

THE ROLE OF MORALS IN THE IMPLEMENTATION OF RELIGIOUS MODERATION

¹Ahmad Baihaki, ²Endang Rosadi

^{1,2}STAI Haji Agus Salim Cikarang Bekasi, Indonesia

¹ahmadbaihaki1224@gmail.com, ²rosadiahnaf@gmail.com

Abstrak

Tujuan dari penelitian ini adalah untuk mengeksplorasi peran moralitas dalam menciptakan kerukunan dan toleransi beragama, selain itu tantangan dan peluang yang dihadapi dalam penerapan moralitas dalam konteks keberagaman. Pendekatan ini berfokus pada dialog antaragama yang membangun jembatan komunikasi dan saling pengertian, serta menghormati perbedaan sebagai elemen yang memperkaya kehidupan sosial. Metode yang diterapkan dalam penelitian ini meliputi tinjauan pustaka untuk mengeksplorasi teori dan konsep yang relevan, serta wawancara dengan tokoh agama dan berbagai anggota masyarakat. Melalui wawancara ini, diharapkan dapat diperoleh perspektif yang komprehensif terkait penerapan moral dalam praktik moderasi beragama, termasuk tantangan yang dihadapi dan keberhasilan yang telah dicapai. Hasil penelitian menunjukkan bahwa peran moralitas tidak hanya memperkuat moderasi beragama tetapi juga mendorong keterlibatan aktif masyarakat dalam membangun komunitas yang harmonis. Dengan mengedepankan rasa saling menghormati dan pengertian, individu dari berbagai latar belakang agama dapat bekerja sama dalam berbagai aspek kehidupan sosial. Temuan ini menekankan pentingnya pendidikan moral dalam kurikulum pendidikan agama sebagai landasan moderasi berkelanjutan sehingga generasi mendatang mampu menghadapi tantangan keberagaman dengan sikap konstruktif dan inklusif. Penelitian ini menekankan bahwa moralitas berperan penting dalam moderasi beragama, mendorong toleransi, kerukunan sosial, dan sikap inklusif, sehingga terciptanya kehidupan beragama yang damai dan seimbang di masyarakat.

Kata Kunci: Moral, Moderasi Agama, Toleransi, Pendidikan, Masyarakat Pluralistik.

Abstract

The purpose of this study is to explore the role of morality in creating religious harmony and tolerance, in addition, the challenges and opportunities faced in the implementation of morality in the context of diversity. This approach focuses on interfaith dialogue that builds bridges of communication and mutual understanding, as well as respect for differences as elements that enrich social life. The methods applied in this study include literature review to explore relevant theories and concepts, as well as interviews with religious leaders and various members of society. Through this interview, it is hoped that a comprehensive perspective can be obtained regarding the application of morals in the practice of religious moderation, including the challenges faced and the successes that have been achieved. The results of the study show that the role of morality not only strengthens religious moderation but also encourages active community involvement in building a harmonious community. By prioritizing mutual respect and understanding, individuals from various religious backgrounds can work together in various aspects of social life. These findings emphasize the importance of moral education in the religious education curriculum as a foundation for sustainable moderation so that future generations are able to face the challenges of diversity with a constructive and inclusive attitude. This research emphasizes that morality plays an important role in religious moderation, encouraging tolerance, social harmony, and inclusive attitudes, so as to create a peaceful and balanced religious life in society.

Keywords: Morals, Religious Moderation, Tolerance, Education, Pluralistic Society.

Introduction

In the era of globalization and increasingly intensive intercultural interaction, people around the world, including Indonesia, are faced with complex religious and cultural diversity.[1] In this context, religious moderation is very important to maintain social harmony and harmony. Religious moderation not only requires tolerance between religious communities, but also requires mutual respect, understanding, and acceptance of differences.[2] In achieving these goals, the role of morality is a key factor that cannot be ignored.

Morals, which are often interpreted as ethics or morals, have a very significant role in building positive relationships between individuals and between groups. In many religious traditions, including Islam, morality is the foundation for good and responsible social behavior. The role of good morals will not only shape the character of the individual, but also contribute to the formation of a harmonious social environment. In this case, good morals can be a driving force for religious moderation, which in turn creates stability and peace in society.[3]

However, the challenges in the implementation of morals in the context of religious moderation cannot be ignored. Various conflicts triggered by religious differences and intolerance often threaten social harmony. Therefore, this study aims to explore the role of morality in the implementation of religious moderation, as well as to identify strategies that can be used to strengthen the role of morality in the context of diversity.

