

INTERNALIZATION OF ISLAMIC MODERATION VALUES IN BUILDING A CIVILIZATION OF LOVE AND TOLERANCE

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ABSTRACT

The purpose of this research is to obtain information about the pattern of internalization of Islamic moderation values in building a civilization of love and tolerance by harbouring all the differences that can create hostility and disharmony amid a pluralistic social life. This research is library research because all the data used as material for conducting studies comes from texts or manuscripts that have become library collections using qualitative research methods and analyzed with the nature of descriptive analytic studies. The results of this study state that Islamic moderation is very much in line with the main content of Islam, which carries the mission of rahmatan lil-'ālamīn, namely to bring mercy to all nature. Islamic values of moderation in its implementation in building a civilization of love and tolerance in social life to prevent various extremist, fundamentalist, liberalist and radicalist understandings that are very far from Islamic teachings, which are full of love and tolerance. Love and tolerance are important provisions in forming a civilization of harmonious religious life without conflict over diversity to foster an attitude of harmony in religious life that is increasingly open, plural and inclusive so that Islam truly becomes rahmatan lil-'ālamīn.

Keywords: Islamic Moderation Values, Civilization, Love, Tolerance

ABSTRAK

Tujuan penelitian ini adalah untuk memperoleh informasi tentang pola internalisasi nilai-nilai moderasi Islam dalam membangun peradaban cinta dan toleransi dengan memendam segala perbedaan yang dapat menimbulkan permusuhan dan ketidakharmonisan di tengah kehidupan sosial yang majemuk. Penelitian ini merupakan penelitian kepustakaan karena semua data yang digunakan sebagai bahan untuk melakukan penelitian berasal dari teks atau manuskrip yang telah menjadi koleksi perpustakaan dengan menggunakan metode penelitian kualitatif dan dianalisis dengan sifat penelitian deskriptif analitik. Hasil kajian ini menyatakan bahwa moderasi Islam sangat sejalan dengan muatan utama Islam yang mengemban misi rahmatan lil-'ālamīn, yaitu membawa rahmat bagi seluruh alam. Nilai-nilai moderasi Islam dalam implementasinya dalam membangun peradaban cinta dan toleransi dalam kehidupan bermasyarakat untuk mencegah berbagai paham ekstrimis, fundamentalis, liberalis dan radikal yang sangat jauh dari ajaran Islam yang penuh cinta dan toleransi. Cinta dan toleransi merupakan bekal penting dalam membentuk peradaban kehidupan beragama yang rukun tanpa konflik atas keberagaman untuk menumbuhkan sikap kerukunan hidup beragama yang semakin terbuka, plural dan inklusif sehingga Islam benar-benar menjadi rahmatan lil-'alamin.

Kata Kunci: Nilai-Nilai Moderasi Islam, Peradaban, Cinta, Toleransi

A. INTRODUCTION

Human life is always dynamic and continues to experience development in all sectors. Various problems also arise in line with the development of the time and place where humans live. Likewise, with the diversity of society and its interpretation of the religious teachings that are adhered to. The dynamics of the Islamic world are always

presented with various kinds of Islamic reality that illustrate differences in manhaj, ideology and perspectives on life's problems.¹ There is a tendency for each group in society to declare themselves and the groups that represent the most Islamic. There are Islamic groups with extremist views; some are fundamentalists, some are moderate (*al-wasaṭhīyyāh*), and some are liberal and even radical.

The presence of extremist, fundamentalist, liberal and radical Islamic groups will, of course, in many ways be a threat to the existence of a polite and peace-loving Islam and, at the same time, can threaten the integrity in survival of the nation and state.² The presence of these various groups makes Islam an intolerant, discriminatory and extremist religion. Islam, which is supposed to be a seed of peace for humanity on earth, is shown with a hard and fierce face, not only for people of other religions but also for fellow Muslims through the language of heresy, heresy, jihad, infidel, and so on.

The presence of various extremist, fundamentalist, liberal and radical groups shows a decline in the feeling and spirit of togetherness that has been built so far. The loss of commitment to make love and tolerance as a way to overcome various problems is one of the causes; the result is that intolerance is getting thicker with increasing hatred and mutual suspicion among human beings with different religious views. Even though Islam is a universal religion that upholds love and tolerance and is not categorized by certain labels, its perspective and

¹Muhammad Abdullah and Muhammad Junaid Nadvi, "Understanding the Principles of Islamic World-View.," *Dialogue (Pakistan)* 6, no. 3 (2011).

²Jolanda Van der Noll and Vassilis Saroglou, "Anti-Islam or Anti-Religion? Understanding Objection against Islamic Education," *Journal of Ethnic and Migration Studies* 41, no. 2 (2015): 219–238; Iffatin Nur et al., "Embracing Radicalism and Extremism in Indonesia with the Beauty of Islam," *Asian Research Journal of Arts & Social Sciences* 10, no. 2 (2020): 1–18.

understanding of Islam produce these terms.

Many teachings about the importance of love and tolerance in Islam come from the Qur'ān and Hadīth, both of which are the main sources of Islam.³ However, in reality, the sense of love and tolerance towards differences seems to fade so that the main function of religion is often misused by being used as a justification tool for irresponsible individuals acting on behalf of Islamic groups. In addition, the practice of tolerance has decreased in society, including among Muslims themselves. So it can be understood that the teachings of love, compassion, and tolerance have not been implemented optimally, or it can even be said that they are still limited to theory and have not reached the level of appreciation and practice as the essence of religious harmony.

