation, Indonesia, based on Pancasila.

d. August 17th Interfaith Flag Ceremony.

Interfaith activities were also carried out through flag-raising ceremonies commemorating the Indonesian Independence Day. Each religious leader participated in the ceremony wearing their respective regalia. This created an atmosphere of interfaith harmony. Perhaps only Istiqlal, a mosque, held a flag-raising ceremony involving interfaith leaders. The sense of togetherness was palpable, while the egocentric attitudes of each leader melted into a unified whole as an independent Indonesian nation.¹⁴

e. Meeting of the Grand Imam of Istiqlal Mosque with Pope Francis

The visit of Pope Francis of Rome, Italy, to the Istiqlal Mosque, received by the Grand Imam of the Istiqlal Mosque, Prof. Dr. Nasaruddin Umar, MA., has attracted global attention. A historic event recorded by the Istiqlal Mosque in fighting for a harmonious religious and national life, unhindered by differences in religion, ethnicity, and race. The meeting confirmed the strong relationship of human brotherhood (*al ukhuwwah al basyariyah*). The meeting of the two top figures of the two religions, Islam and Catholicism, signaled to the world that religious differences are not an obstacle to living together in social interaction. Human brotherhood between adherents of religions in the

¹²<https://www.daulat.co/nasional/123930082/dialog-lintas-agama-di-masjid-istiqlal-menag-paparkan-empat-isu-yang-menjadi-fokus-kemenag?page=2>. Accessed on July 25, 2025, at 05:40.

¹³Istiqlal Magazine, Locomotive of Religious Moderation in Indonesia, Edition 3, Year II, July-August 2024, p.10.

¹⁴https://www.youtube.com/results?search_query=jalan+santai+lintas+agama+armi+masjid+istiqlal+jakarta, accessed on July 15, 2025, at 7:40 PM.

world does not have to be hostile in the world arena, as long as they still respect each other's beliefs.

4. Environmentally Based Religious Moderation Management

In building the Istiqlal Mosque, Soekarno used the Javanese philosophy where the surroundings of the Istiqlal Mosque are fulfilled four elements according to the Catur Gatra Tunggal concept, namely; Monas Cross Square as the town square, the Presidential Palace as the palace, the Istiqlal Mosque and the Cathedral church, Advent and Immanuel as elements of vertical relationships with the Almighty, and Pasar Baru as an element of the economic center. The environmental friendliness of the Istiqlal Mosque can also be seen from its architecture and things such as:

a. Self Air Circulation

Designed by the most renowned national architect of the time, the Istiqlal Mosque was surrounded by the greenery of the city forest on the west, east, and south sides, and a green park to the north. The building itself was designed with no air conditioning (NAC) because it used the Self-Air Circulation (SAS) technique. This technique allows air to flow in and out naturally, as the Istiqlal Mosque was designed without doors or air-blocking walls. Instead, it featured large, sturdy pillars. The upper walls of the second, third, and fourth floors were perforated and made of high-quality German aluminum. This allowed a gentle breeze to enter the main hall of the mosque, creating a comfortable atmosphere.¹⁵

b. Solar Power

The Istiqlal Mosque also utilizes solar power (a solar system). This system can save up to 23% on electricity from the state electricity company (PLN). The mosque's solar panels are installed on the mosque's expansive rooftop courtyard, allowing it to capture maximum sunlight daily.

c. Recycling used ablution and washing water

Furthermore, water used for ablution and washing is not wasted, but rather collected and recycled to make it suitable for watering the plants around the mosque. This saves clean water by using recycled water for watering the plants.

d. Certificate Excellence in Design for Greater Efficiencies (EDGE)

Of all the special features described above, the Istiqlal Mosque received an award from the World Bank Group as the only environmentally friendly house of worship. In 2022, the Istiqlal Mosque received an award from the World Bank in the form of: Certified Green, category Excellence in Design for Greater Efficiencies. An award for the building's exceptional architecture, which efficiently uses electricity, reducing carbon emissions, and is therefore considered environmentally friendly. This is the environmentally-based management of religious moderation that the founders of the Istiqlal Mosque have advocated since its construction planning, for