In this study, we will discuss the basic concepts of religious morality and moderation, as well as analyze the methods used to achieve these goals. Through literature review and interviews with religious leaders and the community, it is hoped that a broad understanding can be obtained about the relationship between the role of morality and religious moderation. The findings of this study are expected to contribute to efforts to create a more harmonious, fair, and respectful society, as well as provide recommendations for moral education in the religious education curriculum.[4]

Thus, this research not only aims to explore the role of morality in religious moderation, but also to offer practical solutions in overcoming the challenges faced by a pluralistic society. It is hoped that the results of this research can be a useful reference for policymakers, educators, and the wider community in an effort to create a more peaceful and harmonious world.

Research Methods

To achieve the research objectives that have been set, the methods used will include several approaches as follows:

This research will use a qualitative approach to gain a deep understanding of the role of morality and religious moderation.[5] This approach allows researchers to explore the subjective perspectives of respondents and understand the social context behind these practices. Through a qualitative approach, researchers can gain richer insights into how morals are applied in daily life and their impact on interfaith relationships.

This research will begin with a literature review that involves the collection and analysis of relevant literature.[6] The sources that will be used include books, journal articles, official documents, and scientific works that discuss the theme of morality, religious moderation, and intercultural interaction. This study aims to establish a theoretical framework and conceptual basis for research, as well as to identify previous research that has been conducted in this field. Thus, researchers can formulate more incisive hypotheses and research questions.

Interviews were conducted with religious leaders, educators, and community members who have an understanding and experience related to religious morals and moderation. These interviews will be semi-structured, where researchers use interview guidelines but also provide space for respondents to share their views and experiences more freely.[7] With this approach, researchers can capture the deeper nuances and meanings of respondents, as well as identify key themes that emerge in the discussion.

Direct observation of interfaith interactions in various social contexts will also be carried out.[8] Through these observations, researchers can observe how morals are implemented in daily practice and how this contributes to religious moderation. These observations will be carried out in places of worship, community activities, and interreligious events, to provide a more holistic picture of the existing social dynamics.

The data obtained from interviews, and observations will be analyzed thematically. Researchers will identify the main themes that emerge from the data and relate them to the concepts that have been discussed in the literature review. This analysis process involves encoding the data, where the researcher will label specific parts of the data that are relevant to the research question.

By using the above method, this research is expected to produce in-depth and useful findings to understand the relationship between morality and religious moderation in the context of a pluralistic society, as well as contribute to efforts to create a more harmonious society.

Discussion

The Role of Morals in Forming a Moderate Attitude in Religion

Morals in Islam have a very fundamental role in shaping the character and attitude of a Muslim. Good morals include politeness, justice, and balance in accordance with Islamic teachings, and are the main foundation in interacting with fellow human beings regardless of differences in religion, race, or other backgrounds. This noble morality makes a Muslim more open and not easily provoked by differences, thus forming a moderate attitude in religion. This moderate attitude is known in Islam as *Wasathiyyah*, that is, the attitude of being in the middle that prevents a person from extremism in religious practice.[9]

A moderate attitude in religion is closely related to the moral values taught in the Qur'an and Hadith. Islamic teachings encourage its people to be friendly and respect each other's differences as a manifestation of noble morals. In the context of religious moderation, morals also play an important role in maintaining social harmony and harmony between religious communities, thereby preventing religion-based conflicts that can harm the wider community.[10]

In addition, good morals also form a patient attitude and are able to control emotions, which is important in dealing with differences of opinion or beliefs. Patience and forgiveness prevent a person from acts of violence or the spread of hatred that is often triggered by ignorance or lack of understanding of the teachings of other religions. Thus, morality is the foundation in realizing a moderate attitude that respects diversity and differences.[11]

In the end, moderation in religion is not only a demand, but also a necessity in social life. Morals are the main key that helps Muslims to maintain balance in living religious life while maintaining harmony between people. This moderate morality can be a way to form a harmonious, civilized society, and uphold human values.[12]

Morals play a very important role in shaping a moderate attitude in religion. In Islam, religious moderation is not only interpreted as an attitude of tolerance for differences, but also as an effort to live religious teachings in a balanced manner, not excessive or deficient. Good morals teach the ummah to be wise in dealing with various situations and conditions, and not to fall into extremism or radicalization. The morals taught by the Prophet Muhammad PBUH emphasized the importance of simplicity, peace, and mutual respect among others, which is the foundation for the creation of religious moderation.

