

**RELIGIOUS MODERATION IN THE ISLAMIC PERSPECTIVE OF RAHMATAN
LIL ALAMIN**¹Siti Annisa, ²Taufik Mustofa, ³M. Makbul^{1,2,3}Universitas Singaperbangsa Karawang, Indonesia¹2210631110191@student.unsika.ac.id,²taufik.mustofa@fai.unsika.ac.id, ³m.makbul@fai.unsika.ac.id**Abstrak**

Artikel ini membahas moderasi beragama dalam perspektif Islam Rahmatan lil 'Alamin sebagai upaya mewujudkan kehidupan beragama yang damai, harmonis, dan toleran di tengah masyarakat yang beragam. Islam sebagai agama universal mengajarkan nilai keseimbangan, keadilan, kasih sayang, serta penghormatan terhadap perbedaan. Oleh karena itu, moderasi beragama menjadi prinsip penting dalam memahami dan mengamalkan ajaran Islam tanpa bersikap berlebihan atau ekstrem. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui metode studi pustaka (library research) dengan mengkaji berbagai sumber seperti buku, jurnal ilmiah, artikel, dan penelitian terdahulu yang relevan. Hasil penelitian menunjukkan bahwa moderasi beragama merupakan sikap beragama yang menekankan toleransi, keterbukaan, keadilan, dan penghargaan terhadap keberagaman. Dalam Islam, moderasi dikenal dengan istilah wasathiyyah yang mencerminkan sikap tengah dan tidak ekstrem dalam kehidupan beragama. Sementara itu, konsep Islam Rahmatan lil 'Alamin menegaskan bahwa Islam hadir sebagai rahmat dan kebaikan bagi seluruh makhluk, bukan hanya bagi umat Islam saja, tetapi juga bagi manusia dan lingkungan sekitarnya. Melalui penerapan moderasi beragama, Islam dapat menjadi solusi dalam menciptakan kerukunan sosial, mencegah radikalisme, dan memperkuat kehidupan masyarakat yang damai. Dengan demikian, moderasi beragama merupakan sarana penting untuk mewujudkan nilai-nilai Islam yang manusiawi, universal, dan penuh kasih sayang dalam kehidupan sehari-hari.

Kata Kunci: Moderasi Beragama, Islam Rahmatan lil 'Alamin.

Abstract

This article discusses religious moderation from the perspective of Islam Rahmatan lil 'Alamin as an effort to realize a peaceful, harmonious, and tolerant religious life in the midst of a pluralistic society. Islam as a universal religion teaches values of balance, justice, compassion, and respect for diversity. Therefore, religious moderation becomes an important principle in understanding and practicing Islamic teachings without being excessive or extreme. This study uses a descriptive qualitative approach through library research by examining various references such as books, scientific journals, articles, and relevant previous studies. The results of the study indicate that religious moderation is a balanced attitude in religion that emphasizes tolerance, openness, fairness, and respect for differences. In Islam, moderation is known as wasathiyyah, which reflects a middle and non-extreme attitude in religious life. Meanwhile, the concept of Islam Rahmatan lil 'Alamin emphasizes that Islam is present as a mercy and benefit for all creation, not only for Muslims but also for humanity and the environment. Through the implementation of religious moderation, Islam can become a solution in creating social harmony, preventing radicalism, and strengthening peaceful coexistence in society. Thus, religious moderation is an important means of realizing Islamic values that are humane, universal, and full of compassion in everyday life.

Keywords: Religious Moderation, Islam Rahmatan lil ‘Alamin

Introduction

Islam is a universal religion, which is comprehensive and applies to all aspects of human life (Amel & Salbiah, 2025) As a universal religion, Islamic teachings contain principles that can be applied anytime and anywhere, without having to distinguish between ethnicity, race, or culture. Even Islam also teaches that differences and diversity are natural, so Muslims need to be fair, balanced, and not excessive in practicing their beliefs. Islam is also known as a religion that brings peace and is in accordance with the times. Its teachings are not only intended for certain groups, but for all mankind. In fact, Islam is present as a blessing for the entire universe, because its values can bring peace, unity, and goodness to all. One of the important teachings in Islam is religious moderation (Abror, 2020)

Religious moderation is a concept that is always important and relevant, because it can help a person practice their religion in a balanced manner. This means that a person can carry out their religious teachings well without demeaning or rejecting the existence of others who have different beliefs (Akhyar, 2025) By being moderate, a person will be able to respect every difference and not impose their views on others.

