



INTERNALIZING THE VALUE OF THE QUR'AN AND HADITH IN UNDERSTANDING RELIGIOUS MODERATION IN INDONESIA

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Abstract

A series of unpleasant incidents emerged with religion as the reason. Such as the destruction of the Christian cemetery (Ngrukem) in Solo, the burning of the Ahmadiyah group's mosque in Sintang, and the expulsion of Catholic students who were praying in their boarding house. This article discusses efforts to minimize intolerant incidents, that one of which is carried out through the idea of moderate Islam (wasathiyah). Researchers used a qualitative approach with literature study (library research) as the main method. As a result, the Islamic values of wasathiyah are an implication of the teachings of "Rahmatan lil' alamin". Religious moderation (Islam wasathiyah) is the key to realizing a society that is not extreme in religion and is able to respect, understand and tolerate each other to create a peaceful and harmonious life between religious communities in Indonesia.

Keywords: *Religious Moderation, Al Quran and Hadith Value, Conflict Resolution, Intoleran Accident, Islam Wasathiyah.*

Abstrak

Berbagai isu intoleran masih marak terjadi di tengah masyarakat sampai saat ini. Serangkaian kejadian tidak mengemukakan muncul dengan agama sebagai alasan, seperti destruksi makam orang Kristen (Ngrukem) Solo, pembakaran masjid kelompok Ahmadiyah di Sintang, dan pengusiran mahasiswa Katolik yang sedang berdoa di kos. Artikel ini membahas tentang upaya meminimalisir peristiwa intoleran, yang salah satunya dilakukan melalui gagasan Islam moderat (wasathiyah). Peneliti menggunakan pendekatan kualitatif dengan studi literatur (library research) sebagai metode utamanya. Hasilnya, Nilai-nilai Islam wasathiyah merupakan implikasi dari ajaran "Rahmatan lil' alamin". Moderasi beragama (Islam wasathiyah) adalah kunci untuk mewujudkan masyarakat tidak ekstrem dalam beragama dan mampu menghargai (respecting), memahami (understanding), toleransi (tolerance) satu sama lain untuk mewujudkan kehidupan yang damai dan rukun antar umat beragama di Indonesia.

Kata Kunci: *Moderasi Beragama, Nilai Al Quran dan Hadis, Resolusi Konflik, peristiwa intoleran, Islam Wasathiyah.*

A. Introduction

The current world cannot be separated from cases of religious intolerance. Indonesia as a multicultural country that has ethnic, racial, religious, and cultural diversity has a vulnerability to conflict over differences. The pluralistic life of Indonesian society (multiple layers), especially in terms of religion, is often the cause of conflicts that have never ended to this day. Conflict occurs not because of religion, but because of religious people who understand religion which tends to be exclusive and fanatical.

Emile Durkheim, through his functional theory, stated that religion has a social function, where the great urgency of religion can be seen in the context of integrating society into a moral order based on consensus, solidarity, and social ties. Apart from that, religion as a social glue function is strengthened by the thesis of a religious historian, Karen Armstrong. He is of the view that the violence that has occurred throughout human history has occurred because of conspiracies, political interests, and the interests of certain religious figures, only a very small amount of violence has occurred purely because of religion. This can be seen from the problems of the bourgeoisie and the proletariat during Karl Marx's time, where religion was used as a means of legitimacy to maintain the status quo or power of the bourgeoisie.

Sociologically, religion does have individual and social characteristics (Vogt and Lessa 1972, 1) at the same time. In an individual context, religion is used as an identity that is attached to a person. In interactions between individuals, religion signals the differences between me and you and him, between us and them and you, (Mc Guire 1992, 8) or in this era known as *minna* and *minhum*. Apart from that, religion also acts as a system of ideas and a value system that becomes a guide or way of life for individuals who adhere to it (followers). Meanwhile, in the social realm, religion plays a role according to what Emile Durkheim described above.

