

Research Article

Islamic Moderation Values in the Qur'an and Hadith and Their Relevance to Contemporary Social Life

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Abstract

Islamic moderation values are the core of Islamic teachings that place balance, justice, and tolerance as the foundation of human life. This concept not only includes the dimension of worship, but also includes social, political, and cultural relations. Moderation in Islam teaches a balance between worldly and ukhrawi aspects, encourages respect for diversity, and rejects extremes that have the potential to divide society. In the context of the Qur'an, the concept of moderation is reflected in verses such as Surah Al-Baqarah (2:143), which describes Muslims as ummatan wasathan (middle ummah). This emphasizes the importance of being fair and balanced in all aspects of life. Meanwhile, the Hadith emphasizes the application of moderation by emphasizing the importance of avoiding excessive or fanatical attitudes in carrying out religious teachings. The application of these values in social life has become very relevant in the modern era, where society faces various challenges such as intolerance, polarization, and radicalism. Moderation serves as a middle ground that avoids extremism and exclusivism, creating a space for dialogue, cooperation, and mutual respect. Therefore, Islamic moderation is not only a theological principle but also a practical solution to build a peaceful and inclusive social order

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INTRODUCTION

Differences are an unavoidable sunnatullah, including in the aspects of religion, culture, tradition, race, and ethnicity, which are the characteristics of Indonesia as a country with diversity. This diversity can be a lesson or, conversely, a trigger for conflicts such as intolerance and radicalism. Phenomena of intolerance and violence, such as acts of extremism in the name of religion, are often triggered by misunderstandings of religious teachings. In Islam, the Qur'an and Hadith teach moderation (wasathiyah), which is balanced, tolerant, and respectful of differences.

Religious moderation aims to prevent extreme attitudes that can undermine social peace. Measures to address radicalism include instilling the value of moderation in Islamic educational institutions, providing an understanding of cultural diversity, as well as integrating the principles of moderation in the educational curriculum. In this way, the younger generation can understand Islam in its entirety and apply it in social life to create peace and harmony (Usman, 2023).

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Moderate Islam, otherwise known as Wasathiyah Islam, is a teaching that emphasizes a middle, fair, and non-excessive attitude in various aspects of life. This concept refers to the values of balance, tolerance, and harmony that are at the core of Islamic teachings. In the context of modern life, Islamic moderation plays an important role in preventing extremism and intolerance that can threaten the social order. The Qur'an and hadith explicitly support the application of moderation, such as in Surah Al-Baqarah (2:143), which refers to Muslims as *wasathan ummatan* (middle ummah) who are tasked with upholding justice and being witnesses to the truth. Moderation in Islam is not only related to worship but also includes social, political, and cultural aspects. This principle is relevant in multicultural societies that face various challenges, such as polarization, radicalism, and injustice. Islamic moderation values encourage the ummah to coexist peacefully by respecting differences, maintaining justice, and avoiding extremism. Thus, Islamic moderation is not only a spiritual guideline but also a practical solution to create an inclusive and harmonious society (Huda, 2024).

METHOD

This research employs a qualitative approach utilizing the library research method. Data are gathered from a variety of primary and secondary literature, including *tafsir*, hadith, scientific journals, and relevant authoritative books. The data collection technique involves documentation studies, where literature is systematically searched, selected, and classified thematically in accordance with the research questions. Once the data is collected, the analysis is conducted using content analysis and descriptive-analytical techniques. This involves data reduction to focus on essential points, followed by a systematic presentation of the findings to draw profound conclusions. Through this approach, both classical and contemporary texts are not merely described but are critically analyzed to uncover comprehensive meanings that are relevant to the context of the study.

RESULTS AND DISCUSSION

The Concept of Islamic Moderation in the Qur'an

The meaning of moderation in the Islamic perspective, known as "wasathiyah" refers to attitudes and views that are not exaggerated, but rather are in the middle between the two extremes. Linguistically, "wasathiyah" is derived from the word "wasath" which means middle or balanced, and is often synonymous with "al-iqtishad". In the context of Islamic education, moderation includes values of diversity such as justice, tolerance, and balance. The concept of "ummatan wasathan" shows that Muslims are a middle ummah, ready to accept differences and appreciate various understandings from all circles. Moderation also means not being extreme in behavior, both in decision-making and in worship. In education, moderation is expected to prevent deviant behavior from Islamic law and maintain the sovereignty of diverse societies (Muhidin, Makky, & Erihadiana, 2021). Some verses about Moderate Islam in the Koran are as follows.

