



Principles of Religious Moderation in Islamic Religious Education: An Exegesis of QS. Al-Ma'idah Verse 8

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Abstract

The purpose of this study is to understand the principles of religious moderation in Islamic Religious Education (PAI) learning, beginning with its concept, challenges, and exegesis studies, and concluding with its principles as related to Al-Maidah verse 8. The purpose of this research is to obtain a qualitative approach, focusing on descriptive data analysis of observed texts, with data derived from Qur'anic exegesis, relevant books, and journals on moderation. The data are then analyzed using descriptive analysis techniques. The results of this research show that, the religious moderation seeks to instill the values of justice, based on the Qur'an and Hadith, into Islamic Religious Education learning. This aims to create PAI learning that prioritizes the values of moderation, tolerance, and justice in fostering a balanced life (tawazzun), uprightness (i'tidal), tolerance (tasammuh), egalitarianism (musawwah), and deliberation (syura) in society and national life. Therefore, Al-Maidah verse 8, when integrated into the concept of religious moderation in Islamic Education learning basically, will be underscores the need for justice to prevent discrimination in learning processes. Islamic Education Learning, its learning will proceed effectively, peacefully, and harmoniously if the principles of religious moderation are applied, encompassing all aspects of the learning components themselves.

Keywords: Al-Maidah verse 8; Exegesis Studies; Islamic Religious Education; Religious Moderation

Introduction

Diversity in Indonesia, which is highly complex due to the plurality of life aspects, can lead to both positive and negative impacts. On the positive side, it fosters harmonious human relationships within community groups. On the negative side, unavoidable occurrences such as injustice, inter-religious conflicts, cultural clashes, and disputes between ethnicities, races, and norms may arise. To mitigate these negative impacts, it is crucial for all societal layers in Indonesia to foster mutual respect and appreciation for diversity. A specific effort that can be implemented is promoting a moderate, inclusive, and open approach to religion through the concept of religious moderation integrated into educational institutions for the sake of justice and the well-being of all society member (Muhamad Yudistira Nugraha, Abdur Razzaq, 2024).

Educational institutions serve as the main foundation for strengthening and developing religious moderation, as they are the starting point for shaping the character and fostering tolerant, moderate, and multicultural perspectives in the younger generation—namely, the students—through systematic efforts (Najma D B, 2021). The term religious moderation gained popularity in 2019 when Lukman Hakim Saifuddin, the Minister of Religious Affairs, declared that year as the pinnacle of moderation.

Religious moderation aligns with the interests and responsibilities of all national sectors. It is essential for humanity within a nation to maintain peace and unity among all its inhabitants. In today's era of extensive freedom, extremist and radical beliefs often arise, which disregard the concept of *rahmatan lil alamin* (a mercy for all creation). These beliefs advocate for a narrow interpretation of religion that contradicts the values of nationalism and love for one's homeland.

Moderation is not merely a passive or neutral stance, nor does it equate to being mediocre. It is not to be confused with being "average" or stagnant in pursuing positive aspirations. Misunderstanding the concept of *wasathiyah* (moderation) can lead to excessiveness or negligence under the guise of promoting moderation. True moderation, rather than occupying a middle ground, serves as a standard or benchmark for balanced action.

In recent years, instances of intolerance, especially in the realm of Islamic education, have been prevalent. This is often due to teachers or students' families instilling exclusive or extreme religious values that consider only their views correct. This mindset hinders the application of religious moderation in schools, as students are often taught to avoid or disapprove of other religious groups or sects. In contrast, Quranic teachings, particularly in Surah Al-Ma'idah: 8, emphasize justice and prohibit harboring hatred toward other groups or religious teachings.

Surah Al-Ma'idah: 8 highlights the importance of justice as a core principle in life, especially when dealing with adversaries. The verse states: "Do not let hatred of a people prevent you from being just. Be just; that is nearer to righteousness..." (QS. Al-Ma'idah: 8). This message is highly relevant to religious moderation, as it encompasses not only a balanced approach to practicing religion but also fairness in all situations (Zahro, 2020).