Religious understanding with a fanatical and exclusive attitude has a big and dangerous impact on the harmony of the pluralistic Indonesian nation. This can be seen in recent cases of religious intolerance, such as the prohibition on the establishment of places of worship, the destruction of Christian graves (Ngrukem) in Solo, the burning of the Ahmadiyah group's mosque in Sintang, and the attacks on Catholic students who were praying in their boarding house using rosaries by several people. Apart from that, in this era of unlimited information technology, cases of religious intolerance are also rampant on social media, such as hate speech, post-truth, slander, and the spread of hoax (fake) news.

Historically, exclusive and fanatical attitudes in the religion have occurred long before the current modern era. This religious fanaticism is also shared by

every religion in the world, not just Islam. For example, in the 4th century AD, Christian religious fanaticism was the cause of the death of the intelligent female scholar Hypatia and the burning of the Alexandrian library. Then, in the 16th century, Galileo was murdered because of the truth he brought that the center of the solar system was the Sun (heliocentric).

Fanaticism does not originate from religion itself, but rather is a form of interpretation of fanaticism towards ethnicity or social class. Fanaticism was born as a form of resistance to groups that have certain dominance from minority groups that generally experience oppression. Generally, the terms majority and minority refer to number (quantity), but can also refer to the role and dominance (quality) of individuals or groups. The emergence of many conflicts involving religion indicates the low level of maturity of Indonesian society. Therefore, in a short time, many conflicts were found that were not just destruction or bullying but had already led to war .

Apart from that, other factors cause excessive fanaticism. Fanaticism arises and develops from feelings of liking and excessive tendencies towards an object, group, ideology, and several other things, where this becomes a factor that influences an individual's behavior. Furthermore, fanaticism is the beginning of feelings of superiority, considering oneself and one's group to be right, considering other groups to be wrong, and tending to claim that others are inferior, even to the point of other negative claims. In understanding the context of moderation, when it is related to the values contained, of course, it must be at the middle level. Based on Surah Al-Qashshah verse 77;

وَأَبْتَغِ فِيمَا ءَاتَكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ؕ وَأَحْسِن كَمَا أَحْسَنَ ٱللَّهُ إِلَيْكَ ؕ وَلَا تَبْغِ ٱلْفُسَادَ فِي ٱلْءَرْضِ ؕ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

Apart from that, the value in Surah Al-Baqarah verse 201;

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِي ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

In the Hadith of the Prophet it is also explained;

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَصْلِحُوا دُنْيَاكُمْ
وَأَعْمَلُوا لِآخِرَتِكُمْ كَأَنَّكُمْ تَمُوتُونَ غَدًا (رَوَاهُ الدَّيْلَمِيُّ)

From Anas r.a. he said, Rasulullah SAW. said, "Improve your world and work for your hereafter, as if you were to die tomorrow." (H.R. Dailami)

In Islam's understanding, this religious fanaticism can be seen when the "shiffin" war occurred between Muawiyah and Ali bin Abi Talib. This war produced three large groups, namely the Muawiyah group, the Shiites (supporters of Ali), and the Khawarij (groups who left and did not support either of them). The Khawarij group is a group that tends to be extreme and exclusive. This group feels that it is the most correct group and considers all infidels. We can still feel the seeds of this group's bigotry today with the rise in cases of religious intolerance and the establishment of a caliphate state.

In the Indonesian context, fanaticism and exclusive attitudes towards religion led to rebellions and attempts to separate from the Unitary State of the Republic of Indonesia (NKRI), especially in the early days of independence. These rebel groups, such as DI/TII (Darul Islam and Indonesian Islamic Army), GAM (Free Aceh Movement), RMS (Republic of South Maluku), and HTI (Hizbut Tahrir Indonesia). Apart from causing rebellion, this fanatical attitude also hampered the government's desire to intensify development to increase economic growth.