First, surah Al-Baqarah (2:143): "Likewise, We have made you (Muslims) as a middle people, so that you may be witnesses of human deeds, and so that the Messenger (Prophet Muhammad) may be a witness of your deeds. We did not designate the Qibla (Jerusalem) that you were before as the Qiblah, except to test who followed the Messenger and who turned away. Indeed, the change of Qibla is very heavy, except for those who are instructed by Allah. Allah will not waste your faith. Indeed, Allah is Merciful and Merciful to mankind. Moderation in this verse explains that Muslims are the *wasathan ummah* who uphold justice and truth, and defend the right and eliminate the false. They are in the middle between materialism and *ukhrawi* life, become a just and chosen witness, and always take the middle path in daily life.

Second, Surah Al-Hujurat (49:11-13) It means: "O you who believe, do not insult one group, for it may be better than the one who insults. And don't let women insult other women, because maybe the woman who is insulted is better than the one who insults. Avoid reproaching each other and giving bad nicknames. The worst of the nicknames is the nickname of the wicked after believing. Those who do not repent, they are unrighteous. (11) O you who believe, avoid prejudice! Some of that prejudice is sin. Do not look for the faults of others and do not gossip among you. Are any of you happy to eat the flesh of your dead brother? Of course

you feel disgusted. Fear Allah, indeed Allah is Accepting of Repentance and Most Merciful. (12) O mankind, We created you from male and female, and We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (13). Moderation in this verse is explained as a very important principle to maintain unity and unity among the people. Allah forbids believers to make fun of each other, because it may be that those who are ridiculed are more honorable in His eyes. This shows that every individual should be valued and treated fairly, regardless of status or appearance. In addition, moderation also includes distancing oneself from prejudice and looking for faults in others. Muslims are taught to hold on to the truth and be friends with the righteous, creating an environment of mutual respect and understanding. In the hadith, the parable of the believers is likened to one body; If one of the members is sick, the other feels it too. It emphasizes the importance of solidarity and care among others. Thus, moderation is the foundation for building a harmonious and just society.

Third, surah Al-Mumtahanah (60:8), it means: "Allah does not forbid you to do good and to be just to those who do not fight you in matters of religion and do not expel you from your homeland. Indeed, Allah loves those who are just." In this verse, Moderation in Islam emphasizes the importance of establishing good relations with non-Muslims, as exemplified by Asma' bint Abu Bakr who received a gift from her infidel mother after obtaining permission. Muslims are allowed to do good to non-Muslims as long as there is no intention to undermine Islam. Acts of violence by Muslims are usually carried out in self-defense from oppression. In Indonesia, this principle is applied as long as there is no attempt to apostatize Muslims or destroy Islam, emphasizing the importance of mutual respect.

The Values of Moderation in the Quran

Balance between religion and worldly life

The value of moderation in the Qur'an emphasizes the balance between religion and worldly life. Religious moderation is defined as attitudes and behaviors that are not extreme, but are in the middle, which creates tolerance and harmony in society. The Qur'an teaches that Muslims are a moderate people, which means they must be fair and respectful of differences. In facing the temptations of the world, the Qur'an emphasizes the importance of istiqamah and self-mastery, so that individuals are not swayed by material offers that can destroy faith. The concept of wasathiah in the Qur'an shows that religion should be understood in a friendly, peaceful, and polite form, not in an extreme form. Thus, religious moderation is the key to maintaining civilization and creating peace, as well as allowing religious people to live together in harmony in a pluralistic society (Nurdin, 2021).

Tolerance and respect for differences

The value of moderation in the Qur'an emphasizes the importance of tolerance and respect for differences. The Qur'an teaches that every individual has rights that must be respected, and mutual respect is the key to creating a harmonious society. In the context of education, the cultivation of moderate values can be carried out through various approaches, such as the value instillation approach and the cognitive moral development approach, which aim to form a tolerant character and respect differences. A concrete example of this value of moderation can be seen in interreligious interactions, where individuals from different backgrounds can respect each other and cooperate in social activities. For example, in a community event, people of different faiths can come together to celebrate their differences, share food, and discuss shared values, thus creating an atmosphere of mutual understanding and tolerance (Hanan, 2020).

Simplicity and avoiding extremism

The value of moderation in the Qur'an, as explained in Q.S. Al-Baqarah (2): 143, emphasizes the importance of moderation and avoiding extremism. This concept of moderation includes tawassuth, tawazun, and i'tidal attitudes, which invite people not to be extreme in religion. Tawassuth means being a moderate

person, not excessive or deficient in carrying out religious teachings. This shows that simplicity in worship and interaction with others is highly recommended. An example of the application of this value of moderation can be seen in the way Muslims carry out fasting. In fasting, people are taught not to be excessive in terms of food when breaking the fast, as well as to maintain a balanced attitude and behavior. In addition, in the social context, Muslims are expected to respect each other and not to bring each other down, and not feel the most right in their views. Thus, these values of moderation serve as a guide to create a harmonious society and avoid conflicts caused by extremist attitudes. Strengthening media literacy is also important to disseminate these values so that people are not easily provoked by radical ideas (Fitriani, 2022).