A moderate attitude can also prevent a person from over-the-top or extreme religious attitudes. A moderate person will not be fanatical, too harsh, or too free in understanding religious teachings. Religious moderation comes as a middle ground between two equally dangerous attitudes, namely an ultra-conservative attitude that is too rigid on the one hand, and a liberal attitude that is too liberal on the other (Albana, 2023)

Islam as rahmatan lil alamin means Islamic teachings that can bring goodness and benefits to all creatures created by Allah, so not only for Muslims. Islam that brings grace aims to form a society that lives in harmony, peace, and respects each other's differences. In this case, religious moderation is an important way to realize this goal, because by being moderate Muslims can avoid extreme attitudes that can damage the good name of Islam in the eyes of the public.

Thus, religious moderation is not only a way to prevent radical ideas, but also shows that Islam has the goal of creating a harmonious, peaceful, and loving life for everyone. By teaching Islam in a balanced and not excessive manner, Islam can become an open religion, bring goodness, and help create harmony in a diverse society.

Research Methods

This research uses a descriptive qualitative approach through the literature study method ((Supandi, 2025) This method is a form of research that is carried out by collecting and analyzing

various information from various sources relevant to the research topic, such as religious leaders and experts who discuss religious moderation. These sources can be in the form of articles, research reports, books, scientific journals, and other reading materials that support the theme being studied. The steps in literature study usually include searching for appropriate literature, selecting relevant sources (Miles & Huberman, 1994) reading and understanding the content of the reading, and then analyzing the information obtained. From this process, the researcher can develop a strong theoretical or understanding basis to support further research. The main goal is for researchers to gain a thorough and in-depth insight into the problem being researched.

Research Findings and Discussion

Religious moderation is the way we view and practice religious teachings with a balanced attitude. This means that we understand and also practice religion without being excessive or too harsh, both to the right and the left. This attitude teaches us not to impose our will, not to be blindly fanatical, and to still respect the differences that exist in religious life (All et al., 2025)

The term moderation is generally used to describe an attitude or position that is in the middle, meaning not too leaning towards the right or left. This means that moderation shows a balance in attitude and action, not extreme or excessive to one side. The word "moderation" itself comes from the Latin word *moderatio*, which means a moderate state, not too lacking and also not too excessive. This moderate attitude is often used as a principle in various aspects of life, including in religious, social, and decision-making aspects, in order to create harmony and justice for all parties (Anzaikhan et al., 2023) The concept of moderation in Islam is often translated into Arabic as *wasath* or *wasathiyyah*. This term has a similar meaning to several other words, such as *tawassuth* which means to be in the middle, *i'tidal* which means fairness, and *tawazun* which means balance. All of these terms describe the principle of life that avoids extreme or excessive attitudes, both in speech and action. A person who practices *the principle of wasathiyyah* is called a *wasith*, which is a person who is able to be fair, balanced, and in the middle position as a mediator in various situations (Aulia & Arifin, 2023)

Moderation comes from the word "moderate" which means taking a position in the middle, without taking an excessive right or left side. This attitude is one of the important characteristics in Islamic teachings. Many writings explain the concept of moderate Islam. According to as-Salabi, moderation or *wasathiyah* has several meanings, such as being between two different ends, being the best choice, being fair, having superior qualities, and occupying a middle position between good and bad. Kamali explained that *wasathiyah* means a middle attitude (*tawassut*), straight and balanced

(*i'tidal*), and not excessive (*iqtishad*). Meanwhile, Qardlawi added that this concept also includes a broader meaning, such as justice, consistency in religion (*istiqamah*), being the best, and fostering a sense of security, strength, and unity in society (Aziz & Najmudin, 2020)

According to Abror, religious moderation means avoiding acts of violence or excessive attitudes in carrying out religious teachings. This principle is very important to maintain harmony and peace, especially in Indonesia, where the society is very diverse. In Islamic terms, moderation is usually known as *al-wasathiyyah*, which means taking the middle path, not too hard and not too loose. This concept teaches religious people to be fair, balanced, and wise in understanding and practicing their religious teachings. Religious moderation also means staying away from religious understandings that are too free (liberal) or too harsh (radical) (Bakri et al., 2020)

Based on the explanation above, religious moderation is a religious attitude that prioritizes balance and does not exaggerate in understanding and practicing religious teachings. This attitude teaches us to be tolerant, respect differences, and stay away from extreme or fanatical attitudes. The purpose of religious moderation is to prevent violence and excessive attitudes in religion, in order to create harmony and peace in a diverse society.