Understanding Islam in the context of Islamic moderation, of course, must be passed with open-mindedness, not sectarian thinking, and get out of group fanaticism's perspective. The emergence of the influence of group fanaticism that divides Islam in a sectarian-ideological way is very contrary to the values of Islamic moderation. In the structure of its teachings, Islam always pulls the two opposite extremities towards balance. For example, Islamic teachings contain issues of divinity in an esoteric manner and other matters relating to humanity with various implications in daily life. Islam is here to break away from the perspective of ethnic fanaticism, ideological group or sectarianism, and differences in religion and belief because Islam is a blessing for all nature. In this case, understanding Islamic moderation

³William Chittick, "Love in Islamic Thought," *Religion Compass* 8, no. 7 (2014): 229–238; Shadi Nafisi, "Tolerance in Islam," *HTS Teologiese Studies/Theological Studies* 74, no. 3 (2018).

is indispensable to forming a moderate attitude among Muslims.

Moderate is a balance between belief and tolerance, like how we have certain ideas but still have a balanced tolerance for other views.⁴ Moderate Islam is a religious understanding relevant to diversity in all aspects, be it religion, customs, ethnicity and the nation itself. Moderate has two dimensions: *at-tawaṣṣuṭh* and *al-wasathîyyāh* or *at-tawazûn*, which means the middle way between two opposite poles. The attitude of *at-tawassuth* means a perspective related to the principle of life, which upholds fair and straight treatment in the middle of the path of life together. At the same time, *al-wasathîyyāh* the meaning of a middle way or balance between two different or opposite things, such as the balance between the spirit and the body, between the world and the hereafter, between individuals and society, ideality and reality, between the new and the old, *'āql* and *nāql*, between science and charity, between *ushûl* and *furû'*, between means and goals, between optimists and pessimists and so on.

The forms of moderation in Islam can be classified into various kinds of institutions of religious life, including the balance of theology, the balance of religious rituals, morality and character. Moderation is not only in political, social, and inter-religious elements but in religion itself. Islam has always been moderate in addressing every issue because differences are a necessity God has ordained. This principle of moderation has become a characteristic of Islam in responding to and acting towards all problems. In the context of Islamic moderation, Islamic teachings prohibit Muslims from being too excessive even in

⁴Arif Sugitanata, "Islam Washthiyyah Dalam Kaca Mata Tafsir Al-Qur'an," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 16, no. 1 (2020): 191–211.

practising religion. Islamic moderation is the middle way amid religious diversity.

The study of Islamic moderation is very interesting for anyone who wants to do research, especially for scientists, such as in the fields of religion, socio-politics, language, Islamic development, socio-religious, and education. As has been done by Rohmatul Faizah by conducting studies on strengthening nationalism and Islamic moderation for the millennial generation, which is carried out with the aim that students can understand in-depth nationalism and Islamic moderation as explained through Islamic religious education and state defence courses, and Widya Mwat Yasa (WIMAYA) so that it can form a spirit of nationalism in students in the millennial era based on Islamic values.⁵

Risma Savhira Dwi Lestari and Alaika M. Bagus Kurnia PS provides a solution in the results of her study on preventing extreme views for youth by applying the values contained in the character of Islam *wasathîyyāh*. Through this *wasathîyyāh* attitude, it is hoped that the younger generation will be wiser in dealing with emerging new understandings.⁶ Continually promoting Islamic moderation is the essence of Islamic religious teachings. Thus, it is always deemed necessary from time to time to prevent radicalism from involving Muslims in the future. M. Alifudin Ikhsan added that the effort that can be made to prevent the growth of radicalism in youth in tertiary

⁵Rohmatul Faizah, "Penguatan Wawasan Kebangsaan Dan Moderasi Islam Untuk Generasi Millennial," *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 8, no. 1 (2020): 38–61.

⁶Risma Savhira Dwi Lestari and Alaika M Bagus Kurnia PS, "Konsep Wasathiyah Dan Relevansinya Bagi Pemuda Dalam Menangkal Aliran Sesat," *Analisis: Jurnal Studi Keislaman* 19, no. 2 (2019): 321–338.

institutions is to instil an attitude of Islamic moderation properly for students because the concept of Islam *wasathīyyāh* exists to answer the problems of religious life.⁷

M. A. Hermawan, in his study of the value of Islamic moderation, analyzed several things that schools can do to internalize Islamic moderation values and provide a strengthening perspective that can be used as an alternative in instilling moderate Islamic teachings.⁸ Apri Wardana Ritonga examines the strengthening of education fundamental to the orientation of religious moderation education for millennials by exploring the concept of religious moderation education contained in the Qur'ān using the library research method.⁹ M. Yakub Amin examines the interrelatedness of communication and democracy as the main pillars of building Islamic moderation.¹⁰ Meanwhile, Theguh Saumantri examines Tafsir al-Munir by Wahbah al-Zuhayli to see the values or principles of Islamic moderation by using literature studies.¹¹

Based on some relevant studies above, this research can be said to be different from existing studies. Previous research has studied the internalization of moderation values, which are mostly limited to

⁷M Alifudin Ikhsan, "Al-Quran Dan Deradikalisasi Paham Keagamaan Di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 2, no. 2 (2019): 98–112.

⁸Ajib Hermawan, "Nilai Moderasi Islam Dan Internalisasinya Di Sekolah," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 25, no. 1 (2020): 31–43.

⁹Apri Wardana Ritonga, "Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an," *al-Afkar, Journal For Islamic Studies* 4, no. 1 (2021): 72–82.

¹⁰M Yakub Amin, "Komunikasi Dan Demokrasi, Pilar Utama Membangun Moderasi Islam," *At Tabsyir: Jurnal Komunikasi Penyiaran Islam IAIN Kudus*, 7 (1), 81–107 (2020).

