

## VALUES OF RELIGIOUS MODERATION IN THE BOOK OF ISLAM THE CENTRAL WAY BY YUSUF QARDHAWI

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### ABSTRACT

*The social conditions of society in recent years have experienced various phenomena of intolerance that have given rise to different extreme, exclusive, and radical understandings. Some of these incidents are caused by narrowing and deviations in the knowledge of Islam. This study aims to determine the values of religious moderation in the book Islam The Central Way by Yusuf Qardhawi. Qualitative research uses a library research approach with the book Islam Jalan Tengah as a primary reference. Data collection using documentation study techniques. Data analysis techniques are carried out descriptively through data reduction, data display, and concluding stages. The results of this study concluded that the Values of Religious Moderation contained in the book Islam Jalan Tengah by Yusuf Qardhawi include: comprehensive values, relevance values, wisdom, universal values, adequacy values, and historical exploratory values.*

**Keywords:** *Religious Moderation, Islamic Education, Radical, Intolerance, Yusuf Qardhawi.*

## **INTRODUCTION**

As a country rich in heterogeneity in recent decades, Indonesia has given rise to new problems, with the presence of intolerant and extreme groups. This extreme understanding affects not only ASN within the Ministry of Religious Affairs but also teachers in the madrasa environment are considered to have much similar knowledge. Unfortunately, it is through them that children begin to be exposed to this understanding (Subhi et al., 2019). Intolerance behavior in students takes various forms, such as the findings of the Alvara Research Center in 2017, which stated that as many as 23.5% of students agreed with a country based on a particular religion. The State Intelligence Agency (BIN) said that as many as 39% of students in 15 provinces were exposed to radicalism. The Wahid Institute stated in 2016 that as many as 6% of Rohis activists in various secondary education institutions sympathize with and support the ISIS movement model in Syria. Meanwhile, the equivalent Institute in 2010 stated that as many as 8.5% of adolescents over 17 in Jabodetabek agreed with radical religious movements (Murtadlo, 2021).

In addition, the hijra phenomenon present in society, especially targeting young people, needs to be returned to the meaning of substance, not just symbolism. Because hijra is a social and religious transformation that is full of openness and democracy, therefore, the hijra movement in society, especially young people who depart from intolerant attitudes, must also be able to be addressed in the form of the instillation of pluralism values in Indonesian society. Because based on the findings of the Setara Institute, radicalism and intolerance are very prone to attack the Millennial generation (Umi Kulsum, 2020). One of the concrete evidence was during an attack at the Medan Police Station, North Sumatra, on Wednesday, November 13, 2019, involving a young man who happened to be Muslim—then followed by an attack on a Minister of Political Affairs for Law and Human Rights Wiranto, in Pandeglang, Banten, on Thursday, October 10, 2019, which a person carried out with Islamic status (Umi Kulsum, 2020).

Through a series of facts above, the need for counter-radicalism programs radicalized in the community becomes urgent. The religious moderation program, which has now been widely conveyed through both the ministry of religion and Muslim scholars, is a measurable step again appropriate to counteract the development of intolerant and radical

understandings of the reality of plural life in the country. Therefore, a deep understanding of what values can be used in the framework of this concept of religious moderation.

Yusuf Qardhawi, a renowned Islamic jurist for his expertise, makes each fatwa have its weight. His work is not only related to Islamic law and hadith but also the benefit of the people. This can be seen when he highlights the problems described above in his book *Islam the Central Way*. It is essential to see religious moderation not only in terms of nationality but also in terms of spiritual teachings.

This research on religious moderation has been widely studied in several previous studies, such as the *Urgency of Religious Moderation to Prevent Radicalism in Indonesia* (Bartholomew Samho, 2022); *Principles of Religious Moderation in National Life* (Mustaqim Hasan, 2021); *Religious Moderation according to the Qur'an and Hadith* (Fauziah Nurdin, 2021); *Religious Moderation Education: Wasathiyah Islamic Studies According to Nurcholish Madjid* (Made Saihu, 2021); *Islamic Thought of Wasathiyah Azyumardi Azra as a Way of Religious Moderation* (Andika Putra et al., 2021); *Religious moderation discourse in the plurality of social harmony in Indonesia* (Kawangung, 2019); and *Islam Wasathiyah to Build A Dignified Indonesia (Efforts To Prevent Radical-Terrorism)* (Amirsyah Tambunan, 2019).