Good morals serve as the foundation for the formation of a moderate attitude in religion. Moderate attitudes are not only reflected in a proportionate understanding of religion, but also in concrete daily actions.

The Role of Morals in the Implementation of Religious Moderation

Morality or morality does play a very important role in building relationships between people, especially in the context of religious diversity. Noble moral values are the basis for harmonious interaction and mutual respect.

The role of good morals has a significant positive impact on tolerance between religious communities in the context of cultural and religious diversity. Good morals, such as mutual respect and understanding, create a tolerant attitude among individuals from different religious backgrounds. This reduces conflicts and increases harmony. The role of morals encourages collaboration in social, cultural, and humanitarian activities. When religious people work together for a common goal, the bond between people is stronger. A positive moral attitude helps create a safe and peaceful environment. In a harmonious society, individuals feel comfortable interacting without fear of discrimination.

When individuals respect each other, discussions about differences in beliefs become more productive and educational. Individuals who practice good morals can be an example for others, inspiring the group to apply the same values. This creates a culture of mutual respect among various religious groups. Good morals support the creation of a solid and inclusive community, where all members feel welcome and valued. This creates an environment conducive to harmony between religious communities.

Morals teach universal values such as justice, compassion, and mutual respect. In the context of inter-religious communities, these values help build an understanding that despite differences in beliefs, all human beings have the same right to be respected and treated well.

One of the main moral values that needs to be developed to support religious moderation is tolerance. Tolerance is an attitude that respects the diversity and differences of beliefs that exist in society. In the context of religious moderation, tolerance teaches us to respect the religious views and practices of others without imposing our own beliefs. This attitude of tolerance is important to maintain harmonious relations between religious communities and prevent conflicts that can arise from these differences.

In addition to tolerance, another moral value that needs to be developed is an attitude of justice. Islam strongly emphasizes the importance of being fair in all aspects of life, including interreligious relations. Justice makes a person able to be objective and impartial, which is very important to prevent discrimination and injustice against others. In the context of religious moderation, this attitude of fairness leads a person not to be excessive or too fanatical about their religion so that they can appreciate the differences that exist

Tolerance is not just about letting others believe in what they want, but it's also about understanding and accepting those differences. In a pluralistic society, a tolerant attitude helps prevent conflict and facilitates cooperation between different groups.

Furthermore, the moral value of patience is also very important in supporting religious moderation. Patience is the ability to refrain from hasty actions or excessive emotions. This attitude of patience helps a person to remain calm and wise in dealing with differences of opinion or conflicts that may arise. Patience also prevents a person from acting rudely or spreading hatred towards others, so that interfaith relations are well maintained.

Justice is a moral value that is no less important in forming a moderate attitude. Justice teaches the people to be fair to anyone, not discriminating against people based on religion, race, or group. In Surah An-Nisa verse 135, this verse teaches that justice is the main principle in carrying out life, including in religion. By being fair, Muslims can show a moderate attitude that respects the rights of all people proportionately.

Another moral value is mutual respect and appreciation. Islam encourages its people to do good and respect each individual regardless of their religious background. This attitude of mutual respect creates a positive and harmonious environment, where everyone feels safe and respected in practicing their respective beliefs. In the context of religious moderation, this attitude is the main foundation for creating an atmosphere of togetherness full of mutual respect.

The last moral value that needs to be developed is humility. Humility makes a person able to accept that each individual may have different views or beliefs. This humble attitude encourages one not to feel the most righteous or superior in terms of religion, which is often a source of tension and division. By being humble, a Muslim will be more accepting of differences and more open to dialogue, thus strengthening religious moderation.

Patience is an important moral value to support religious moderation. Patience allows a person to deal with differences with a calm and non-reactive attitude. In religion, there are often differences of view, both between people and within one religion. With patience, a person can avoid unnecessary conflicts and be better able to understand the other person's point of view.