¹⁵Istiqlal Mosque Management Executive Agency, Istiqlal Mosque Profile, BPPMI, 2013, Jakarta, p. 2

the long-term benefit of the glory of the Indonesian nation.¹⁶

5. Analysis of Religious Moderation Management at the Istiqlal Mosque in Jakarta

An analysis of religious moderation management at the Istiqlal Mosque in Jakarta is an important study in understanding how a national religious institution applies balanced, tolerant, and inclusive Islamic values in its management practices. As the largest mosque in Indonesia and a symbol of the unity of the people, the Istiqlal Mosque has a significant responsibility in grounding the teachings of Islam as rahmatan lil 'alamin through professional, structured, and responsive governance to the dynamics of modern society. Efforts to religious moderation at this mosque are not only evident in its da'wah and educational programs, but also in its management methods that create a space of openness, humanistic public services, and harmonious relationships with various social groups, including a symbol of tolerance through its proximity to the Cathedral Church. Thus, this analysis provides an in-depth understanding of how the Istiqlal Mosque integrates the principles of moderation based on the Quran in all aspects of its management, thereby becoming a model for progressive mosque management oriented towards the welfare of the people.¹⁷

a. Analysis of Efforts to Counter Intolerance and Radicalism

Religious moderation is an increasingly important concept in responding to the dynamics of religious life in a pluralistic society. Religious moderation does not mean diluting religious teachings or treating all religions as equal, but rather promoting a way of practicing religion that prioritizes balance, tolerance, and justice. In the context of Indonesia, which is inhabited by various religions, ethnicities, and cultures, values of moderation such as *astolerance* (tolerance), the *ta'ad* (justice), *tawassuth* (middle way), *musawah* (equality), and *islah* (reconciliation) are important foundations for strengthening social cohesion and preventing the development of extreme, intolerant, and radical religious ideologies. Religious intolerance and radicalism often arise from a narrow and exclusive understanding of religion. Radicalism arises when religious teachings are understood literally without considering the social, historical, and cultural context. *maqashid shari'ah* (the noble goals of sharia). As a result, differences are seen as threats, not as riches. In such circumstances, the values of moderation serve as both a filter and a guide for behaving and acting wisely.¹⁸

Mark *i'tidal* (justice) is also crucial in countering intolerance, as intolerant beliefs often stem from unjust attitudes, such as justifying violence in the name of religion

¹⁶BPMI Public Relations, "History of the Establishment of the Istiqlal Mosque," pp. 25-27.

¹⁷Athoillah Islamy, "Multicultural Islamic Education in Indicators of Religious Moderation in Indonesia," *Journal of Analysis of the Thoughts of Insaan Cendikia* 5, no. 1 (2022): 48–61, <https://doi.org/10.54583/apic.vol5.no1.87>.

¹⁸Sunita Devi, "THE CHALLENGE OF RADICALISM AND EFFORTS TO DE-RADICALIZATION RELIGIOUSLY," *Journal of Islamic Thought* 1, no. 8 (2022): 136–151.

or discrimination against minority groups. Surah Al-Maidah 5:8 commands, "Be just, for that is closer to piety." In this regard, religious moderation helps people understand that justice extends not only to fellow believers but also to those of different faiths. Furthermore, moderation, or *tawassuth*, is crucial as a balance between blind fanaticism and extreme relativism. This attitude helps people avoid easily slipping into doctrines of hatred, but instead builds on an inclusive and compassionate understanding. Over the past decade, Indonesia has experienced several cases demonstrating the importance of religious moderation in mitigating conflict. Cases of religious service disbandments, rejection of the construction of houses of worship, and the rise of hate speech on social media are some of the real challenges of intolerance. On the other hand, various moderation movements, such as peace campaigns by interfaith figures, strengthening moderate religious education curricula, and the active role of Islamic organizations like Nahdlatul Ulama and Muhammadiyah in spreading the message of *rahmatan lil 'alamin* (blessing for all the universe), have served as concrete examples of the success of moderate values in fostering social harmony. In fact, the government, through the Ministry of Religious Affairs, has declared Religious Moderation a national priority program to present a peaceful, adaptive, and dialogical image of Islam in society.¹⁹

b. Analysis of the Selection of Competent Sources

The Istiqlal Mosque emphasizes the importance of selecting speakers with both scholarly expertise and a sense of religious moderation. The Friday sermons, Eid al-Fitr sermons, Eid al-Adha sermons, and occasional sermons, such as those for the eclipse prayer, are not chosen at random. Instead, they are selected from intellectuals, influential clerics, community leaders, and even state officials with a proven track record of spreading the message of Islam, a blessing for all the worlds. In this way, the pulpit of the Istiqlal Mosque is protected from rigid and intolerant religious views.