Islam's concept of religious moderation can be understood through principles such as *tawazzun* (harmony), *i'tidal* (uprightness), *tasamuh* (tolerance), *musawah* (equality), *shura* (consultation), *ishlah* (reformation), *aulawiyah* (priority setting), and *tathawwur wa ibtikar* (innovation). These principles are interconnected with QS. Al-Ma'idah: 8. The principle of *i'tidal* emphasizes uprightness and proportionality in fulfilling responsibilities, aligning with the concept of justice (Saifudin, 2020). Justice is highly valued and reflected in the vision of Indonesia as outlined in the Preamble of the Constitution, which emphasizes protecting the nation and promoting social justice for all Indonesians (Labiibah, Shidiq, & Saefullah, 2024).

Justice is not only a principle of religious moderation and a vision for national development but also an integral component of all aspects of life. In education, especially in Islamic Religious Education, intolerance, discrimination, and disputes over differing opinions pose significant challenges to implementing religious moderation in teaching. Therefore, adhering to QS. Al-Ma'idah: 8, which underscores justice, can raise awareness among school communities including teachers, students, and school leaders about the importance of fairness and understanding the concept of religious moderation in education.

Based on the discussion above, issues of disharmony often arise among societal groups, particularly stemming from the perception of exclusive righteousness, which can escalate into extremism. According to Ibn Kathir's exegesis of QS. Al-Ma'idah: 8, injustice fueled by hatred rooted in diverse perspectives is strongly prohibited. Hence, education, guided by Islamic principles, can integrate the concept of religious moderation based on this verse, fostering Islamic education that nurtures devout, noble, and moderately religious generations.

The purpose of this research is to examine the Principles of Religious Moderation in Islamic Religious Education: An Exegesis of QS. Al-Ma'idah: 8, particularly the relevance of these principles in Islamic education. This includes promoting a moderate understanding of religion, instilling noble character, and fostering harmonious living in religious, national, and social contexts. The study focuses on the concept of religious moderation in Islamic Religious Education as derived from QS. Al-Ma'idah: 8, emphasizing not only academic excellence but also character building inspired by the teachings of Prophet Muhammad SAW, who exemplified mercy to all creation. This involves nurturing social ethics and empathetic, just, and positively contributing behavior in daily life.

Research Methodology

This research employs a qualitative method focusing on descriptive analysis of observed written data. Data collection is conducted through a literature study, utilizing various sources such as books, notes, scholarly journals, and references from previous research (Hasan, 2002). This approach is chosen because the primary components of this research are textual, including books, journals, papers, or other literary sources. According to M. Atho Mudzar, in terms of subject matter, this

research can be categorized as cultural writing, a type of writing that focuses on ideas, values, and cultural concepts as products of human thought (Mudzar, 1992).

The data analysis in this research is descriptive, where data collected from the literature review is processed by sorting, organizing, and structuring it to gain a deeper and more meaningful understanding, as well as to uncover new findings. This process involves categorization and identifying patterns of relationships between categories within the object of study. Data is collected through documentation studies, a method that does not require direct field observation but relies on relevant documents. The research data sources include scientific literature such as books and journals discussing religious moderation in Islamic Religious Education, with a specific focus on the exegesis of Surah Al-Ma'idah: 8.

Findings and Discussion

Principles in the Concept of Religious Moderation

The term "moderate" originates from the Latin *moderatio*, which refers to an inclination to avoid excessiveness while not leaning towards weakness. Essentially, the principle of moderation encompasses "justice and balance," positioning individuals to act appropriately in various situations, to practice fairness, and to remain neutral. It emphasizes adopting a middle ground, maintaining a firm stance of impartiality in any given scenario. In English, "moderation" often aligns with terms such as average, core, standard, or nonaligned. This interpretation suggests that moderation entails prioritizing equilibrium in belief, morality, and religious practice (Nurdin, 2021).

According to the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), moderation refers to avoiding extreme attitudes, choosing the middle path, and being willing to accept differing opinions. This approach facilitates understanding and adaptation to societal diversity (Abror, 2020). In Arabic, the term moderation stems from the root word *وَسَطًا* (*wasatan*), meaning "middle" or "moderate." In Islam, *wasathiyyah* reflects a moderate mindset and approach in all matters—actions, speech, or thoughts. Synonyms in Arabic include *tawassut* (centrality), *i'tidal* (justice), and *tawazun* (balance). Additionally, *wasathiyyah* can be interpreted as "the best choice," consistently pointing to the middle path among extreme alternatives (Zuhairi Misrawi, 2010).