¹¹Theguh Saumantri, "Nilai-Nilai Moderasi Islam Perspektif Wahbah Az-Zuhaili Dalam Tafsir Al-Munir," *Diya al-Afkar: Jurnal Studi al-Qur'an dan al-Hadis* 10 (2022): 135–154.

education. However, not many studies have revealed the inculcation of Islamic moderation values in building a civilization of love and tolerance, so this research focuses on these issues. In this context, God created humans in a state of holiness and had basic values that need to be maintained and upheld to live in peace, quiet, harmony and prosperity. Therefore, the internalization of Islamic moderation values needs to be continuously implemented and developed to maintain the integrity of the Muslim community and present Islamic teachings as a mercy to the universe by spreading love and tolerance.

The purpose of this research is to obtain information regarding the pattern of internalization of Islamic moderation values in building a civilization of love and tolerance by harbouring all the differences that can create hostility and disharmony amid life and foster feelings of love and tolerance amid a pluralistic social life so that there is no giving rise to mutual suspicion as the starting point for intolerance and culminating in a prolonged conflict. Theoretically, the results of this research are useful for developing scientific studies in the socio-religious field and especially in building a civilization of love and tolerance in fostering a moderate attitude to prevent the emergence of extremist, extremist, fundamentalist, liberalist and radicalist views.

B. RESEARCH METHODS

This research is library research, namely research conducted to explore and analyze data sourced from written documents because all data used as material for conducting studies comes from texts or manuscripts that have become library collections using qualitative

research methods.¹² In qualitative research, precision and systematic steps play a very important role. Using a qualitative approach, it is hoped that researchers can be more flexible in understanding, observing and conducting more accurate studies regarding Islamic moderation. Then an analysis is carried out with the nature of an analytical descriptive study of existing facts or phenomena, with procedures: data collection, data classification, data analysis, and conclusion.

C. RESULTS AND DISCUSSIONS

Islamic Moderation Values

Islamic moderation is one of the many terminologies that have emerged in the world of Islamic thought, especially in the last two decades; it can even be said that Islamic moderation is an issue of this century. Islamic moderation is Islamic values built based on straight, moderate, not excessive, not extreme and not radical thoughts.¹³ This term appears as the antithesis of the emergence of a radical understanding in understanding and executing religious teachings or messages. Thus, discussing the discourse of Islamic moderation never escapes the discussion of Radicalism in Islam.

Islamic moderation has become important in embodying Islamic values and teachings. Sometimes extreme views emerge from some groups, which triggers radical mindsets to intolerant actions and even violence in the name of Islam. In its general meaning in the current era, Islamic moderation means balance in beliefs, attitudes, behaviour,

¹²Carol Collier Kuhlthau, *Teaching the Library Research Process* (New York: Rowman & Littlefield, 2002); Barbara M Wildemuth, *Applications of Social Research Methods to Questions in Information and Library Science* (California: Abc-Clio, 2016).

¹³A K Massoweang, "Merajut Moderasi Beragama Dari Tradisi Pesantren," *Jurnal Khazanah Keagamaan* 8, no. 2 (2020): 211–226.

social order, and morality. Islamic moderation is oriented towards politeness in behaviour, fairness in deciding cases, interacting harmoniously in society, prioritizing dialogue and peace, rejecting violence in preaching, and avoiding radical attitudes and views. Islamic moderation is part of Islamic teachings with universal characteristics, such as justice, balance, tolerance, moderation, openness, egalitarianism, and dialogue.

Moderation Islam appreciates every element of divinity and humanity, facilitates material and spiritual needs, and combines revelation and reason between public and individual benefits. Islamic moderation is a middle-ground attitude between the use or disclosure (*naqliyāh*) and ratio (*'āqliyāh*) so that it is possible to make adjustments to changes in society as long as they do not oppose and conflict with dogmatic doctrines.

Islamic moderation is very much in line with Islam's main content, which carries the mission of *rahmatan lil-'ālamīn*, namely to bring mercy to the whole world. Islamic moderation understands and acknowledges the differences that may occur in society. Islamic moderation always prioritizes contextualization in interpreting and interpreting divine verses and distancing itself from textual religious interpretations. In applying the law, Islamic Moderation uses *istinbath* to apply the law by the times as long as it does not conflict with various Islamic provisions contained in the Qur'ān and Hadīth. Understanding the middle way is a characteristic and perspective put forward by Islamic moderation in understanding all life's problems. In other words, a moderate Muslim is a Muslim who gives every value or aspect that is opposite a certain part no more than the proper portion.

Moderate Muslims value opinions and respect differences with others, which is an important side built by Islamic moderation. In Islamic teachings, it is stated that humans have different customs and traditions. Moderate means a balanced pattern of thinking and interacting by the principles of Islamic Aqeedah, worship and ethics by considering Islamic ethics, which refers to social benefit. Every individual is part of a unique nature whose desire to uniform all humanity is a desire that is impossible to come true. Peace can be built with respect for differences with full balance in attitude.

Islam as a religion that is Rahmatan lil 'Alamin can continue to exist and be realized as long as there is a universal brotherhood that protects the rights of others and accepts differences in society. In universal brotherhood, the concepts of justice, tolerance, moderation, peace, and mutually beneficial cooperation negate all evil by spreading Islamic moderation. Afrizal Nur mentions some of the characteristics of moderate Islam as follows: *tawassūth* (taking a middle way), *tawazūn* (balanced), *i'tidāl*, *tasamūh* (tolerance), *musawāh* (egalitarian), *shurā* (deliberation), *ishlāh* (reforms) *aulawiyāh* (prioritizing priority), *taḥawwīr wā Ibtikār* (dynamic and innovative), *tahadhūh* (civilized).¹⁴

In the context of balance, the Prophet Muhammad forbade his followers not to overdo it even in practising religion. He prefers it if it is done naturally without self-coercion from overdoing it. Whereas in the reality of real life, humans cannot avoid things that are opposite.