This research illustrates that religious moderation benefits life, preventing radicalism and terrorism, harmonizing society in plurality, and building a country into a dignified nation. This study aims to discover the values of religious moderation offered by Yusuf Qardhawi in the book *Islam The Central Way*. The urgency of the research is so that the discounts in the development of the digital era can apply the values of religious moderation that Yusuf Qardhawi has offered. Thus, through these values, it is hoped to realize a complete civil society.

## **RESEARCH METHODS**

This research is included in qualitative research that uses a library research approach (Mestika Zed, 2014). This study examines literature related to the values of religious moderation from the perspective of Yusuf Qardhawi. Data collection uses documentation study techniques with the *Central Way Islamic* book as primary data, which is then

supported by secondary data in the form of literature, both books, and articles related to the theme of this research (Noeng Muhadjir, 1996). Data analysis techniques are carried out descriptively through data reduction, data display, and concluding stages. (Matthew B. Miles et al., 2018). At the data reduction stage, data is collected through various related literature, both from primary and secondary data. Once the data is collected, it is tabulated through coding for each classification created. Furthermore, data exposure, where the data is presented in a descriptive form as a representation of research results. Then it closes with a discussion and conclusion.

## RESULTS AND DISCUSSION

This study aims to describe the values of religious moderation in the book *Islam The Central Way* by Yusuf Qardhawi to find a new landscape in the importance of religious moderation that would be appropriate to answer various problems, especially those related to the social disintegration of religion especially. The results of the literature review of the values of religious moderation are presented in Table 1.

**Table 1.** The Values of Religious Moderation in Various Perspectives

No.	Perspective	The Value of Moderation	Description
1.	Religious Moderation Based on Salaf Islamic Boarding School (Ali Nurdin & Maulidatus Syahrotin Naqqiyah, 2019)	Centered on the <i>Turath</i> books, Mastering special and general science, and upholding the four pillars of Pancasila, Bhinneka Tunggal Ika, the Republic of Indonesia, and the 1945 Constitution.	The understanding of religious moderation in salaf Islamic boarding schools is taught through the transformation of spiritual science in learning centered on <i>the turath</i> books, which are then explained according to the context that occurs in society to convey the teachings of Islam that <i>rahmatan lil 'alamin</i> , through this approach it is hoped that intolerance and radical attitudes do not grow in students.
2.	Religious Moderation according to the Qur'an and Hadith (Fauziah Nurdin, 2021)	The value of actualization and a deep understanding of Qu'ran and Hadith verses, the Value of balance, and the Value of Justice.	It is essential to understand the verses of the Qur'an and hadith not only at the level of <i>zahir</i> but rather the attempt to delineate them to find the <i>sari</i> referred to in the <i>nash</i> . Through this, balance and justice will be realized in understanding religious teachings.
3.	Islamic Moderation (Wasathiyah Islam)	Justice, Central, a balance between Uzlah,	<i>Wasathiyah</i> Islam wants a proportionate situation. He wanted a



	Perspectives of the Qur'an, As-Sunnah and the Views of the Ulama and Fuqaha (Muhammad Khairan Arif, 2020)	proselytizing and studying, proportional between the world and the hereafter, staying away from the practice.	balance between worship, proselytizing, and worldly affairs.
4.	Islamic Thought of Wasathiyah Azyumardi Azra as a Way of Religious Moderation (Andika Putra, Atun Homsatun, Jamhari Jamhari, Mefta Setiani, & Nurhidayah Nurhidayah, 2021)	Inclusive, accommodating, and tolerant.	<i>Wasathiyah</i> Islam wants Muslims to respect each other's differences of faith, just as Islam never forces a person to be Muslim.
5.	Religious Moderation Education for Millennials: A Case Study of 'Lone Wolf' in Children in Medan (Elma Haryani, 2020)	Develop critical social values, empathy, and communication.	Religious moderation is a "cure" to overcome various social disintegrations, especially for adolescents. Therefore, it requires the development of social values and empathy through communication to realize the essential religious moderation.
6.	Religious Moderation Education: Wasathiyah Islamic Studies According to Nurcholish Madjid (Made Saihu, 2021)	The value of godliness and rationality	Religious moderation in the Islamic concept of <i>Wasathiyah</i> is based on the postulates of the Qur'an and Hadith, where the practice of religious restraint should not be contrary to the <i>nash-nash</i> without overriding the values of rationality in its interpretation.
7.	Religious Moderation in National Life (Mustaqim Hasan, 2021)	The value of godliness, dynamics, tolerance, and communication	Islam has given various virtues for those who are <i>wasathiyah</i> in understanding the teachings of Islam, primarily through the postulates of the Qur'an and hadith. Through a balanced understanding of Islamic teachings, the practice of tolerance will be created in social life. This proves Islam is dynamic and continues to exist throughout the ages.
8.	Sufism and the Internalization of Religious Moderation in Facing the Nation's Problems (Nanang Mizwar Hasyim, 2020)	Transformative Sufism	Transformative Sufism is an applicative solution based on tawhid and shari'a, which is an effort by religion to analyze and provide alternative solutions to all forms of social dehumanization.