Seeing the many cases of religious intolerance due to excessive religious attitudes (exclusion), the author feels the need to convey this widely and at the same time instill the importance of religious moderation. The term moderation comes from moderate, namely a balanced perspective, attitude, and behavior that is neither too right nor too left. Several other concepts, such as taking a position in the middle (*tawasuth*), acting fairly (*al-adl*), and not being on the extreme right (*radical*) or extreme left (liberal) in religion (Ministry of Religion, 2019) are the main foundations for a moderate attitude. Religious moderation is conceptually supported by the fact that the diversity of Indonesian society (plural) is a necessity (*sunatullah*).

Apart from that, the author considers that the case of religious intolerance is a case that is still experiencing dialectics and has not been resolved until now. Religious moderation can be the key to harmonious living in the diverse context of Indonesia. With a moderate attitude in religion, people can respect, understand, and tolerate each other to create a peaceful, prosperous, and happy life. The method used in the article uses a library research method with a qualitative approach and a sociological perspective of religion.

B. The Value of Al-Quran dan Hadith Throught the NISWA Concept

In Islam, religious moderation is referred to Islam washatiyyah. The concept of religious moderation in Indonesia refers to *wasathiyyah* Islamic Values (NISWA). According to the GTK Directorate of the Ministry of Religion, these values include; the values of *Tasamuh* (tolerance), *Tawassuth* (taking the middle path), *Tawazun* (balanced), *I'tidal* (straight and firm), *Aulawiyah* (putting first things first or priorities), *Musawah* (egalitarian), *Syura* (deliberation), *Qudwatiyyah* (pioneer), *Muwathanah* (nationalism), *Ishlah* (constructive), *Ibtikar* (innovative, creative), *tathawwur* (dynamic), and *tahadlur* (public civility).

Conceptually, *tasamuh* is translated into an attitude of tolerance (respecting) of each individual towards those who are different. An attitude of tolerance has great urgency and is an important key to creating harmony in religious diversity by accepting and celebrating diversity. To create this value of tolerance, it is necessary to have an attitude of *tawassuth*, namely an attitude of taking the middle path fairly (al-adl). This attitude of fairness is stated and emphasized in the Al-Qur'an (Surat al-Maidah [5]: 8)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا

"and do not let the enmity of any people move you to deviate from justice"

This verse contains the meaning that God commands humanity to be fair, even towards certain people or groups who are hostile to us. Being fair means that we should always be "objective" in looking at things (not biased). In the philosophy of science, this objective concept is the most important part of achieving wisdom. Someone who cannot yet map out "universalism" and "particularism" will certainly find it difficult to do justice. (Abdullah, 2021) A person who can take the middle path (*tawassuth*) is a person who is wise enough (wisdom) to look at things, and has a multi-perspective view. If this principle is made into one consciousness and can enter the spirit of our lives, then a harmonious multi-cultural life will be realized.

Then, the value of *tawazun* is a balanced attitude. In this concept of balance, the author means that humans must have balance in life, especially in the context of plural Indonesia. This means that in religion we not only pay attention to *hablu-minallah* (relationship with Allah), but it is also important to consider the dimension of *hablu-minannas* (relationships with fellow humans). This is because humans are social creatures (*innal ijtimai ad-dharurian*) who are interconnected and cannot live alone. This is in line with the word of Allah, that humans were created on this earth to be caliphs whose task is to care for nature and build harmony with each other;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know."

Next, the value of *i'tidal* (a straight and firm attitude). This attitude is also important to instill, so that each religious community is not easily swayed or influenced by misleading understandings, and can differentiate between the dimensions of worship which are of their nature, and matters relating to *muamalah* (social relations) that may be associated with adherents of other religions. To support an *i'tidal* attitude, the value of *aulawiyah* is worth paying attention to. This attitude is the ability to put priorities first, where these priorities are of course related to joint decisions and are not selfish. According to Stephen R. Covey, one of the people who have a superior culture has an attitude of "putting first things first".