Islam Rahmatan Lil Alamin

Islam is known as a religion that teaches peace and compassion. This is in accordance with the Islamic designation *Rahmatan lil 'Alamin*, which means that Islam is a religion that brings grace or goodness to all creatures. Islam comes to bring a sense of peace, tranquility, security, and compassion, not only for fellow humans, but also for all living beings and the universe (Bando, 2025)

Islam as *Rahmatan lil 'Alamin* is not a new teaching or has emerged later. This teaching already has a strong foundation, in the Qur'an and Hadith, so it has become an important part of the values of Islam itself. Even since ancient times, this teaching has been widely applied by Muslim figures and people, both in the early Islamic period (classical century) and in the Middle Ages, when Islamic civilization was developing rapidly. This shows that Islam is indeed present as a religion that can bring peace, compassion, and benefits to all creatures, not only for Muslims, but for all humans and the surrounding nature.

The term *Islam Rahmatan lil 'Alamin* consists of two parts. The word "*rahmatan*" comes from the word *rahmah* which means affection, kindness, and grace. Meanwhile, "*lil 'alamin*" means the entire universe, that is, all creatures created by Allah, not only humans, but animals, plants, and the entire universe. So, *Islam Rahmatan lil 'Alamin* is a teaching, that Islam comes to bring peace, affection, and benefits to all creatures, not to make it difficult or troublesome. Islam is actually here

to provide goodness and convenience for life (Dianto, 2021) This is mentioned in the Qur'an Surah Al-Anbiya verse 107, as Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

"And We did not send you (Muhammad), but as a blessing to the whole world (Ali et al., 2015)."

Ayat tersebut menunjukkan bahwa jika ajaran Islam dijalankan dengan benar, maka Islam akan membawa kebaikan, bahkan tidak hanya untuk umat Islam saja, melainkan untuk seluruh makhluk yang ada di dunia. Islam sebagai Rahmatan lil 'Alamin memiliki sejumlah prinsip dasar yang menjadi ciri khas ajaran Islam. Prinsip-prinsip ini menunjukkan bahwa islam merupakan agama yang membawa kasih sayang dan kedamaian untuk seluruh dunia (Abdulloh Safiq, 2024).

The following are some of the principles of Islam Rahmatan lil 'Alamin based on the understanding and in-depth study of scholars, including:

1. The principle of humanity in Islamic teachings means that all Islamic teachings are in accordance with the nature or nature of man. Every form of worship, rules, commands, or prohibitions in Islam is made to suit human abilities and needs. There is no Islamic teaching that contradicts human values. All sharia revealed by Allah has good benefits and purposes, not given without meaning. The sharia is made for the good of human life, both personally and in common (Mahfudoh & Badiâ, 2020)
2. Globally (Al-Alamiyah), the principle of universality or globality in Islam shows that the teachings of Islamic sharia apply universally, meaning that they are not limited by a particular place, tribe, race, nation, or geographical condition. Islamic sharia is aimed at all humans and all creatures, anyone who wants to follow them, wherever they are. The teachings of Islam apply not only in the Arab region, but also apply equally throughout the world. Muslims everywhere believe that Islamic sharia comes from Allah and was revealed for the good of the whole world. The main parts of the sharia (called ushul or main teachings) remain the same, while technical and detailed matters (furu'iyah) can be adapted to conditions and places. This principle applies to various things such as worship, social activities, law, and the moral values of Muslims around the world.
3. Comprehensive (As-Syumul), Comprehensive or as-syumul means a complete and comprehensive Islamic teaching, covering all parts of human life, whether related to the world or to the hereafter. In Islam, there is no separation between religious affairs and daily life, because all the teachings come from Allah swt the Most Perfect. Islam regulates and guides humans in everything, from relationships with Allah (worship) to relationships between humans and with the surrounding nature (muamalah). Worship is more related to the afterlife, while muamalah includes social relationships and daily activities. This is the specialty of Islamic teachings, which is to

regulate life as a whole, both vertically and horizontally with fellow humans and nature (Habib, 2022)

Thus, Islam Rahmatan lil 'Alamin is a teaching that brings compassion, peace, and goodness to all creatures. This can be seen from the principles of Islam that are humane, universal, and comprehensive in regulating human life.