Justice and unity of the ummah

The value of moderation in the Qur'an is closely related to justice and unity of the ummah. The Qur'an describes Muslims as *ummah wasat*, which means a just and moderate ummah. In this context, every action and behavior of the ummah must reflect a moderate attitude that prioritizes justice. Justice in Islam is not only limited to legal aspects, but also includes social relations between individuals and groups in society. An example of the application of the value of justice can be seen in the verses that emphasize the importance of giving rights to those who are entitled, including to the poor. As in Q.S. al-Qalam verses 17-33, there is a story about the owner of the orchard who agreed not to give part of the harvest to the poor, who then experienced a disaster as a result of their bad intentions. In addition, the value of the unity of the people is also reflected in the teachings of mutual respect and tolerance among others, which is part of the moderate attitude that must be instilled in education and daily life. Thus, justice and unity are important foundations in realizing the value of moderation in the Qur'an (Az Zafi, 2020).

The Values of Islamic Moderation in Hadith

Hadith is one of the main sources of law in Islamic teachings, which also includes discussions of moderation in religion. Basically, Islam emphasizes the values of moderation, although its adherents tend to show fanaticism towards their respective groups. However, this fanaticism should not cause harm to others, because this can have a negative impact. On the contrary, Islamic moderation should give birth to professional behavior of the ummah in applying Islamic teachings wisely (Ridho, Rifa'i, & Sujud, 2022).

Islamic moderation as described in the hadith reflects the understanding and implementation of worship in a proportionate manner, without a tendency to be extreme or excessive. This concept emphasizes the importance of maintaining balance and distancing oneself from radical attitudes or extremism (Irama & AW, 2021).

The concept of moderation in Islam emphasizes the need to understand and practice religious teachings in proportion and moderation, in accordance with the guidance of the Qur'an and Hadith. The study of hadith on Islamic moderation can provide an understanding of ethical behavior, social harmony, and approaches to solving problems based on religious values (Nurdin F. , 2021). The values of Islamic moderation in the hadith are as follows:

Balance in running life

Narrated to us [Abu Bakr bin Abu Shaybah] and ['Amru An Naqid], both of whom were from [Al Aswad bin 'Amir]. [Abu Bakr] said, "It has been narrated to us [Aswad ibn 'Amir], has narrated to us [Hammad bin Salamah] from [Hisham ibn 'Urwah] from [his father] from ['Aisha] and also from [Tsabit] from [Anas], that the Prophet (peace and blessings of Allaah be upon him) once passed a group of people who were marrying date palms. Then he said, 'If they don't do it, the dates will be good.' But after that, the date palm tree produces damaged fruit. Then one time the Prophet (peace and blessings of Allaah be upon him) passed by them again and saw the incident, he asked, 'What happened to your date palm?' They replied, 'Have you not said this and that?' So he said, 'You know your world's affairs better.'" (Hadis Shahih Muslim No.4358)

This hadith shows that the Prophet Muhammad PBUH highly valued the professionalism of others. He does not impose his views on others to follow, but gives them the freedom to do useful things. Contextually, this hadith teaches that in facing the development of civilization, we need to do *ijtihad* and be creative, in accordance with the demands of the times and existing conditions. Contextual understanding of hadith means interpreting the hadith by considering the relationship between time and conditions when the hadith was delivered, and relating it to the current situation and context (Tasbih, 2016).

Moderation as a middle solution (Islam Wasathiyah or Moderate Islam)

It has been narrated to us [Abu Kuraib] and [Ahmad bin Sinan] both of them said: narrated to us [Abu Mu'awiyah] from [Al A'masy] from [Abu Shalih] from [Abu Sa'id] he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "A Prophet will come with two men, and the other Prophet will come with three, and there will be more or less of them. Then it was said to him;" Have you conveyed (the teachings of Allah) to your people?" he replied; "Yes," he said; "Has he told you about it?" they answered; "No," he said, "and I am going to ask you." "Who is the witness to that statement?" He replied; "Muhammad and his people." then the people of Muhammad were called and asked; "Has he (the Prophet) conveyed?" they (the Ummah of Muhammad) replied; "Yes." The questioner asks; "What is your reason for that?" they answered; "Our Prophet has told us that the Messengers have delivered (Allah's treatise), and we believe him." Such is the condition of you mentioned in the word of Allah: "And thus We have made you a just and chosen people, that you may be witnesses of human deeds and that the Messenger (Muhammad) may be a witness of your deeds." (Sunan Ibn Majah no.4274)