The principles of religious moderation inherently promote mutual respect, tolerance, and collaboration among individuals and groups. Adherents of different faiths, cultures, and traditions are encouraged to foster understanding and appreciation of diversity. Islamic principles of moderation include *tawazzun* (harmony), *i'tidal* (justice), *tasammuh* (tolerance), *musawwah* (equality), *syura* (consultation), *ishlah* (reform), *aulawiyah* (prioritizing shared interests), and *tathawwur wa ibtikar* (development and innovation). These values underscore the concept of *wasathiyyah* in Islam (Pransiska, T, 2017). By upholding balance, individuals avoid favoritism and remain neutral in addressing various situations. Islam, as a religion of mercy, does not endorse extremism or radicalism. Instead, it emphasizes justice, tolerance, and harmony, as highlighted in the Qur'an (Surah Al-Maidah:

8). This makes the principles of religious moderation crucial for fostering inclusivity and addressing differences wisely in diverse societies. Thus, this article is crucial to further develop as a reference for humanity to avoid rash actions when addressing differences.

Therefore, the principles of religious moderation, which involve openness, acceptance, and cooperation in addressing differences in religious views, are of great importance. Islam offers the concept of *wasathiyah*, encompassing values such as balance, justice, tolerance, equality, and consultation. This moderate stance avoids extremities, whether toward fundamentalism or liberalism, by emphasizing the middle path as a guide for societal life. Moreover, religious moderation encourages Muslims to live in balance between worldly and spiritual matters, respect human rights, and uphold justice proportionally. By applying these principles, religious moderation can foster harmony amid diversity, strengthen fraternity, and build an inclusive, peaceful, and just society.

Challenges of Religious Moderation in Contemporary Islamic Education Learning Wasathiyah

The *wasathiyah* is commonly known as religious moderation, is undoubtedly crucial to be integrated into education, particularly Islamic Religious Education (IRE), whether in formal or non-formal Islamic educational institutions at various levels. Islamic education should not only emphasize theoretical or academic understanding of religion but also focus on transforming cognitive knowledge related to religious aspects into values that are internalized and applicable in everyday life across all aspects of life without exception (Azka & Abdurrahman, 2024).

Islamic Religious Education serves as a medium to convey the essence of Islamic teachings, which include the principles of moderation. This role becomes a strategic tool for shaping moderate attitudes and behaviors in religious practices. Through IRE, teachings on tolerance, multiculturalism, and respect for diverse interpretations within religion become critical components for fostering moderation. Ideally, Islamic Religious Education should closely align with the process of internalizing the values of religious moderation. However, in practice, efforts to integrate religious moderation into IRE face various challenges and obstacles.

The first challenge is the diversity of students' backgrounds, which influences the application of religious moderation values. Students from families with higher levels of education, good religious understanding, and sufficient attention are more likely to respond positively to learning and to apply the values of religious moderation. Conversely, students from families with limited religious understanding and minimal attention to their development may struggle to implement these values (Faiza, Marjuni, & Usman, 2023). Some families may instill exclusive or extreme religious values, where only their religious views are considered correct. This attitude can hinder the application of religious moderation in schools, especially when students are accustomed to thinking that other religious groups or differing sects should be avoided or deemed wrong. The Quran, in Surah Al-Maidah verse 8, emphasizes justice and prohibits hatred against other groups or religious teachings. However, students raised in such environments may find it difficult to understand and accept diversity,

posing significant challenges to the process of fostering religious moderation, particularly in Islamic Religious Education.

The second challenge is inadequate religious education. Insufficient religious education can hinder the development and reinforcement of religious moderation in Indonesia. This inadequacy ranges from the lack of moderate religious messages, the character of educators and the educational environment, to insufficient oversight related to religious moderation. This often results in the entrenchment of religious understandings that are inaccurate and lean towards extremism (Ikhwan, Azhar, Wahyudi, & Alfiyanto, 2023). Religious education that is doctrinal and rigid can impede the teaching of religious moderation. Students accustomed to receiving dogmatic religious teachings without room for critical thinking may struggle to apply the principle of justice enshrined in Al-Maidah verse 8, especially in situations requiring neutrality and fairness towards groups with differing views. A rigid educational approach can also foster exclusivity and antipathy toward differences.