¹⁴D A Nur and L Mukhlis, "Konsep Wasathiyah Dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrīr Wa at-Tanwīr Dan Aisar at-Tafâsīr)(The Wasathiyah Concept in the Al-Quran (Comparative Study between Tafsir Al-Tahrir and Aisar at-Tafasir). An-Nur, 4 (2), 205–225," 2015.

Therefore, Islamic moderation appreciates the elements of divinity (*rabbaniyyāh*) and humanity (*insaniyyāh*), combines materialism (*māddiyyāh*) and spiritualism (*ruhiyyāh*), combines revelation and reason between social issues (*al-jamāiyyah*) and issues individual (*al-fardīyyāh*).¹⁵ Then, the values of Islamic moderation include several elements, such as mutual love and compassion, respect and respect, cooperation and mutual assistance, fairness, peace, tolerance, living in harmony, caring and sympathy for others. Islamic moderation values in their implementation in social life as an effort to prevent various extremist, fundamentalist, liberal and radical understandings that are very far from the teachings of Islam itself.

Love and Tolerance in Islam

Islam, as a compassionate religion, his teachings of love and tolerance. Islam is not religion-oriented to coercion or oppression. Islam, a religion of compassion, is a strongly interrelated relationship that seeks to eradicate hatred, envy, enmity, tension, social jealousy, violence, differences, and conflict among human beings. Islamic teachings rely on the Qur'ān and Hadīth, which explain the command to do good and forbid evil; apart from that, Islam also teaches manners or akhlaqūl karimāh. Akhlaqūl karimāh is morality related to three dimensions, namely the divine dimension (*ilahīyyāh*), the human dimension (*insaniyyāh*), and the natural dimension (*kaūniyyāh*). Based on this three-dimensional understanding, it can be seen that Islam pays attention to its people to live life how it should.

In addition, Islam is a religion of humanity; the principle of this

¹⁵Abdurrahman Bin Abdul Aziz Al-Sudāis, *Būlūghul Āmal Fi Tahqiq Al-Wasathiyah Wā Al-I'tidāl* (Riyād: Madar al-Wathān li al-Nasyār, 2017), 53.

humanity in Islam is respect for humans more than anything else, regardless of differences in skin colour, race, religion, ethnicity, gender and caste. All humans and creatures created by Allah will receive universal principles of love and compassion. In the Qur'ān, it is explained that Allah created all human beings with different ethnic groups not to oppress, humiliate each other, and bring each other down. Still, this difference is shown solely so that all humans know each other and complement each other. The advantages and disadvantages of each. The Qur'ān also explains that all humans are brothers because they are children of the same father and mother, namely Adam and Eve.¹⁶ In this case, Islamic recognition and respect for human existence and humanity are not found in the teachings of other religions.

Sayid Sabiq said that Islam requires its followers always to do justice and forbid tyranny, and make its teachings noble and of high value about love, compassion, cooperation, patriotism, sacrifice, and selflessness by refining character and feelings and building brotherhood.¹⁷ Islam is very open to pluralism and even sees it as one of the sunnatullah in nature.

Diversity must be recognized as an opportunity to build fair and mutually beneficial cooperation to create natural and dynamic social interactions.¹⁸ Of course, the diversity that has become God's will is not to be opposed and lead to division. Still, by responding positively and constructively, diversity will bring great benefits to human life,

¹⁶Rahmad Asril Pohan, *Toleransi Inklusif: Menapak Jejak-Sejarah Kebebasan Beragama Dalam Piagam Madinah* (Yogyakarta: Kaukaba Dipantara, 2014), 167–168.

¹⁷Sayid Sabiq, *Fiqh As--Sunnah*, vol. III (Bairut: Dār al-Fikr, 1981), 7.

¹⁸Suud Sarim Karimullah, "Internalisasi Nilai-Nilai Keislaman Berbasis Wawasan Kebangsaan Dalam Sistem Pendidikan," *Jurnal Studi Islam Lintas Negara (Journal of Cross Border Islamic Studies)* 3, no. 2 (2021): 66–74.

accompanied by a high sense of love and tolerance.

Love is the most important element in human life because all existence and essence in this world need love. Love is the basis of the life of every human being on this earth, regardless of their religion and sect. Without love, all religions and other beliefs and morality would become formal and mechanical. Without love, the mind remains in darkness and cannot reach God's light. Love is difficult to describe in terms of comparison and affection because the mouth can say love, and the hand can tell the sentence of love, but the size and level of love in the heart only God knows better.¹⁹

Love is a power that can change something and can transform something well. Love is not only beautiful and pleasant, but love also wants goodness and justice. Love produces affection, identity and principle in forming faith because the formation of the human creed also begins through witnessing Allah as the creator, devoting oneself to Him and affirming that the Prophet Muhammad is a messenger. This proof of love for Allah and the Prophet also shows the superiority and the highest stage of faith in Allah's sight.