The context of this hadith teaches about a moderate attitude which is the foundation for building religious moderation. Human life requires two dimensions, namely material and non-material needs. This hadith shows that it is not enough for mankind to focus on material life without paying attention to the *ukhrawi* life, and vice versa. Therefore, this hadith teaches that a good person is one who is in the middle position, who prioritizes the balance between the two.

Moderation as a Resistance to Extreme Understanding

It is narrated from Uqail from Ibn Shayab that Salim narrated that Abdullah bin Umar (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "A Muslim is a brother to another Muslim, he does not mistreat him and does not allow him to be hurt. Whoever helps his brother's needs, Allah will help his needs. Whoever removes one hardship for a Muslim, then Allah removes one hardship for him from the hardships of the Day of Resurrection. And whoever covers (disgrace) a Muslim, Allah will cover his disgrace on the Day of Judgment." (HR. Bukhari) [No. 2442 Fathul Bari].

In this hadith it explains the rejection of the extreme understanding that considers itself the most righteous. Sometimes in social life, a person has difficulty building togetherness with others, this is due to an exclusive understanding of religion, which does not accept diversity. Exclusivism in this context refers to the views, perceptions, and attitudes in Islam that believe that only certain schools are true, while others are considered wrong.

The Relevance of Islamic Moderation Values in Community Life

Moderation is a principle that teaches Muslims to be balanced and not extreme in various aspects of life, both in religion, social interaction, and in understanding the teachings of religion itself. In the context of social life, this value of moderation is very relevant to create harmony and peace between individuals and groups of different backgrounds. Moderate Islamic teachings strongly emphasize the importance of respecting differences, maintaining peace, and avoiding extreme or excessive behavior. Here are some points of relevance of the value of Islamic moderation in social life:

Balance in Religion

Moderate Islam teaches the ummah to maintain a balance between worldly needs and ukhrawi (the hereafter). This means that Muslims are taught not to focus too much on one side, such as the pursuit of worldly pleasures, without caring about the obligations of worship or spiritual life, or on the contrary, not to emphasize the afterlife so much that they neglect worldly needs. With this principle of balance, Islamic moderation encourages the ummah to live in a balanced way between working for the worldly life and worshipping for the ukhrawi life. Example: A moderate Muslim will strive to work hard in the world, for example by working professionally and responsibly, while still maintaining the obligations of worship such as prayer, fasting, and charity. In a multicultural society, this value of balance is also relevant because it can teach people to coexist with mutual respect despite their differences. Moderation helps prevent the domination of one group over another and encourages people to coexist peacefully (Nurdin F. , 2021).

Increase Tolerance

Islamic moderation strongly encourages the ummah to respect differences, both in terms of beliefs, culture, and outlook on life. With this attitude of tolerance, moderate Muslims can interact with various social groups without putting aside their religious values. Cooperation between individuals or groups becomes easier to do because each party feels valued and accepted, despite differences in views or backgrounds. Example: In a society consisting of various religions and cultures, a moderate Muslim will try to maintain good relations with neighbors of different religions and cultures, and to support each other in social activities without imposing his beliefs (Irama & AW, 2021).

Avoiding Extremism

Islamic moderation serves as an antidote to extremism and radicalization that have the potential to undermine social harmony. The teachings of moderation teach the people not to be trapped in narrow and extreme views, both in religion and in interacting with others. With moderation, Muslims can maintain a critical and rational attitude without being influenced by excessive teachings or fanaticism that harm others. Example: Avoiding acts of violence or coercion in spreading one's beliefs is one of the important principles of Islamic moderation. A moderate Muslim will invite others in a thoughtful, compassionate and non-assertive manner (Fuadi, 2018).

CONCLUSION

Islamic moderation is an important foundation in building a harmonious and inclusive society. The concept of Islamic moderation includes a balance between worldly and ukhrawi needs, tolerance of differences, and rejection of extremism. These values are not only sourced from the Qur'an and Hadith, but are also very relevant in the face of the challenges of modern life's diverse and multicultural. By applying the principles of moderation, Muslims can maintain social harmony, strengthen unity, and prevent conflicts caused by fanaticism and exclusivism. Islamic moderation is not only a solution to social problems, but also a foundation for creating a peaceful and just society.

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