The next value that is very important to apply in everyday life is *musawah* (equality). Every individual is equal in the eyes of the law. Even in a religious context, humans have the same status before God, the only difference is devotion. This is in line with the Word of Allah SWT in Q.S. Al Hujurat:13;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.

In a hadith, the Prophet ever reminded us;

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ. (روه مسلم)

From Abu Hurairah said, Rasulullah Saw. said: "Indeed, Allah will not see you from your face and physical appearance, but Allah will see you all from your heart and deeds." (HR. Muslim)

Therefore, a deliberative attitude needs to be applied in determining a point of view. So what emerges is the similarity between each individual (egalitarian). On this basis, an attitude of mutual understanding will be created and there will no longer be any such thing as discrimination, let alone violence (violent).

The value of *syura* or diplomatic ability which is manifested in deliberation and discussion has its function in religious moderation. This is related to the ability to act democratically towards differences and diversity of views. Everything that triggers problems as a whole must be discussed and a solution must be found through deliberation. The deliberative attitude itself is not foreign to the Indonesian people, because one of Indonesia's great successes in achieving independence was based on the attitude of the "founding fathers" who always consulted in every decision-making. Thus, these noble values and positive traditions need to always be maintained and implemented in religious life in Indonesia.

Then the value of *qutwatiyyah*, namely the ability to be an initiator, especially an initiator of a peaceful life. Every religious community should be a pioneer "agent of change" by spreading the values of the religion they adhere to. In essence, all religions have universal values that can connect one another. Religious values or spirituality are noble values that can unite every religion with the foundation of "experiencing God", or God who is experienced. By strengthening the attitude of nationalism (*muwathanah*), society will consider living in harmony. Because after all, the formation of a country does not only come from a single thing, whether in terms of ethnicity, tribe, or religion. So religious communities need to maintain the integrity of the country and avoid things that have the potential to damage it.

Then *ishlah* and *ibtikar*, namely constructive and innovative values to build harmony and advance civilization. Every religious person should have creative and progressive thoughts and behavior to live a better life. Religious values, especially Islam, always encourage people to do good and stay away from thoughts and attitudes that encourage division (*Amar ma'ruf nahi munkar*).

Lastly, *tathawwur* and *tahadlur*, namely dynamic attitudes and public civility. In today's technological era, it is important to be dynamic and able to adapt to circumstances (adaptive). Quoting Iqbal, one of the famous Pakistani poets, humans are like waves in the ocean, always dynamic because they have a mind. Furthermore, public civility is an important attitude for all religious communities to uphold Indonesia's noble culture, namely maintaining ethics and morals in public life, both on social media and in the real world.

C. The Concept of Moderation

The existence of Islam as a religion has been recognized by the wider community. The main goal of Islam is *rahmatan lil 'alamin*, namely Islam as a religion that always spreads love on the face of the earth. To be able to achieve your goals, a moderate attitude is one of the things that needs to be done. Even in the Koran (Al-Baqarah: 143) it is explicitly explained about Islam as a moderate religion (*wasathan*).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَحِيمٌ

Thus We have made you a medium (just, balanced, good, superior, virtuous) nation, that you be witnesses over mankind and the Messenger be a witness over you. And We made the Qiblah (prayer direction towards Kabe) on which you were, only to (distinguish and) know those who depended on (followed) the Messenger from those who would turn on their heels. And it is surely hard except for those whom Allah caused to attain guidance (have Hidayet) (it is not hard for them); and Allah is not going to waste your faith. Truly Allah is Affectionate, the Most Merciful towards mankind.

The content of the surah emphasizes being a middle (moderate) people and a just people. However, in social reality, why do people who understand religion not act moderately and display a fierce and frightening religion? It is important for us to reflect together that in understanding religion we should not be excessive (fanatic) about certain religious understandings, let alone just literal or textual ones. This has been emphasized by an Islamic philosopher, Ibn Rusyd, who stated that it is important to *ta'wil* and don't blame others.