The experience of love goes beyond all forms of words, expressions, concepts and thoughts; love becomes a most beautiful experience that is more real than the universe and has an amazing, powerful power. The feeling of love is not determined according to social or racial levels because love is universal. There is no absolute criterion for love. Nevertheless, the teachings of love in the Qur'ān

¹⁹Ali Altaf Mian, "Love in Islamic Philosophy," *The Routledge handbook of love in philosophy* (2019): 395–408; Suud Sarim Karimullah, "The Urgency of Building Legal Awareness in the Bond of Love in Youth," *Jurnal Paris Langkis* 2, no. 2 (2022): 1–10; Jim Wafer, "The Symbolism of Male Love in Islamic Mystical Literature," *Islamic Homosexualities: Culture, History, and Literature* (1997): 107.

itself require a balance between the individual and social sides; between emotional and rational, because the terms of love presented by the Qur'ān are dynamic and need real actualization in social reality. Love in the Qur'ān is almost always placed in the context of realizing goodness and social justice.²⁰ God also created the universe and its contents with love. The manifestation of the concept of love for God is love for fellow human beings because loving God also means loving His pluralistic and pluralistic creations with full tolerance.

Love for the natural surroundings includes all living things and plants that surround humans, including air, water, plants, animals, etc., which are the infrastructure of life that must be maintained in harmony. So everything that can damage the natural environment must be prevented immediately because it can lead to an unclean, disorderly and unsafe life. That is why Islam forbids and even condemns people who carry out activities that can damage the environment.

The feeling of love is not determined according to social or racial level because love is universal, and there is no absolute criterion for love. The manifestation of love for God is love for fellow human beings because loving God also means loving His pluralistic and pluralistic creations. Love for fellow human beings cannot be separated from humanity. That humanity is one unit; its different parts form one society, various kinds in harmony, and different opinions complement each other in achieving goals. In this way, they will complement each other with nature to form one being with a full sense of justice, equality and tolerance.

²⁰Rahmawati Rahmawati, "Cinta Dalam Pandangan Sufisme," *Al-MUNZIR* 6, no. 2 (2013).

In the treasures of Islamic thought, the word tolerance is commonly referred to as the term *tasâmuh*. The word *tasâmuh*, according to Ibn Faris, comes from the word *samāhā*, which means *suhūlāh*, which means easy.²¹ According to Fairuz Abadi, the word comes from the word *samūhā*, which means *jāda*, which is generous and *karūmā*, which is noble.²² Meanwhile, according to Muhammad Thantawi, tolerance is flexibility in dealing with balance (*i'tidâl*), namely the middle attitude (*wasathî*) between making things complicated (*tadhyîq*) and making things too easy (*tasâhul*).²³ In addition, according to Muhammad Imarah, tolerance (*tasâmuh*) is the only way to end violence and create peace amid diversity because it is impossible to achieve harmony among a plurality of differences without tolerance.²⁴

In general, tolerance (*tasâmuh*) contains the meaning of compassion (*ar-Rahmāh*), justice (*al-'Adalāh*), safety (*al-Salām*), and monotheism (*al-Tauhîd*). These basic concepts bind the importance of tolerance (*tasâmuh*) in Islam. Tolerance in the context of culture and religion is originally an attitude and behaviour that does not allow discrimination and always respects and respects fellow human beings who are different because they have different beliefs. A broad horizon of knowledge, an open attitude, dialogue, freedom of thought and religion must support tolerance. Tolerance is parallel to other fundamental teachings, such as compassion (*ar-Rahmāh*), wisdom (*al-*

²¹Ibnu Faris, "Mu'jam Maqāyis Al-Lughoh," vol. III (Kairo: Maktabah al-Khanji, 1981), 99.

²²Fairuz Abadi, *Al-Qāmus Al-Mukhīth* (Kairo: Dar el-Hadits, 2008), 799.

²³Muhammad Thantawi, *Al-Tafsīr Al-Wasīth Li Al-Qur'ān Al-Karīm* (Kairo: Dar Sa'adah, 2007), 245.

²⁴Muhammad Imarah, *Al-Samāhah Al-Islāmiyyah: Haqīqatu Al-Jihād, Wa Al-Qitāl, Wa Al-Irhāb* (Kairo: Maktabah Syuruq al-Dauliyyah, 2005), 12.

Hikmāh), universal benefit (*al-Maslahâh al-Āmmāh*), and justice (*al-'Adalāh*).

Tolerance is a form of accommodation in social interaction. Socially religious people cannot deny that they have to get along with their group and groups of different religions. Tolerance will be realized by getting used to an action that starts from small things such as mutual respect, love, and helping each other. There are two perspectives on tolerance: the conception based on state authority and the image based on culture and the will to build understanding and respect for others.²⁵

Islam requires full tolerance because Islam is a religion of peace, safety and submission. Islam wants to build tolerance that promotes mutual respect among adherents of different faiths so that they can practice the teachings of their respective religions by their beliefs without any party putting pressure on or coercing will adherents of other religions to embrace a particular faith. The tolerance taught by Islam to its followers, if applied in a balanced way, will give birth to an Islamic face that is inclusive, open, friendly, and in line with the mission of *nubuwāh*, Islam *rahmatan lil-'ālamīn*. Although Muslims are allowed to interact with people other than adherents of Islam in various fields of public life, specifically in matters of religion which include faith, rituals of worship, law and the like, Muslims must act strictly towards adherents of other faiths and be no attempt to mix things up belief.

The Prophet Muhammad initiated tolerance in the history of Islam at the beginning of building the State of Medina. Shortly after the

²⁵Zuhairi Misrawi, *Pandangan Muslim Moderat: Toleransi, Terorisme, Dan Oase Perdamaian* (Jakarta: Kompas, 2010), 3–4.