\*When summarized, the values of religious moderation stated in several studies above include 12 values: The value of godliness, science, actualization, balance, justice, inclusive, accommodating, tolerant, empathy, social, dynamic, and transformative Sufism.

In Table 1, it can be seen that the values of religious moderation have varied religions. When viewed carefully, this is due to the variety of points of view in finding the right way to answer various phenomena of social disintegration that occur amid society, especially Millennials. Fanani's viestatementoted (Elma Haryani, 2020) states that inta lack of control over the religious understanding of students in schools and the lack of teacher attention to intolerant behavior of students causes intolerance in young people responding to these various problems, Yusuf Qardhawi as a figure who can be said to be the father of modern Islamic moderation because of his consistency in making Islamic moderation a consideration in *ijtihad* and his works made him known as the central figure to introduce and re-socialize Islamic moderation or manage *washatiyah* in the real modern Islamic world it has been practiced by the Prophet, companions, and Salafists for a long time (Muhammad Khairan Arif, 2020). He has made many contributions to the Islamic world, including *shahwah*, which is an effort to wake people from backwardness, honesty, and complacency and to release internal conflicts among people through the principle of '*amal jama'i*'. Furthermore, he is also a thinker rich in ideas that can be used as references in *the Islamic harakah*, closely related to the concept of *tajdid* in reconstructing thought. So it is not surprising that he is also known as someone with a moderate religioreligioust sourced from the Qur'an and Sunah. He strongly encourages moderation in terms of thinking, jurisprudence, and proselytizing. Finally, he is also a *Fakih* who knows the knowledge of *nash-nash* and related sciences such as Arabic and literature (Khalilurrahman, 2010).

When tracked, he lahir in a village in Gharbiyah, Thantha, approximately 150 KM from Cairo, Egypt. He was born on September 9, 1926, to an elementary but religiously obedient family. He grew orphaned because his beloved father died before the creator when he was two years old. He was also taken care of by his mother until when he was in his fourth year in Ibtidaiyah Ma'had Thanta Al-Azhar, his mother died. Before the death of his mother, he had seen his only son memorize the Qur'an with a very fluent reading of this because when he was not ten years old, he had learned the Qur'an as a whole through the guidance of Shaikh Hamid (Khalilurrahman, 2010).



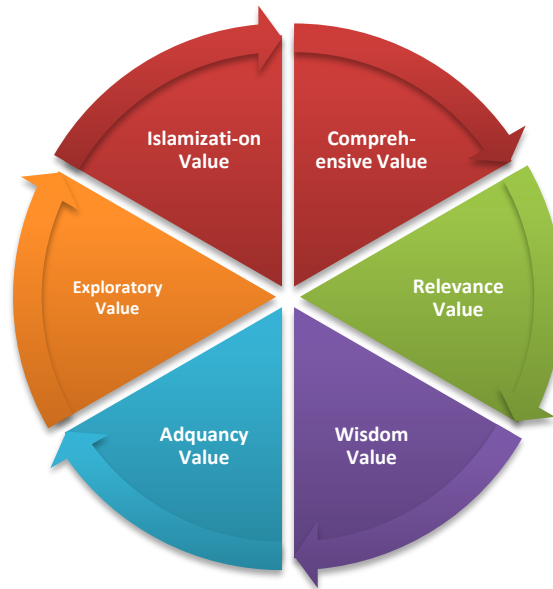
He received instruction from two scholars, Shaikh al- Battah, a scholar of al-Azhar alumni of one origin, who guided him to know the world of jurisprudence, especially about the Maliki school, through which he was also the young Qardhawi brought to Al-Azhar. His second teacher was Shaikh Hasan Al- Banna, who taught him how to live socially, especially in proselytizing matters. He also played a significant role in the thoughtful and spiritual development of the young Qardhawi (Khalilurrahman, 2010).