The third challenge is the educators' limited ability to teach moderation values. Teachers play a vital role in imparting religious teachings to students, including instilling the values of moderation (Muhammad Farhan Ferdino, Razzaq, & Imron, 2024). However, challenges arise when teachers themselves are not capable or trained in teaching religious moderation values. This may stem from various factors, such as limited understanding of moderation, a predominantly doctrinal educational background, or inadequate training in teaching tolerance and justice in the context of diversity. Teachers who lack an understanding of moderation tend to deliver religious teachings rigidly and dogmatically. They may emphasize adherence to religious rules without encouraging students to think critically and reflectively about how these teachings can be applied in daily life, including being fair to others. To improve religious moderation, Islamic Religious Education teachers can adopt exemplary methods. By demonstrating good examples of religious moderation in schools, teachers can serve as role models for students both in school and in their daily lives. Positive role models provided by teachers can help shape students' character (Irdani, Fatharani, & Safira, 2023).

The fourth challenge is students often feeling bored and unmotivated, which frequently occurs due to low motivation and interest in learning. This condition makes the learning process passive and tends to be one-sided. To address this, strategic measures and the application of appropriate teaching methods are necessary to re-ignite students' enthusiasm and make it easier for them to understand subsequent lessons (Muhammad Farhan Ferdino, Zuhdiyah, & Handayani, 2024). An effective teaching approach and method can make students more engaged, as they are more likely to pay attention to something that excites them. (Faiza et al., 2023). Students who lack enthusiasm may feel that religious education is irrelevant to their lives. As a result, the values of religious moderation contained in Al-Maidah verse 8, which emphasize the importance of justice and tolerance in social interactions, may not resonate with them. Apathy towards religious teachings makes it difficult for students to see how justice and moderation can be applied in daily life, particularly in interacting with people of different religions or perspectives.

Thus, Surah Al-Maidah verse 8 of the Quran, which prioritizes justice and moderation, provides a foundation for integrating the principles of religious moderation into learning. However, in practice, this is a complex endeavor in Islamic Religious Education due to various challenges, such as differences in students' family backgrounds, where families with extreme views may hinder the acceptance of moderation values. Inadequate religious education, especially one that is doctrinal and rigid, often does not provide room for critical thinking, making it difficult for students to apply the principle of justice in Al-Maidah verse 8. Additionally, teachers who are not well-trained in teaching religious moderation and students' lack of motivation further hinder the absorption of moderation values. Therefore, religious education must focus on teaching that encourages the application of moderation, tolerance, and justice in daily life.

Study of Exegesis Al-Maidah Verse 8

Surah Al-Maidah is the 5th chapter of the Quran, consisting of 120 verses. Surah Al-Maidah is categorized as Madaniyah, as although some of its verses were revealed in Makkah, this surah was revealed after Prophet Muhammad SAW migrated to Madinah, precisely during the farewell pilgrimage (Susanti, 2015). In this discussion, the verse from Surah Al-Maidah related to religious moderation is Al-Maidah verse 8.

Q.S. Al-Maidah verse 8 was revealed when the Jews plotted to kill Prophet Muhammad SAW (Ath-Thabari, 2008). Several narrations regarding this are as follows : Al-Qasim narrated to us, stating that Al-Husain narrated to us, and Hajaj narrated from Ibn Jurajj, from Abdullah bin Katsir about Q.S. Al-Maidah verse 8:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۗ
 اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ اِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who have believed! Stand out firmly for Allah as witnesses with justice, and let not the hatred of a people prevent you from being just. Be just: that is nearer to piety. And fear Allah; indeed, Allah is Acquainted with what you do.”

Ibn Jurajj narrated: Abdullah bin Katsir said: Prophet Muhammad SAW went to the Jews to ask for their assistance regarding diyat (blood money), but they plotted to kill him. Therefore, the following verse was revealed:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا

“And let not the hatred of a people lead you to commit injustice...”

Then Surah Al-Maidah [5]: 8 was revealed as a reminder to Muslims not to engage in excessive and disproportionate retaliation by committing acts of *at-Tamtsiil* and *at-Tasywiih* (mutilating the bodies of the killed). Eventually, the Prophet Muhammad SAW pardoned and agreed to the request of the Jews. (Azkiya, Yuyaina, & Permatasari, 2022) .