According to Sayyed Hossein Nasr, one of the initiators of the Islamization of science together with Ismail Raji al-Faruqi and M. Naquin al-Attas, in his book *Islam: Religion, History, and Civilization*, he said that diversity of thought in Islam is a historical necessity. As a religious person, believing that the religion you believe in or your religious understanding is the most correct is the right of every individual (follower). However, believing that something is true does not mean you have to insult other people's beliefs or act arrogantly and superiorly.

In this case, borrowing Cak Nur's language, human truth is "t" (small truth) which is relative and relative. Meanwhile, "T" (big truth) is the truth that is *al-haqq*, absolute and absolute, namely God. Therefore, it is better in religion to

emphasize a moderate attitude (*washatan*). Moderate Islamic thought prioritizes a tolerant attitude towards differences, especially openness in religious thought (*inclusivism*).

To be moderate in thinking and acting we can reconstruct the history of Islamic civilization. Historically, the progress of Islamic civilization cannot be separated from the influence of Greek, Persian, and Indian civilizations. This is motivated by the cultural encounter between Islam and the three major cultures. This cultural encounter creates a creative tension which then creates an acculturation process as a meeting point to build the progress of civilization.

There would be no progress in Islamic civilization if Muslim scientists were not open to learning from other (non-Muslim) civilizations. This open nature of Muslim scientists is the key to the existence of philosophy in the Islamic world. We can emulate that a moderate attitude in religion (neither extreme right nor left) is important to be able to build an advanced civilization, especially in a pluralistic country like Indonesia. Al-Kindi is a clear example if we want an advanced civilization, the key is to be moderate in religion, always think openly, and not limit who we can study with, even if we have different religions.

Borrowing Fazlur Rahman's double movement theory, Muslims should return to the past to emulate the values and open attitudes of Muslim scientists and intellectuals in achieving civilizational progress. Then, these values and attitudes are reconstructed to be brought to the current era. A moderate attitude, willingness to learn and not being fanatical in religion is the key to achieving a harmonious life and the progress of a nation.

D. The Urgency of Religious Moderation

Abdurrahman Wahid (Gus Dur) once said that the Indonesian people needed a friendly Islam, not an angry Islam. This statement by the 4th President of the Republic of Indonesia reminds us how important it is to ground Islam "*Rahmatan lil 'alamin*" which brings grace and goodness to all nature. The universal values of Islamic teachings must be the link between every element of society (connecting the dots). In essence, religion is morals, and humans were created as caliphs to care for nature and build harmony with every human being. (Q.S Al-Baqarah: 30)

The Islamic teaching "*Rahmatan lil' alamin*" is an essential basis for religious moderation in Indonesia. This teaching is also in line with what Karen Armstrong longs for in the Welas Asih Charter, which emphasizes Muslims live the value of compassion (love) and makes it a model of compassionate living by the teachings of the Islamic religion. In a hadith, the Prophet said *takhallaqu bi-akhlaqillah*, "behave with the morals of Allah." In their behavior, Muslims should be based on

divine values, namely compassion and full of grace for the universe that knows no boundaries to anything or anyone.

The polemic about religious intolerance and radicalism in Indonesia reminds us of the importance of cultivating an attitude of religious moderation with inclusive (not extreme) religion. In a broader context, the issue of inclusive religious moderation emerges as a religious issue in a global context, as a result of conditions of global mobility that occur in various countries, such as the flow of immigrants from various countries in the Middle East, Africa, and Asia which are experiencing socio-political turmoil, to various regions of Europe and America. In fact, Indonesia is also part of the destination for immigrant flows from several countries, such as Afghanistan, Bangladesh, and Myanmar.

Religious moderation has a dual role, especially in resolving problems in Indonesia. An attitude of religious moderation with the embodiment of *washatiyyah* Islamic values is essential as an effort to resolve conflicts between religious communities and re-strengthen the ideology of the Unitary State of the Republic of Indonesia. This moderation is a teaching that not only prioritizes good relationships with God, but also what is no less important is good relationships with all humans. Not only to brothers of the same faith, but also to brothers of different religions. (Ministry of Religion of the Republic of Indonesia, 2015) "*wama arsalnaka illa rahmatan lil'alamin*".