Religious Moderation Creates Islam Rahmatan Lil Alamin

Religious moderation in Islam is one of the important parts that supports the realization of Islam as a blessing for all nature (Rahmatan lil 'alamin). Moderation or wasathiyah means being balanced and not excessive in carrying out religious teachings. This attitude keeps the ummah away from extreme actions and helps maintain balance in religious life. According to Mohammad Hashim Kamali, moderation is the core of Islamic teachings, because Islam teaches a balance between worship and world life, between personal rights and common interests, and between old values (tradition) and new things (modernity) (Habib, 2022)

According to Azyumardi Azra, the attitude of religious moderation in Indonesia has been an important key to maintaining harmonious and peaceful relations between adherents of different religions. Therefore, Islam can be seen as a religion that brings peace in the midst of the diversity of society. Azra also explained that the attitude of wasathiyah (a balanced and non-extreme attitude) makes it easier for Islamic teachings to adapt to various social and cultural conditions in each region (Azra, 2019) This shows that Islam teaches peace, tolerance, and social justice, which is beneficial for all beings, not only for Muslims, but for all levels of society, including non-Muslims.

According to Nurcholish Madjid, the attitude of moderation in religion allows Muslims to be the bearers of peace and harmony in society. In his book *Islam Doctrine and Civilization*, he explains that moderation is an important part of Islamic teachings that invite people to be open, respect each other, and stay away from violence. This idea is in line with the mission of Islam, which is as a blessing for all nature, where this Islamic teaching not only teaches us to obey Allah alone, but also teaches us to create peace and harmony among fellow humans (Budiwono, 2017)

Overall, religious moderation is a way to realize Islam as a religion that brings goodness and compassion to all creatures. Religious moderation is also very important so that Islam can truly be a blessing for all creatures in the world. In practicing the teachings of Islam, Muslims are encouraged to be balanced and not excessive, so as not to be trapped in extreme or radical attitudes. This moderate approach helps Muslims to coexist peacefully with others, even though they have different beliefs.

To realize Islam as a religion of compassion and peace, there are several important things that must be carried out, including being tolerant of differences, distancing ourselves from violence and

extreme actions, upholding social and economic justice, and respecting human rights and freedom of everyone. If these four things are applied in daily life, then Islam will truly appear as a religion that brings benefits and goodness to all nature.

Conclusion

According to Nurcholish Madjid, the attitude of moderation in religion allows Muslims to be the bearers of peace and harmony in society. In his book *Islam Doctrine and Civilization*, he explains that moderation is an important part of Islamic teachings that invite people to be open, respect each other, and stay away from violence. This idea is in line with the mission of Islam, which is as a blessing for all nature, where this Islamic teaching not only teaches us to obey Allah alone, but also teaches us to create peace and harmony among fellow humans (Budiwono, 2017)

Overall, religious moderation is a way to realize Islam as a religion that brings goodness and compassion to all creatures. Religious moderation is also very important so that Islam can truly be a blessing for all creatures in the world. In practicing the teachings of Islam, Muslims are encouraged to be balanced and not excessive, so as not to be trapped in extreme or radical attitudes. This moderate approach helps Muslims to coexist peacefully with others, even though they have different beliefs.

To realize Islam as a religion of compassion and peace, there are several important things that must be carried out, including being tolerant of differences, distancing ourselves from violence and extreme actions, upholding social and economic justice, and respecting human rights and freedom of everyone. If these four things are applied in daily life, then Islam will truly appear as a religion that brings benefits and goodness to all nature.

Bibliography

- Abror, M. (2020). Moderasi beragama dalam bingkai toleransi. *Rusydiah: Jurnal Pemikiran Islam*, 1(2), 143-155. <https://doi.org/https://doi.org/https://doi.org/10.35961/rsd.v1i2.174>
- Akhyar, Y. (2025). STRATEGI PTKI DALAM MEMBANGUN GENERASI BERWAWASAN MODERAT: URGensi PENDIDIKAN MODERASI BERAGAMA MENUJU INDONESIA EMAS 2045. *Irfani*, 21(3), 968-982. <https://doi.org/https://doi.org/10.30603/irfani.v21i3.6906>
- Albana, H. (2023). Implementasi Pendidikan moderasi beragama di sekolah menengah atas. *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, 9(1), 49-64. <https://doi.org/10.22373/jie.v5i2.10449>
- Ali, M. M., Rangkuti, B., & Islamiyah, D. K. (2015). *Al Qur'an Terjemah dan Tafsir*. Darul Kutubil Islamiyah. <https://books.google.co.id/books?id=amBOCwAAQBAJ>
- All, M. A. A. H., Suhaeb, F. W., & Idrus, I. I. (2025). Penguatan Pendidikan Moderasi Beragama: Strategi Membangun Generasi Muda yang Toleran dan Inklusif di Era Disrupsi Digital. *J-CEKI: Jurnal Cendekia Ilmiah*, 4(4), 679-680. <https://doi.org/https://doi.org/10.56799/jceki.v4i4.8789>