Prophet Muhammad migrated to the city of Medina, he immediately saw the existence of plurality. Seeing this phenomenon, the Prophet Muhammad took the initiative to build togetherness based on pluralism, so this initiative gave birth to what is known as the Medina Charter.²⁶ In addition, many Hadīth of the Prophet Muhammad were related to orders for tolerance for his people to maintain their attitude and behaviour so as not to violate human boundaries, even though they differ in beliefs.²⁷

Tolerance proved capable of being a solid force to build a glorious Islamic civilization, as evidenced by the hand in the hand of the three adherents of the belief in God, namely Islam, Judaism and Christianity, in carrying out the wheel of civilization development at that time. Tolerance is an effort to understand other religions because it cannot be denied that they also have the same teachings about tolerance, love and peace. Tolerance is not throwing away or relativizing disagreement but a willingness to accept conflict with mutual respect and appreciation. The tolerance desired by Islam is not to be passive. Still, it needs to be proactive and positive, namely being willing to seek the value of similarities behind differences to respect the principles of life and beliefs of other individuals, which can be

²⁶Yetkin Yildirim, "The Medina Charter: A Historical Case of Conflict Resolution," *Islam and Christian-Muslim Relations* 20, no. 4 (2009): 439–450; Yetkin Yildirim, "Peace and Conflict Resolution in the Medina Charter," *Peace Review: A Journal of Social Justice* 18, no. 1 (2006): 109–117; Nurcholish Madjid, *Islam Doktrin Dan Peradaban* (Jakarta: Paramadina, 1992), 195.

²⁷Исмоил Сафиназаров, "IS Religious Tolerance, Unity of Knowledge and Faith Issues Highlighting in Imam Bukhari Hadiths," *Архив научных исследований*, no. 19 (2020); Muhammad Irfan Helmy, Ahmad Darajat Jumadil Kubro, and Muhamad Ali, "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401.

realized through rational interaction.

Applying the value of tolerance instilled by Islam towards its followers benefits the peace and serenity of social life. Islam accepts the existence of other religions and gives freedom to followers of other faiths to practice their religion without restrictions. Tolerance in religious life will be realized when society can embrace religion according to their beliefs and not force others to follow their faith. Islam's respect for the rituals of other religions is a consequence of freedom of thought accompanied by their respective consequences and is not a justification for these rituals.

Instilling the value of tolerance in Islam is not only limited to trust, but warmth is the main thing so as not to cause problems or conflicts because of differences in living their respective religious lives. With the concept of this theology of freedom, Islam has been accepted in almost all areas where it was the aim of preaching and expanding its influence. Islam became the main actor who commanded the direction of the struggle for Islamic civilization to glory, one of which was that Islam ruled in Andalusia, now Spain.²⁸

Islam, as it means, namely peace, safety, prosperity and surrender, strongly encourages its people to respect one another, spread love and compassion, security and stability, and be tolerant and open to religious pluralism. Tolerance can be said as a way out that was initiated by Islam to address pluralism. Many verses of the Qur'ān and Hadīth of the Prophet Muhammad can be used as references for enjoying a tolerant life. Generally, the Qur'ān and Hadīth emphasize

²⁸Ali Ridho and Thibburruhany Thibburruhany, "Prinsip Toleransi Beragama Sebagai Pondasi Membangun Peradaban Islam Di Era Modern," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 8, no. 1 (2019): 75–94.

the importance of justice, compassion and humanity, all pillars of tolerance. It's just that Islam underlines that tolerance will only be effective if each party continues to run on its rails and does not undermine the other party's existence. In the event of betrayal of the values of tolerance, Islam requires Muslims to act decisively by fighting those who have damaged the harmony of life.

In Islam, tolerance is not a mirage or an illusion but has a strong basis and takes first place. Tolerance in Islam is not just a doctrine but also a historical thing; in the end, it becomes a tradition. There are several verses in the Qur'ān that contain tolerance; First, tolerance in belief and carrying out worship, as explained in Q.S. al-Imrān [3]: 19, Q.S. al-Kafirūn [109]: 1-6, Q.S. an-Nājm [53]: 23, Q.S. Yunus [10]: 41, Q.S. al-Baqarāh [2]: 139, Q.S. Asy-Syu'arā' [80]: 78, and Q.S. at-Takātsūr [102]: 6-7. Second, tolerance of living side by side with other Religions, as explained in Q.S. al-Baqarāh [2]: 256 and Q.S. al-Ghāsiyah [88]: 21-22. Third, tolerance in inter-community relations, as defined in Q.S. al-Ma'idāh [5]: 2 and Q.S. al-Mūmtahanāh [60]: 8-9. In addition, the Qur'ān commands them to do good to their parents even if both are adherents of other religions (Q.S. Luqmān [31]: 15). The Qur'ān also commands them to do justice to people who differ in religious beliefs as long as they do not fight Muslims (Q.S. al-Mūmtahanāh [60]: 8). Likewise, the Qur'ān allows giving donations to neighbours of different religions (Q.S. al-Baqarāh [2]: 272).

According to Yusuf al-Qaradawi said that tolerance in Islam is built on several basic foundations, namely;²⁹ first, the principle of

²⁹ Yusuf al-Qaradawi, *Fatāwā Mu'āshirah*, 3rd ed. (Mansurah: Dar al-Wafa', 1994), 677.

human dignity no matter how diverse their lives are, as Allah confirms this issue in the Qur'ān contained in al-Isrā' [17]: 70. Second, the belief that pluralism is God's will that will not change. For example, religious pluralism is explained in the Qur'ān in Yunūs [10]: 99. Third, Muslims believe that they are not responsible for the way of life chosen by other people. Their obligation is only to preach, while the choice between faith or not is the business of each party, as explained in the Qur'ān in Surat al-Kahf [18]: 29. Fourth, the principle of justice as long as the other party applies the same, as explained in the Qur'ān in letters al-Ma'idāh [5]: 8 and al-Mūmtahanāh [60]: 8-9.

