

MODERATION VALUES OF TAWASUH, TAWAZUN AND TASAMUH RELIGIONS IN SOCIETY

Diar Shalihah

K.H Abdurrahman Wahid State Islamic University Pekalongan, Indonesia

E-mail: diarshalihah2019@gmail.com

Abstract

Moderation is considered essential in Indonesia, encompassing several backgrounds, from focus to religious differences. These differences have their own identities. From these identities, differences are demonstrated. From these differences, the unity and integrity of Indonesian society must be maintained. This is to maintain national unity, especially in the religious sphere. The values of religious moderation serve as a meeting point for unity or for providing a shared perception of equality while respecting differences. Among the values of religious moderation that need to be practiced in accordance with the values of Islamic education are *Tawasuh* (the middle point), *Tawazun* (balancing worldly affairs and the afterlife), and *Tasamuh* (tolerance and respect for differences). The main objective of this study is to explore and apply the principles of religious moderation, encompassing *Tawasuh*, *Tawazun*, and *Tasamuh*, in community life. This study uses a descriptive qualitative approach with library research methods sourced from books, scientific articles, journals, and previous relevant research. This study aims to prove that religious moderation is in line with the values existing in Islamic Education. This study confirms that the values of *Tawasuh*, *Tawazun*, and *Tasamuh* in Islamic education play a crucial role in creating a harmonious, peaceful, tolerant, and constitutionally compliant with Indonesian society. The above research concludes that religious moderation is a religious attitude that prioritizes humanity, justice, and the common good (*maslahat 'ammah*), making it key to national stability and the realization of an inclusive religious life in Indonesia.

Keywords: Religious moderation, Tawasuh, Tawazun, Tasamuh

Introduction

Indonesia boasts vast diversity, encompassing ethnicity, language, culture, and religion. This situation demands a formulation capable of uniting all elements of the nation (Muhidin et al., 2021). Therefore, educational institutions play a crucial role in instilling and equipping students with noble values. Education plays a strategic role in the internalization and transmission of values, particularly as a means of social integration that unites various subcultures and builds a society with shared values within a pluralistic context.

Reconstructionist theory explains that education can lead to positive social reconstruction. The society formed through this process is one that prioritizes community over individual interests. Education serves not only as a means of transferring knowledge but also

as an effort to humanize human beings. Therefore, education must foster the human values inherent in every individual from birth (Nasrowi, 2020).

Religious moderation is a crucial approach to maintaining social harmony in a society with diverse cultures, ethnicities, and beliefs. In the Islamic context, religious moderation is reflected in three core values: *tawasuth* (a moderate or non-extremist stance), *tawazun* (maintaining balance), and *tasamuh* (respect for differences or tolerance). These three values serve as moral guidelines that encourage religious people to be wise, just, and open in their interactions with others (Azmi and Daulay, 2022).

Amidst rapid social developments and the increasing potential for differences of opinion, understanding and applying the value of religious moderation has become increasingly relevant. Moderation not only serves as a boundary within religion but also as a means to strengthen social cohesion, prevent conflict, and foster cooperation between groups within society. By implementing the values of *tawasuth* (religious tolerance), *tawazun* (compassion), and *tasamuh* (forbearance), society can build a more peaceful, harmonious, and respectful environment (Afifah et al., 2024).

This article aims to outline the meaning and role of these three values of religious moderation, while also explaining how these values can be applied in social life. This discussion is expected to provide a clearer understanding of the importance of religious moderation as a foundation for building a harmonious and civilized social life.

Methods

This research is a qualitative study using library research. The data used are qualitative, consisting of descriptions, explanations, and written texts obtained from various sources relevant to the research problem, such as books, journals, and articles. This study uses a descriptive method, which describes data based on library materials relevant to the study's focus.

The data collection technique used was documentation, which involved collecting data through various documents in the literature. The data obtained was then analyzed using content analysis. This technique organizes and categorizes qualitative data based on shared characteristics, then critically analyzes it to produce concrete formulations and explain them in depth.

Results

This research proves that religious moderation aligns with the values of Islamic education. This study confirms that the values of *Tawasuth*, *Tawazun*, and *Tasamuh* in Islamic education play a crucial role in creating a harmonious, peaceful, tolerant, and constitutionally compliant Indonesian society. From the above research, it can be concluded that religious moderation is a religious attitude that prioritizes humanity, justice, and the common good (*maslahat 'ammah*), making it key to national stability and the realization of an inclusive religious life in Indonesia.

Discussion

The objective here is to provide an **interpretation** of your results and support for all of your conclusions, using evidence from your experiment (research) and generally accepted knowledge, if appropriate. Suggest future directions for research, new methods, explanations for deviations from previously published results, etc. Emphasize any theoretical or practical consequences of the results.