- Amel, N. L. R., & Salbiah, S. R. (2025). Pandangan Pendidikan dan Manusia dalam Kehidupan. *Karimah Tauhid*, 4(3), 1741-1751. <https://doi.org/10.30997/karimahtauhid.v4i3.17076>
- Anzaikhan, M., Idani, F., & Muliani, M. (2023). Moderasi beragama sebagai pemersatu bangsa serta perannya dalam perguruan tinggi. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 3(1), 17-34. <https://doi.org/https://doi.org/10.22373/arj.v3i1.16088>
- Aulia, F., & Arifin, F. (2023). Moderasi Beragama Dalam Ruang Digital: Studi Harmonisasi Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri. *MODERATIO: Jurnal Moderasi Beragama*, 3(2), 205-217. <https://doi.org/https://doi.org/https://doi.org/10.37302/jbi.v13i1.182>
- Aziz, A., & Najmudin, N. (2020). Moderasi beragama dalam bahan ajar mata kuliah Pendidikan Agama Islam (PAI) di perguruan tinggi umum swasta (Studi di STIE Putra Perdana Indonesia Tangerang). *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)*, 6(2). <https://doi.org/https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/9778>
- Azra, A. (2019). *Pendidikan Islam: tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media. Pengembangan Islamic studies dengan berorientasi kepada era globalisasi
- Bakri, M., Ma'arif, A. S., & Fanan, M. A. (2020). Mengembangkan moderasi beragama mahasiswa melalui ta'lim ma'had di pesantren mahasiswa. <https://doi.org/http://repository.uin-malang.ac.id/8305/>
- Bando, U. D. M. A. (2025). Moderasi Beragama sebagai Upaya Pencegahan Radikalisme: Analisis Kualitatif di Lingkungan Universitas Negeri Makassar. *AL-MUSTAQBAL: Jurnal Agama Islam*, 2(4), 01-13. <https://doi.org/https://doi.org/10.59841/al-mustaqbal.v2i4.290>
- Budiywono, E. (2017). Pengaruh Variasi Metode Mengajar Guru PAI Terhadap Motivasi Belajar Siswa Kelas VIII Semester Genap SMPN 3 Satu Atap Siliragung Banyuwangi Tahun Pelajaran 2015/2016. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam*, 8(2), 259-279. <https://doi.org/10.30739/darussalam.v8i2.101>
- Dianto, I. (2021). Moderasi Beragama melalui Film Animasi: Peluang dan Tantangan pada Generasi Digital. *Nalar: Jurnal Peradaban dan Pemikiran Islam*, 5(2), 93-108. <https://doi.org/https://doi.org/10.23971/njppi.v5i2.2400>
- Habib, M. A. F. (2022). Dinamika Pengarusutamaan Moderasi Beragama Dalam Perkembangan Masyarakat Digital. *Asketik: Jurnal Agama dan Perubahan Sosial*, 6, 1-15. <https://doi.org/https://doi.org/https://doi.org/10.30762/asketik.v6i1.181>
- Mahfudoh, S. A., & Badiâ, U. (2020). Relevansi Konsep Pendidikan Sosial Anak Perspektif Abdullah Nasih Ulwan Dengan Tujuan Pendidikan Nasional. *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam*, 9(2). <https://doi.org/10.32806/jf.v12i02.4163>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Supandi, d. (2025). *Metodologi Penelitian Kualitatif Pendidikan* (N. Nihayah, Ed. Pertama ed., Vol. 1). Yayasan Pendidikan Nihayatun Nihayah. https://drive.google.com/file/d/1rzryEZaPcukhbOgkdokdu_kmsgWeKWQL/view