Yusuf Qardhawi then continued his education at Ma'had Tsanawiyah for five years and continued it to the Usuluddin Faculty of Al-Azhar University, Cairo, and graduated in 1952. He completed his doctoral program in 1973 with dissertation research on "Zakat and its influence in overcoming social problems, which he later refined through the book *Fiqh Zakat* a comprehensive book discussing zakat issues and modern nuances. He also entered the institute of discussion and study of High Arabic by obtaining a high diploma in Arabic language and literature in 1957 (Yusuf Qardhawi, 1995).

Through the data reduction process, six values of religious moderation were found in Yusuf Qardhawi's *Central Way Islamic Book*, namely total values in understanding Islamic teachings, relevance values, namely practicing religion according to the main teachings of Islam, the value of wisdom to respond to various ces, the value of adequacy in religious practice with the intention of not being excessive but also not reduced, the exploratory value of history or the expansion of Islamic historical studies to int pret more deeply the teachings of the Islamic religion, as well as the value of Islamization, namely the meaning of Islamic religious teachings which are not only normative but also empirical by finding

the best relationship with other sciences. These values can be displayed more simply in Figure 1 below.

**Figure 1.** *Nilai-Nilai Moderasi Beragama Yusuf Qardhawi*



### **Analysis of Religious Moderation Values in the book of Islam the Central Way by Yusuf Qardhawi**

According to Yusuf Qardhawi, moderate is a unique characteristic of Islam that others do not share. This can be seen through his opinion:

The middle (intermediate) attitude is one of the hallmarks of Islam. He is one of the significant milestones by which Allah Almighty distinguishes His people from others. *"Thus, We make you a "middle" people, that you may be witnesses of men."* (QS. Al-Baqarah:2:143). (Yusuf Qardhawi, 2017)

Islam does not allow its adherents to excommunicate themselves from life and relations with society. Islam even equips it in ways that further strengthen relationships with others, in feelings and activities. Therefore, Islam does not require a life of *worship* that requires man to stay away from this life and all its good pleasures. (Yusuf Qardhawi, 2017)

Moderates in Islam are not those who worship continuously and forget about the life of the world. Therefore, Yusuf Qardhawi emphasized that Islam does not require living in



a pattern of worship to stay away from the world's energy. It must be understood that Islam believes in the existence of two lives, namely, the earthly life and the hereafter. Faith and charity sholeh When the world will achieve success in the future. Therefore, when the feet must remain on the ground when the gaze is fixed on the sky has taught its people to reach worldly materials with the same values (Adam Tri Rizky & Ade Rosi Siti Zakiah, 2020).

Next, the causes of the emergence of *ghuluw* attitudes or extreme and excessive attitudes in religion, according to Yusuf Qardhawi, are caused by many factors as according to him:

These phenomena confronted by are complex and complicated. The causes are many, varied and inter, related d. Some are near, and some are far away. Some of them have a direct effect, and others are indirect. Part of it appears on the surface, and part of it is hidden deep inside. Among these causes are religious, political, economic, social, psychological, rational al and some combination (Yusuf Qardhawi, 2017).

More clearly, Yusuf Qardhawi explained the causes of the emergence of extreme and excessive attitudes in religion, namely:

The narrowness and weakness of views on the nature of religion, the *tendency of dhariri* in understanding *nash-nash* (literally), busy disputing side things while forgetting the main problems, exaggeration in forbidding, erroneous understanding of some understandings, following the disguised and leaving the evident, weak knowledge of history, reality, and the laws of nature and life and finally the emergence of a movement that muzzled the call to Islamization (Yusuf Qardhawi, 2017)

In general, these acts of intolerance are indeed many causes,h as interpreting progress by justifying acts of violence (Musthofa Musthofa, 2021), the emergence of religious fundamentalism movements that are opposite in the context of Indonesia, the existence of transactional political campaigns under the guise of religion in oton legitimacy and popular support (Trini Diyani, 2019), the narrowness of understanding jihad by interpreting it as *of red himself as a sacrifice for the sake of* religion and the Ummah or limited to “tumbal” for faith and people (Amirsyah Tambunan, 2019), and the occurrence of distortions of religious understanding through deviant proselytizing (Kawangung, 2019) and other factors.