Love and tolerance are important provisions in forming a harmonious religious life without conflict due to diversity. Love can also foster an attitude of harmony in spiritual, national and state life, thus creating peace in society because the concept of love makes a person have good morals who always want peace so that in every word and behaviour, he always pleases others. Meanwhile, with better tolerance, constructive and efficient dialogue will be built, which can foster religious attitudes and an atmosphere that is more open, plural, and inclusive.

Islam also universally upholds the concept of unity and oneness, both fellow Muslims and those of different religions. The interaction taught in the Qur'ān certainly aims to improve life in the world with good, harmonious social interaction, regardless of religious background. This pattern makes Islam bound with the creator and horizontally to all humans on His earth. Love and tolerance, which are part of the principles of Islamic teachings, must be practised in a pluralistic society. Love and tolerance are manifestations of the

principle of equality that give rise to the nature of mutual help and social care among fellow human beings, giving birth to a strong sense of unity and social solidarity in social life. Love and tolerance must continue to be voiced because they can create harmony among fellow human beings, especially religious people. After all, religious differences are more prone to conflict than others.

Building a Civilization of Love and Tolerance Through the Internalization of Islamic Moderation Values

Civilization is a whole embodiment of the mind, mind and mind of a tribe, which is accumulated based on the lessons of their life experiences. Thus, building a civilization of love and tolerance through the internalization of Islamic moderation values discusses the development of intelligence, utilization, development and mastery of knowledge, science and technology, spiritual beliefs, arts and culture, tastes, values, law, manners, customs and order society contained in the teachings of Islam.

Islamic teachings exist as safety guidelines for humanity because Islam is full of love and tolerance for all humanity. Islam is a religion that has universal values that cover human life throughout the ages. Love and tolerance as the substance of Islamic teachings embodied by the morals of the Prophet Muhammad mean that the presence of Islam is to fulfil the inner desire of humanity to achieve peace, tranquillity, and recognition of their existence, rights, talents and nature, as well as fulfilling the wishes of a small family, and large, concerning protection, guidance and supervision as well as mutual understanding and

respect.³⁰

Explicitly the Islamic teachings explained in the verses of the Qur'ān, and the Hadīth of the Prophet can be confirmed about the vision of love and tolerance for peaceful living together. Construction of the vision of peace in several categories, such as the value of justice, mutual respect, collaborating in kindness and respecting one another's trust, the importance of apologizing, not going beyond the limits of action, including giving punishment, encouragement to help solve problems, and orders to fight against people who go beyond the limits of humanity with a corridor that is very firm and clear.

The Prophet Muhammad was sent to convey Islamic teachings as a great gift to the world. Islam, the religion of love and tolerance, is a vision to maintain peace, security, unity, harmony, tranquillity and progress of Islam. At the beginning of the da'wah, various responses emerged from the Arab community towards Islamic teachings. Some people accept, but the majority refuse and even provide resistance in multiple ways. The Prophet Muhammad faced this rejection by prioritizing noble moral principles of love and tolerance.

Islam is a religion that teaches everything down to very complex matters, both human attitudes in social life and love and tolerance in religious life. The love and tolerance that Islam wants to build love and tolerance which promotes mutual respect among fellow believers so that they can practice the teachings of their respective religions according to their beliefs full of love and affection without any party applying pressure or coercion. The desire for followers of other faiths

³⁰M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*, vol. 8 (Jakarta: Lentera Hati, 2002), 518–520.

to embrace a particular religion.

Building a civilization of love and tolerance through internalizing the values of Islamic moderation can be done by imitating the patterns of behaviour and wisdom and the policies adopted by the Prophet Muhammad when he gave birth to the Medina charter. The existence of this Medina charter has categorically rejected the accusations of intolerance levelled by the enemies of Islam. Under the leadership of the Prophet Muhammad, the structure of the multicultural society in Medina was managed to become a harmonious society full of love and tolerance. This is done by removing various barriers, both those with religious, ethnic, racial and cultural backgrounds. The policies carried out by the Prophet Muhammad certainly did not depart from space but with the foundations in the Qur'ān.

On the other hand, the Prophet Muhammad tried to strengthen the relationship between the Ansar community and the Muhajirin through their brotherhood bonds. Presumably, the Prophet Muhammad was well aware that the foundations of the Islamic empire would not be strong unless it were based on harmony and support from all layers of a pluralistic society. What is needed is tolerance between religious communities. In this case, the policy pursued by the Prophet Muhammad rested on mutual support among the people.³¹ In the socio-cultural context, the Prophet Muhammad had succeeded in building a very solid initial foundation. It was proven that in only a short period, he had succeeded in building such a strong brotherhood and eliminating sectarianism by laying down the principles of *al-ikhā*, *al-musawāh*, *al-*

³¹K. Ali, *Sejarah Islam (Tarikh Pramodern)* (Jakarta: PT RajaGrafindo Persada, 2003), 65–66.

tasamūh, al-tasyawūr, al-ta'awūn, and al-adalāh.

History has also shown that when the war first occurred in Islam, it was not at the will of Muslims, but polytheists challenged Muslims. The Muslims did not dare to carry out attacks, so Allah permitted them as a form of self-defence. Allah has also determined the limits of warfare that must be obeyed so that war is not solely to destroy enemies because Islam does not justify killing enemies who are had surrendered; it is not justified to kill children, women, and the elderly, even the Prophet Muhammad forbade killing the enemy's livestock and destroying their crops.