Conclusion

Morals have a crucial role in creating harmony and tolerance between religious communities, especially in a pluralistic society. Through the formation of positive character, the strengthening of human values, and the encouragement of constructive dialogue, morals help individuals interact better despite differences in beliefs. Morals also function as mediators in conflict situations, provide

exemplary examples, and are important in education to instill the value of tolerance in the younger generation. By practicing good morals, individuals and communities can build a harmonious and inclusive environment, which in turn contributes to social peace.

Morals play an important role in religious moderation by forming individual characters who are tolerant, empathetic, and respectful of differences. Through values such as honesty, justice, and compassion are taught, which in turn strengthens interfaith relations and creates a harmonious social environment. In addition, morals can overcome extremism by developing a deep understanding of humanity and universal values. Thus, the implementation of moral education not only contributes to social stability, but also creates a more civilized and peaceful society.

Good morals have a very positive impact on tolerance between religious communities. By developing empathy, building constructive dialogue, and maintaining social harmony, good morals contribute to the reduction of prejudice and discrimination. In addition, good morals encourage cooperation between people and become an example for others. Overall, good morals strengthen human values, creating a more tolerant, peaceful, and harmonious society.

Bibliography

- [1] N. Saragih, "Analisis Perubahan Sosial Budaya dalam Masyarakat Multi Kultur," *J. Sos. dan Budaya*, vol. 1, no. 2, p. 12, 2023.
- [2] T. D. Z. Arikarani, Y., Azman, Z., Aisyah, S., Ansyah, F. P., & Kirti, "Konsep Pendidikan Islam Dalam Penguatan Moderasi Beragama," *Edif. J.*, vol. 7, no. 1, pp. 71–88, 2024.
- [3] Hanafi dan Zamroni, "Pengarusutamaan Nilai-Nilai Moderasi Beragama Berbasis Pengembangan Masyarakat," *AtthiflahJournal Early Child. Islam. Educ.*, vol. 11, no. 1, pp. 32–44, 2024.
- [4] N. Umar, M., Ismail, F., & Syawie, "Implementasi Pendidikan Karakter Berbasis Moderasi Beragama Pada Jenjang Pendidikan Anak Usia Dini," *EDUCASI*, vol. 19, no. 1, pp. 101–111, 2021.
- [5] A. Handayani, E. S., Modjo, A. S., Junaedi, A., Rukhmana, T., & Ikhlas, "Pendidikan Karakter Dalam Membangun Moderasi Beragama Generasi Milenial," *J. Educ.*, vol. 6, no. 2, pp. 15490–15494, 2024.
- [6] & W. Aprilyada, G., Zidan, M. A., Nurlia, N., Ainunisa, R. A., "Peran Kajian Pustaka Dalam Penelitian Tindakan Kelas," *J. Kreat. Mhs.*, vol. 1, no. 2, pp. 165–173, 2023.
- [7] S. Mohammad Subhan, *Metodologi Penelitian Kualitatif*, Pertama. Malang: PT Literasi Nusantara Abadi Grup, 2023.
- [8] Rahmah dan Amaludin, "Penerapan Interaksi Sosial Antar Masyarakat Melalui Moderasi Beragama Dan Sikap Toleransi Di Desa Gentasari Kecamatan Kroya Kabupaten Cilacap," *J. PKM*, vol. 4, no. 3, pp. 341–350, 2021.
- [9] M. Quraish Shihab, *Berbisnis dengan Allah: tips jitu jadi pebisnis sukses dunia-akhirat*, 1st

ed. Jakarta: Lentera Hati, 2008.

- [10] Imam Al-Ghazali, *Ihya Ulumuddin*. Beragam: Minhajul Qohidin.
- [11] Wan Mohd Nor Wan Daud, “Filsafat dan praktek pendidikan Islam Syed Muhammad Nauqib al-Attas,” vol. 1, no. 1, p. 45, 2018.
- [12] I. Setiawan, “Pembelajaran Al-Islam dan Kemuhammadiyah yang Menggembirakan (Dengan Pendekatan Integrasi-Interkoneksi),” *Semin. Nas. Al-Islam dan Kemuhammadiyah*, pp. 123–135, 2001.