Furthermore, in addition to these religious factors in the Indonesian context, the cause of the presence of extreme attitudes is also caused by the weakening of the passion for Pancasila values in the next generation of the nation because more and more of the nation's children are increasingly interested in other cultural ideologies (Trini Diyani, 2019). Through this fact, the religious moderation proclaimed by many people, including the government, must be implemented through the level of social and state life so as not to cause friction within the country synonymous with its plurality.

Through disciplined steps to deal with these problems described earlier, Yusuf Qardhawi proposed a thought about the values that are the criteria in the application of this concept of religious moderation:

1. Comprehensive value

One of the reasons for the emergence of extreme attitudes is the lack of breadth and comprehensiveness in understanding religious teachings, according to Yusuf Qardhawi:

Among the reasons for the origin of this attitude (extreme and excessive in religion) are the weak view of the nature of faith, the lack of knowledge of its jurisprudence, and the lack of depth in the dive of its secrets to including understanding and purpose. This is due to a half-understanding of religion which further gives rise to a belief that he belongs to the class of perfectly knowledgeable people even though many he does not know. Like when he thought he was an expert in science or an expert in be ijihad even though he had not yet reached that degree (Yusuf Qardhawi, 2017).

Through this statement, it can be understood that understanding religious teachings comprehensively does not necessarily directly integrate various branches of science. However, it requires a deep understanding that is not half-regarding spiritual teachings and then sharing views on an issue. If we look closely, this opinion of Yusuf Qardhawi is slightly different from the opinion of M. Quraish Shihab, where according to him, the first value in diverse moderation must be people who have faith because through QS. 2:143, it is explained that *Sumatran wasathan were then* Muslims who had faith in Allah, the Messenger of Allah, with great devotion and practiced all the guidance of Allah and his Messenger. (Adam Tri Rizky & Ade Rosi Siti Zakiah, 2020)

## 2. Relevance Value

This value has the meaning to put the Qur'an and Sunah as a reference in being moderate, thus meaning that the basis of our reasonable attitude should be in line with the second frame of the Islamic foundation, according to Yusuf Qardhawi:

We recognize Islam as our religion but do not practice it. We read the Qur'an but do not practice its laws. We say love to the Messenger of Allah SAW but do not follow the sunah, and we stipulate in our laws that the state religion is Islam, but we do not give Islamic rights in sharia law and legislation. (Yusuf Qardhawi, 2017)

Yusuf Qardhawi, in his writings, strongly offended some people who claimed to be Muslims but did not put the Qur'an and Sunah as life guidelines. Its position as a guide for life makes the Qur'an and Sunah worthy of being used as a benchmark for being moderate. Therefore, a deep understanding of the postulates is needed, in the sense that it does not stop at the meaning of *dhahiri* only but more broadly such as the disclosure of the reasons, motivations, and background of law, as Yusuf Qardhawi explained:

We see most of those people holding on to nash-nash literally, without delving into their intentions and purpose. They want to return to the *dhahiri* tradition after the people are detached from it. This is the school that refuses to consider its reasons, motivations, and legal background. Therefore he denies the existence of comparisons (qiyas or analogies). This Neo-dhahiri follows the old *dhahiri* tradition of neglecting the cause of law and ignoring the study of intentions and something that brings benefit. The only difference between the old and new traditions is that the earlier people frankly stated their stance and methods, defended them tenaciously and defended them without feeling reluctant. Neo-dhahiri adherents do not want to acknowledge their *dhahiri* sect (Yusuf Qardhawi, 2017).