Likewise, the way the Prophet Muhammad and his companions treated prisoners of war, no one was beheaded but only had to pay the *jizyah* or those who were good at literacy were required to teach the children of Muslim people to write and read, and then they were released. Likewise, it is recognized by the world that regional expansion and the spread of Islamic *da'wah* take place peacefully. See also when the Muslims succeeded in occupying and controlling Mecca, not a drop of blood came out because of revenge; the Prophet Muhammad gave the Quraysh Kafirs an easy choice between entering the Grand Mosque, entering Abu Sufyan's house, or going to their respective homes, and or convert to Islam sincerely. When the Quraysh infidels anxiously awaited the execution they thought was certain, the Prophet treated them with great love and compassion.

Apart from that, it can also be based on the actions and policies carried out by Umar bin Khaṭṭāb when he signed the Aelia agreement with the Christians in Jerusalem. Umar bin Khattab led a conquest full of love for peace without a drop of blood, as the inhabitants of

Jerusalem had never witnessed in its long and tragic history. When the Christians surrendered, there was no killing, no destruction of property, no burning of symbols of other religions, no expulsion or expropriation, and no attempts to force the inhabitants of Jerusalem to embrace Islam because Islam is a religion of love and tolerance.³²

Tolerance in Islam does not mean being syncretic. A syncretistic understanding of religious tolerance is a mistake in understanding the meaning of tolerance which means respect, which can result in a mixture of right and wrong because a syncretic attitude is an attitude that considers all religions the same. Meanwhile, tolerance in Islam is appreciating and respecting other beliefs and religions outside of Islam, not equating or equalizing them with their ideas. Likewise, with the procedures for worship, even Islam forbids its adherents to criticize the gods in any religion. So the word tolerance in Islam is not new but has been applied in life since Islam was born.

The values of Islamic moderation are not only seen from the internal point of view of Muslims in dealings with members of the same religion but what is the attitude of Muslims towards other religions that is, can a Muslim build an attitude of mutual tolerance with love in faith towards adherents of other religions. Normatively doctrinally, Islam highly respects and upholds the rights of people of different religions; even the Prophet Muhammad forbade oppression in the form of anarchy against groups of people who are not Muslims but live in Muslim countries.

Islam fights back for human values that were ignored. The Qur'ān

³²Karen Armstrong, *A History of Yerusalem: One City Three Faiths* (London: Harper Collins Publishers, 1997), 228.

bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence. The love contained in Islamic teachings is universal. Hence, the opportunity to create world peace and awareness of the importance of peace is very wide open by making this teaching of love an eraser of barriers of differences between humans. The aspect of equality between humans and God can be an adhesive aspect of the differences that exist without discrimination in a peaceful manner. Therefore, all actions far from love, such as violence, discrimination, and injustice, must be avoided because they can hinder the basic human character of having a sense of love and tolerance.

The love and tolerance offered by Islam are rational and practical because Islam gives rights to protection, security, safety and respect for people of other religions. However, Muslims do not recognize the word compromise about belief and worship.³³ Islamic teachings strictly forbid its adherents to behave like followers of other faiths. However, at the same time, Islam also calls for respect and views other people of different religions as whole persons with all their rights and obligations that must be respected. Islam prohibits its adherents from insulting other people and forbids all forms of treatment that can harm living together in a society.

To create love and tolerance in a social community, it is necessary to have harmonious social relations created from dynamic social interactions. Every human has values that are believed, obeyed, and implemented to maintain harmony between communities. These values

³³Evi Fatimatur Rusydiyah and Eka Wahyu Hidayati, "Nilai-Nilai Toleransi Dalam Islam Pada Buku Tematik Kurikulum 2013," *ISLAMICA: Jurnal Studi Keislaman* 10, no. 1 (2015): 277–297.

are known as local wisdom, knowledge, belief, understanding or insight, and customs or ethics that guide humans to have good relations with fellow humans. So that local wisdom teaches people about peace among humans and their environment. No religion advocates violence and conflict. However, love and tolerance are important conditions for creating social harmony and peace in realizing a civilization.

To create an atmosphere that is harmonious and full of love and tolerance, every Muslim must spread the message of Allah and the Prophet Muhammad with *mau'izatul hasanah* accompanied by an attitude of love and tolerance because these two are the most fundamental Islamic values. Every Muslim can prove that the Islam he embraces is a religion that can save people in this world and the hereafter. However, love and tolerance between religious adherents must be maintained. Therefore, every Muslim must also live in the spirit of getting to know each other, understand each other, and love each other to build solidarity and live together in peace because every Muslim must play an active role in spreading the values of Islamic moderation in building a civilization of love and tolerance to create and maintain harmony in life on earth so that Islam truly becomes *rahmatan lil-'ālamīn*.

D. CONCLUSION

Islamic moderation is very much in line with the main content of Islam, which carries the mission of *rahmatan lil-'ālamīn*, namely to bring mercy to the whole world. Islamic moderation understands and recognises the differences that may occur in society by prioritising contextualisation in interpreting divine verses and distancing itself

from textual religious interpretations. Islamic values of moderation in its implementation in building a civilisation in social life to prevent various extremist, fundamentalist, liberalist and radicalist understandings that are very far from Islamic teachings, which are full of love and tolerance. The love and tolerance offered by Islam are rational and practical because Islam gives rights to protection, security, safety and respect for people of other religions. However, Muslims do not recognise the word compromise about belief and worship.

Love and tolerance are important in forming a harmonious religious life without conflict due to diversity. Love can also foster harmony in religious, national and state life, thus creating peace in society. Love makes a person have good morals who always want peace so that he always pleases others in every word and behaviour. Meanwhile, with better tolerance, a constructive and efficient dialogue will be built, which can foster a more open, plural and inclusive religious attitude and atmosphere so that Islam truly becomes *rahmatan lil-'ālamīn*.

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