A deeper explanation of Q.S. Al-Maidah verse 8 includes the first phrase يَا أَيُّهَا الَّذِينَ ءَامَنُوا (O you who have believed), which means "O those who believe in Allah." According to Sheikh Muhammad Mutawalli Sya'rawi in his Tafsir, this phrase is a call specifically directed to true believers. It emphasizes that this command is only for those who believe in Allah as the Almighty and Wise, encouraging them to act according to His guidance.

The words of Allah state: "*syuhada bil qisthi*" means *syahida bil'adli* or *just witnesses*. The listeners of the Quran are invited to reflect upon the beauty of the Arabic language, which may sound similar yet has different meanings. Within this verse, there are words such as "*qisth*" and "*aqsath*," which carry distinct meanings. "*Qisth*" means to act justly. "*Aqsath*" means upholding justice by eliminating oppression. "*Qusuth*" refers to oppression itself (Sya'rawi, 2011). The difference lies in the application, if using the word *al-Qirth*, both parties are favored, while *al-'adlu* implies fairness by placing something appropriately in its proper context. (Azkiya et al., 2022).

Ibnu Asyur and Quraish Shihab relate this verse to Q.S. An-Nisa verse 135 because their phrasing is similar. While Q.S. An-Nisa verse 135 commands fairness toward oneself and one's relatives, Q.S. Al-Maidah verse 8 commands fairness even toward those disliked (Husain, 2024). Q.S. An-Nisa verse 135, which also discusses justice, clarifies that fairness should not follow desires, as this would lead to distorting facts, twisting words, manipulating evidence, or withholding testimony (Az-Zuhaili, 2013).

In Tafsir Ibnu Katsir, it is emphasized that what is established in this verse is justice and not oppression. This is supported by a narration: it is stated in Sahihain that An-Nu'man ibn Basyir recounted that his father gave him a valuable gift. His mother, Amrah binti Rawwahah, said, "I will not be satisfied until you show this gift to the Prophet SAW." His father took it to the Prophet SAW, who asked, "Did your other children receive the same gift?" His father replied, "No." Then the Prophet SAW said, "Fear Allah and be just to your children." The Prophet further stated, "Indeed, I do not wish to testify to oppression." An-Nu'man ibn Basyir recounted that his father returned home and took the gift back from him.

Furthermore, Imam Jalalain, in his tafsir, explains Q.S. Al-Maidah verse 8 as follows: "O you who have believed, stand firm for Allah and uphold the truth by being just witnesses. And do not let hatred toward a certain group lead you to injustice until you oppress them because of their enmity. Be just, whether against friends or enemies, for that is closer to piety. And fear Allah, for indeed Allah is All-Knowing of what you do, so you will be judged accordingly." ("Tafsir Al-Qur'an Surah Al-Maidah Ayat 8, Tafsir Jalalain," 2015).

Based on the explanation of Q.S. Al-Maidah verse 8, it can be concluded that this verse emphasizes the importance of just behavior. Specifically, it highlights fairness even toward things or individuals one dislikes. Practicing fairness toward others, even in unfavorable circumstances, is a means of attaining piety. Upholding justice means properly placing matters in their rightful context declaring what is wrong as wrong and what is right as right, regardless of whether the individual

involved is liked or disliked. Surah Al-Maidah verse 8 is addressed to the believers, as emphasized in the opening words, "O you who have believed!" It indicates that those who have faith in Allah SWT are obligated to behave justly toward all people in every circumstance.

The Principle of Religious Moderation in Islamic Education Learning Based on the Study of Qur'an Surah Al-Maidah Verse 8

Surah Al-Maidah, verse 8 emphasizes the importance of justice as a primary principle in life, especially when one faces situations involving adversaries. The verse states: "And do not let your hatred toward a people lead you to be unjust. Be just, for justice is nearer to piety..." (Qur'an Surah Al-Maidah: 8). This message holds significant relevance to the concept of religious moderation because moderation does not merely pertain to balance in practicing religion but also to fairness under all conditions (Zahro, 2020).