The thing that needs to be understood here is that the Qur'an and hadith as a guide for life and the source of Islamic law, the rules are final, and there is no need for any activity to fiddle with the rule of law. Therefore, if something does not seem to cause problems in life today, the problem is with the community, not the law's source. The best path to this problem is called contextualization. A historical and anthropological study of these two sources of direction is needed to realize this. Both studies, such as the ASVAB of the descent of the Qur'an and hadith, the differences between *makkiyah* and *madaniyah verses*, *nasakh mansukh*, the stages of its decline, and the context of the



community are things that need to be done as a form of the process of actualizing Islamic teachings (Sodiqin, 2013)

### 3. The Value of Wisdom

Moderates are those who put conservative attitudes toward the dissent that occurs within the people and resolve them peacefully, as Yusuf Qardawi argued:

Among the signs of the absence of constancy in science and the weakness of religious consciousness is the busyness of some people towards side problems and branches (*furu'*) of Sharia while ignoring the main points closely related to the existence and essence of the people (Yusuf Qardhawi, 2017).

This happened precisely at a time when secularism that did not recognize religion invaded, atheist Marxism became more widespread when Zionism cemented its footrest, and crusadism launched its deception. Divisive factions operated in the body of these great people. Christianization infiltrated Islamic countries (Yusuf Qardhawi, 2017).

Several times I saw with my own eyes and heard with my ears the destructive consequences of those fierce debates. These debates have created a terrible division among Muslims, namely the question of *ijtihadiah*, which is the scene of disputes between the schools and schools of all time, which is impossible for humanity to agree on as a whole (Yusuf Qardhawi, 2017).

This opinion is in line with the idea of M. Quraish Shihab that *ummatan wasathan* has the power of reason and wisdom, as is the attitude of the Muslims during the qibla transition event. Therefore, the followers of the Messenger of Allah are not people with shallow minds. Thus the intelligence of reason or wisdom is a criterion that must be possessed in this attitude of religious moderation (Adam Tri Rizky & Ade Rosi Siti Zakiah, 2020). Furthermore, this wisdom value can display various forms, one of which is respect for others, as the Messenger of Allah united all ethnicities and religious people in the city of Medina. He promotes tolerance and justice for everyone on every issue. (M Basir Syam, 2018).

The same thing is also explained by Azyumardi Azra, that *Wasathiyah* Islam is a Qur'anic language that leads to moderation and is the identity of Islam. Islamic moderation is seen with various attitudes, including *tawasuth* (middle), *tawazun* (balanced), *ta'adul* (appropriate), and *tasamuh* (tolerant) (Andika Putra et al., 2021).

#### 4. Adequacy Value

As Muslims, we do not have the right to add legal burdens to the deeds of a *mukallaf*. Because this is the dominion of Allah, those who increase the responsibility of the law beyond what Allah commands through the Qur'an and Sunah are the ones who are meant by exaggeration in religion. As Yusuf Qardawi argued:

Among the signs of superficiality and the absence of constancy in religious understanding and aspects of sharia is always leaning towards narrowing, complicating, and over-the-top in forbidding things and expanding the circle of prohibited items, even though the Qur'an and Sunah and the Salafists banning this. People who lean towards excessive attitudes will soon expect without reserve (Yusuf Qardhawi, 2017).

Yusuf Qardhawi explained the signs of religious exaggeration, namely: First, Fanatics are on one opinion and do not recognize other thoughts. It was second, obliging something over people when something is not required of Allah Almighty over them. Third, it weighs on the ones that aren't in place. Fourth, a rude and uncompromising attitude. Fifth, it's terrible to be suspicious of humans. Sixth, fall into the abyss of disapproval (Yusuf Qardhawi, 2017).

Hamka also agreed with Yusuf Qardhawi's thinking as a literati, culturalist, and cleric. He also forbade excessive attitudes in religion as, according to him, the people in the middle are those who take the straight path, not people who are fixated on the world and become slaves to treasures, nor people who attach importance to spiritual values alone (Adam Tri Rizky & Ade Rosi Siti Zakiah, 2020).

#### 5. Historical Exploratory Value

Through this value, a moderate attitude will be formed if Muslims deepen their understanding of historical studies because it contains educational values about life. As Yusuf Qardhawi explained:

In addition to the weak view of religion, there is also a weakness in the idea of life, history, reality, and the Sunnah of Allah Almighty. He is incapable of understanding an event according to its essence, always interpreting it according to the erroneous estimates ingrained in his mind and which have no basis for the sunnah of Allah Almighty. He wanted to completely change society, his thoughts, feelings, traditions, morals, and social, political, and economic systems. Still, he used an imaginary approach to make it happen (Yusuf Qardhawi, 2017).