Moderation is a fundamental principle in Islamic teachings. A moderate understanding of Islam is highly relevant in the context of diversity, whether in terms of religion, religious practices, ethnicity, or nation. Moderation, known as *al-wasath*, is a balanced way of thinking when facing two opposing conditions. By adopting this attitude, a person can adjust their actions to remain in line with the principles of faith, worship, and ethics in Islamic teachings (Yunus, 2018: 189).

A moderate attitude is a concrete manifestation of the implementation of the second principle of Pancasila, namely "Just and Civilized Humanity." Justice encompasses the ability to place things in their proper place and avoid actions that harm or oppress others. Meanwhile, civility refers to the ethics of treating and respecting others, despite differences. This attitude is reflected in the choice to prioritize peace in situations of conflict, whether verbal or physical, which is essentially the primary goal of moderation itself (Fransisca, 2019: 85).

Islamic education plays a crucial role in shaping the core personality, namely the Muslim personality. This personality is characterized by an appreciation of Islamic values, the ability to make choices, make decisions, and act in accordance with Islamic principles, while also being responsible for every action based on those values. Islamic education aims to shape individuals with noble personalities, high value before Allah SWT, and to make the entire educational process a means to realize the goals of Allah SWT's teachings (Nur Adnan Saputra et al., 2021).

Religious moderation is an approach to religious practice that places religious teachings in a balanced manner, neither excessively nor ignoring the core principles of religion. In the context of a pluralistic society, religious moderation serves as a guideline for maintaining harmony, avoiding conflict, and building harmonious social relationships. Islam itself has a concept of moderation known as *wasathiyah*, which emphasizes the importance of a balanced, just, and non-extremist attitude (Nafisah et al., 2024).

The three main values that form the pillars of religious moderation are *tawasuth* (religious tolerance), *tawazun* (compassion), and *tasamuh* (compassion). These three values complement each other and aim to shape a society that is wise, open, and able to appreciate diversity in everyday life (Arifand et al., 2023).

Tawasuth means being moderate or staying in the middle, that is, not leaning towards extremes in understanding and practicing religious teachings. This value requires religious people to be rational, proportional, and consider the circumstances and social context when making decisions (Pratama.2023).

In society, modesty is practiced by avoiding excessive fanaticism, maintaining composure when facing differences of opinion, and fostering a culture of dialogue. This moderate approach minimizes the potential for conflict, allowing people to coexist peacefully despite differing religious views (Zahro and Nursikin, 2024).

Tawazun means balance. This concept emphasizes the importance of placing everything in its proper place, whether in worship, social relationships, or fulfilling rights and obligations. In Islamic teachings, this balance encompasses human relationships with God, with fellow humans, and with the environment (Maghriza, et al., 2023).

The implementation of tawazun in society is seen through fairness, a willingness to share, and the ability to prioritize between personal and public interests. Societies that embrace tawazun tend to be more stable, as each individual understands the importance of a balanced life and respects the rights of others.

Tolerance, or tasamuh, is a crucial pillar in a diverse society. This value teaches religious people to respect the beliefs, opinions, and traditions of others without imposing their own views. Tolerance does not mean accepting everything, but rather appreciating the existence of differences as part of the dynamics of life.

In social practice, tolerance is manifested through mutual respect, non-discrimination, and the creation of healthy dialogue between community groups. With tolerance, people can live side by side harmoniously and cooperate in various aspects of life, despite differing religious backgrounds (Arifand et al., 2023).

By implementing the values of tawasuth, tawazun, and tasamuh, religious moderation is not only a theoretical concept, but becomes part of the daily practice of society.

While the value of religious moderation is crucial, its implementation is not without challenges, particularly in the age of information and globalization. The rapid spread of information through social media often leads to misunderstandings and fuels intolerance. Furthermore, the emergence of groups with extremist views can also disrupt social stability.

Therefore, the active participation of various parties, including educational institutions, religious leaders, the government, and the media, is needed to strengthen the understanding of religious moderation in society. This effort is crucial to ensure that the value of moderation remains the foundation for building a peaceful and civilized social life.

Conclusion

The values of religious moderation, encompassing tawasuth (religious tolerance), tawazun (compassion), and tasamuh (compassionate tolerance), are essential guidelines for realizing a harmonious, inclusive, and civilized society. Tawasuth emphasizes moderation and a middle ground, tawazun emphasizes the importance of balance in various aspects of life, while tasamuh teaches tolerance for diversity. These three principles complement each other, guiding the community toward peaceful social relations and mutual respect.

In the context of an increasingly complex and pluralistic society, religious moderation serves not only as a moral foundation but also as a social necessity. The implementation of these values is expected to strengthen unity, reduce the potential for conflict, and encourage the formation of a harmonious society oriented towards shared progress.

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The author hopes this article will be beneficial and serve as a reference for readers seeking a deeper understanding of the urgency of religious moderation in social life. The author welcomes criticism and suggestions for improving future scientific work.

Conflict of interests

The authors whose names are listed immediately below certify that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript.

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