The success of implementing religious moderation within the Islamic frame of "*Rahmatan lil'alamin*" with the Islamic value of *washatiyyah* lies in the awareness of each individual to create peace. The author hopes that every religious person can "understand" diversity and that "being religious is being interreligious" making religion an inspiration and building harmony and cooperation with different beliefs.

E. Social Reality in Religious Moderation

According to Peter L. Berger, religion is a "central value", being the proximate cause of social action. Religion is a key element that differentiates humans from other creatures. The sociologist of religion's statement is relevant to the current context. Borrowing the theory of symbolic interactionism regarding the interpretation and understanding of religion will become a pattern of thought and action because religion is the worldview of humans (followers).

The interpretation of religion from a scientific or sociological perspective produces a way of religion that is not single. There are variations in socio-religious behavior in society, even though people have the same beliefs. From the history of the study of classical religious sociology and its development, it can be understood that sociology studies religion by focusing on the relationship

between religion and society, and also the forms of social interaction that occur as a result of the dialectic between religion and the social system. (Wach 1943, 11)

The sociological perspective of religion is very helpful in providing an understanding of religious phenomena. The study of the sociology of religion can provide an understanding of the meaning of radicalism, the causes of people being exposed to radicalism, and the relationship between a person's appearance, actions, and their ideology. The study of the sociology of religion can also provide a practical understanding of the path to religious moderation because the sociology of religion can reveal the structural and cultural roots of a person's religious attitudes. Moreover, currently, the sociology of religion has confirmed a vision of openness and broad-mindedness vision. (Soehadha, 2021)

Therefore, the sociology of religion is important to provide data to achieve a moderate attitude (*wasahatiyyah*) in religion. This knowledge is an empirical support for religious moderation to achieve religious harmony in Indonesia.

F. Conclusion

The increasing cases of religious intolerance in Indonesia are caused by excessive (exclusive) religious attitudes. Bigotry in religion makes people not have an open and understanding attitude towards those who are different. Historically, this exclusive and fanatical religious attitude has had a major impact on tragic cases that have occurred, such as murder, arson, and war. The many problems of religious intolerance in Indonesia are important for campaigning and instilling an attitude of religious moderation. Religious moderation is a pattern of thinking, attitudes, and behavior that always takes a position in the middle (*tawasuth*), acts fairly (*al-adl*), and is not extreme either right or left in religion.

In Islam, religious moderation is referred to as Islam *washatiyyah*. The concept of religious moderation in Indonesia refers to Islamic Wasathiyah Values (NISWA). According to the GTK Directorate of the Ministry of Religion, these values include; the values of *Tasamuh* (tolerance), *Tawassuth* (taking the middle path), *Tawazun* (balanced), *I'tidal* (straight and firm), *Aulawiyah* (putting first things first or priorities), *Musawwa* (egalitarian), *Syura* (deliberation), *Qudwatiyyah* (pioneering), *Muwathanah* (nationalism), *Ishlah* (constructive), *Ibtikar* (innovative, creative), *Tathawwur* (dynamic), and *Tahadlur* (public civility).

The *washatiyyah* Islamic values are an implication of the teachings of "Rahmatan lil'alamin" which brings grace and goodness to all of nature. The universal values of Islamic teachings must be the link between every element of society (connecting the dots). In essence, religion is morals, and humans were created as caliphs to care for nature and build harmony with every human being. (Q.S Al-Baqarah: 30) The implementation of the Islamic values of *washatiyyah* in the concept of religious moderation, is important to always convey the urgency of

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unity and oneness. Therefore, the differences that arise do not need to be treated excessively, but need to be understood as a gift that needs to be grateful for. This will create an attitude of caring for each other and create peace among citizens.

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