In addition, the study of this history is also beneficial for everyone, especially Muslims. Through historical studies, information on the growth, development, progress,

decline, and revival of the civilization of the previous peoples can be obtained. Through this, an inspiration of knowledge can be obtained that is useful for personnel and the operating system of the institution (Widodo, 2017).

That way, it can be understood that the study of history does not only revolve around romanticism and dramaticism but is broader than that, like a historical reflection of an event. Therefore, activities that are useful as a vehicle for historical exploration need to be promoted as a whole and *are sustainable* to realize an attitude of religious moderation that is deeply rooted in towering.

## 6. The Value of Islamization

This last point is essential to understanding the value of this religious moderation. Through this Islamization value, Muslims are required to follow the ultimate Islam based on the Qur'an, Sunah, the opinion of friends, and the Tabi'in belief and is based on Islamic values of truth, strength, glory, honor, generosity, and struggle. It is through these foundations that Islamization can be realized, as Yusuf Qardawi argued:

The Islam that is condoned is the benign Islam, the Islam of the Darwisys, or those who trade religions. Islam, in times of decline and collapse, Islam that only attaches importance to maulid ceremonies and big days that go hand in hand with the interests of tyrant rulers and pray for a long life for them. The Islam of the Jabariahs is about the creed, the Islam of the heretics in matters of worship, the Islam of the adherents of morality, their Islam which is frozen in thinking, and Islam which is preoccupied with the skin of religion, not the content! As for Haqiqi, Islam is the Islam of the Qur'an and Sunah, the Islam of the Companions and tabi'in, the Islam of truth and strength, glory and honor, Islam of generosity and struggle, Islam which the holders of state power strongly oppose because it always contains the spirit of rebellion against the tyranny of the rulers and the power of the zalim people (Yusuf Qardhawi, 2017).

Islam is not enough when a Muslim does good for himself alone; he must also be willing to devote all his energy to improving others. Therefore, calling upon virtue, commanding others to do good, forbidding doing evil, and relying on one another for truth and patience are obligatory (Yusuf Qardhawi, 2017).

Through this value, it is also in line with the opinion of M. Quraish Shihab that the value of inclusiveness (openness) is a character value that summation was *ummatan wasathan*. Because this value is a concrete representation of this attitude of religious moderation or *Wasathiyah* because it contains the meaning to interact with each other,

dialogue, and be open with all parties, be it religion, culture, or civilization (Adam Tri Rizky & Ade Rosi Siti Zakiah, 2020).

Furthermore, the acts of decriminalizing religion under the feet of the ruler as a form of effort to maintain the legitimacy of his power can be said to be a form of degrading faith manifested through attitudes that represent the absence of respect for religion. In addition, acts of freezing the critical power of Muslims by imposing rules that hint at knowledge limited to dogma also need to be grounded. Because if you look at past events and the current context, the dichotomy of scientific studies in the body of Muslims, a paradigm that separates religious science and general knowledge, can be considered inappropriate.

When explained, the scientific dichotomy in Muslims arises because of the presence of two understandings in understanding the teachings of Islam. The two understandings are secularism, namely the excessive use of reason in understanding religious education, and puritanism, which is a traditional understanding that views liberal science, especially the West, as unworthy of study by Muslims because it is considered as the cause of the moral decadence of the easy generation of Muslims. Thus, the need for a paradigm that can reconcile this dichotomous understanding must be applied immediately (Muhammad Riduan Harahap, 2019).

Curative activities dealing with this dichotomous issue have been carried out through mega-project efforts to reconstruct the philosophy of knowledge in Islam with the frame of Islamization of knowledge. Although the discourse is politically replaced by integration, these two things have a similar purpose, namely to critically dialogue between traditional Islamic scientific traditions and the study of *sciences* as a form of transition of the Islamic scientific paradigm that can be actualized in the life of contemporary Muslim society (Sahin, 2018).

## **CONCLUSION**

Based on the study results, it can be concluded that the values of religious moderation in the book *Islam Jalan Tengah* by Yusuf Qardhawi are: comprehensive values, relevance values, wisdom values, adequacy values, historical exploratory values, and Islamization

values. Hopefully, this research can be deepened again if it is studied some or one of these values the relevance to advances in the digital era.

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