c. Directed Bible Study

To strengthen the congregation's religious understanding, the Istiqlal Mosque holds religious study sessions after the Dzuhur, Asr, and Maghrib prayers. The selected books are both classic and contemporary works, imbued with values of moderation. Not just any book can be used for study; it must be approved by the management, specifically the Worship Organization Division. This ensures that the material presented is not only scholarly but also supports the dissemination of Islamic values.moderation.

d. Determination of Study Theme by Manager

In addition to religious studies, the Istiqlal Mosque also hosts thematic studies

¹⁹Shoffanisa Alifiani, Salahudin, and Muhammad Firdaus, "Civil Society Democracy in Indonesian Studies: A Systematic Literature Review (SLR)," *Moderation: Journal of Social Science Studies* 5, no. 1 (2024): 1–19, <https://doi.org/10.24239/moderasi.vol5.iss1.227>.

that are not based on a specific scripture, such as reflections after the morning prayer or other general studies. In these cases, the themes presented by the speakers are determined directly by the mosque management. The goal is to ensure that the discussion remains in line with the Istiqlal Mosque's vision as a center for the dissemination of moderate Islam, eliminating any potential for the presentation of material that could incite intolerance or radicalism.

e. Supporting Moderation Activities

The Istiqlal Mosque also actively hosts additional activities such as seminars, public discussions, public religious studies, and various other religious activities. All of these activities are aimed at strengthening the understanding of moderate Islam, which emphasizes the values of justice, balance, and tolerance. With this approach, the Istiqlal Mosque serves not only as a place of worship but also as a center for education and guidance to protect the community from extremism. Therefore, religious moderation is not merely discourse, but a moral and strategic imperative in building a peaceful civilization. Its values can mitigate the potential for conflict arising from misunderstandings of religious teachings. Therefore, strengthening the values of moderation must be continuously carried out through education, preaching, public policy, and grassroots community development. Only in this way can Indonesian society avoid the dangers of intolerance and radicalism and remain united within a universal framework of nationality and humanity.²⁰

E. CONCLUSIONS

The conclusion of the study, "Religious Moderation Management Model at the Istiqlal Mosque in Jakarta: An Analysis Based on Qur'anic Values," shows that the Istiqlal Mosque has successfully implemented the concept of religious moderation comprehensively in all aspects of its management. Qur'anic values, such as *tawassu* (religious tolerance), *taqwa* (balance), *bagandih* (tolerance), *in time andl* (justice) and *rahmah* (compassion) are the main foundations in policy formulation, program development, and service to the congregation and the wider community. The extensive renovations in 2019–2020 and institutional transformation led by Grand Imam Prof. Dr. KH. Nasaruddin Umar strengthened Istiqlal's position as a modern, open, and responsive national mosque to socio-religious dynamics. This approach not only creates a comfortable and safe worship space but also presents a more professional, humanistic mosque management that aligns with the values of moderation in the Qur'an.

Furthermore, this study concludes that the Istiqlal Mosque's model of religious moderation management can serve as an example for other mosques in Indonesia. Programs such as the Istiqlal Learning Center (ILC), civilization diplomacy, Quranic literacy, mosque management training, and socio-humanitarian activities demonstrate how moderation can be grounded through a structured, measurable, and sustainable

²⁰Istiqlal Magazine, Locomotive of Religious Moderation in Indonesia, Edition 3, Year II, July-August 2024, p.12.

system. The integration of Islamic, national, and humanitarian values makes the Istiqlal Mosque not only a center of worship but also a center for community development and a space for intercultural dialogue. Thus, Istiqlal's moderation management has not only succeeded in creating internal harmony but also contributed to strengthening religious moderation nationally as a manifestation of Islam, a blessing for all the worlds.

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