The principles of religious moderation, as explained earlier, are directly related to Surah Al-Maidah, verse 8. The concept of *i'tidal*, which means being straight, firm, and placing things in their proper context, exercising one's rights proportionally, and fulfilling obligations aligns with the concept of justice (Saifudin, 2020). Furthermore, the vision of the Republic of Indonesia incorporates the principle of social justice, as stated in the fourth preamble of the 1945 Constitution: "*to protect all of the Indonesian people and all of the homeland of Indonesia, to promote public welfare, to educate the life of the nation, and to participate in world order based on independence, perpetual peace, and social justice*" (Labiibah et al., 2024).

Justice, as a fundamental principle in religious moderation and a vision for national development, extends to all aspects of life. In the context of education, particularly in Islamic education learning, the challenges of religious moderation, such as intolerance, discrimination, conflicts based on differences of opinion, and others must be addressed. Therefore, adhering to Surah Al-Maidah, verse 8, which emphasizes justice, can raise awareness among school members, including teachers, students, and school leaders, to adopt fair behavior and better understand the concept of religious moderation in education.

Islam teaches that as humans, we should avoid excess in all contexts. One example of this is emphasized by the Prophet Muhammad (SAW) in a hadith narrated by Ibn Majah (Hadith no. 3029):

الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوُّ فِي الدِّينِ النَّاسُ، إِيَّاكُمْ وَالْعُلُوُّ فِي

"O people, beware of extremism in religion, for it was extremism in religion that destroyed those who came before you."

This hadith should be understood carefully to avoid misconceptions. The Prophet (SAW) warned his followers not to become extreme in their religion. People with extreme views often judge others with differing beliefs as deviant, which can lead to difficulties in distinguishing between religious truths and personal interpretations (Luhur, 2017). Extremism and fanaticism can lead to biased inclinations toward one group while ignoring others, which contradicts the principle of

fairness. In the context of Islamic education learning, especially when incorporating the concept of religious moderation, there must be a commitment to fairness to ensure that no form of discrimination occurs. Education will only proceed peacefully, harmoniously, and effectively when the principles of religious moderation are implemented (Nurdin, 2021).

It can be understood that the internalization and integration of the principles of religious moderation into Islamic education learning based on the study of Surah Al-Maidah, verse 8 focus on instilling the value of justice. This principle of justice is expected to act as a deterrent to extremism, particularly among individuals in the context of Islamic education. Justice serves as the foundation for students and teachers to embrace tolerance and avoid discrimination against differences within the learning environment. Therefore, instilling the values of justice based on the Qur'an and Hadith into Islamic education can create a learning environment that emphasizes moderation, tolerance, and fairness. These values are vital for fostering harmonious relationships in society and ensuring religious moderation in national life.

Conclusion

The principle of religious moderation carries the meaning that every individual embracing religion, ethnicity, culture, or other identities should strive to understand one another, learn, and train themselves to manage and overcome differences in religious interpretations. The character concepts of religious moderation offered by Islam include *tawazzun* (balance), *i'tidal* (uprightness and steadfastness), *tasammuh* (tolerance), *musawwah* (egalitarianism), and *syura* (discussion). In practice, the challenges of implementing religious moderation in Islamic Education (PAI) learning are quite complex. For instance, differences in students' family backgrounds can be a challenge, as families with extremist views can hinder the acceptance of moderation values. Inadequate religious education, especially if it is doctrinal, rigid, or inflexible, often fails to provide opportunities for critical thinking. This makes it difficult for students to apply the principle of justice. Additionally, teachers who are not trained in teaching religious moderation present another significant obstacle.

According to exegesis by Islamic Scholars as Sheikh Muhammad Mutawalli Sya'rawi, Ibnu 'Asyur, Quraish Shihab, Ibnu Katsir, and Imam Jalalain, Surah Al-Maidah verse 8 emphasizes the importance of fair behavior. Specifically, this verse highlights the importance of being fair even toward things or situations that are disliked. Acting justly toward others, even in cases of dislike, serves as a means of achieving piety (*taqwa*). Upholding justice means placing matters in their correct context declaring them correct if they are right, and wrong if they are wrong regardless of whether the individual responsible is likable or not. In principle, religious moderation in Islamic Education aims to instill the value of justice, based on the Qur'an and Hadith, into the learning process. This effort seeks to create an Islamic Education system that prioritizes moderation, tolerance, and fairness as key values in fostering peaceful and harmonious communal and national life.

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