

Integration of Religious Moderation Values in Gurindam Dua Belas by Raja Ali Haji

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ABSTRACT

This article aims to identify the values of religious moderation in Gurindam Dua Belas by Raja Ali Haji and examine its contribution to the field of Islamic education. The study employs a qualitative approach, utilizing content analysis of the verses in the Gurindam, which is interpreted based on the principles of religious moderation outlined by the Indonesian Ministry of Religious Affairs. The findings reveal that Gurindam Dua Belas conveys strong moral messages that remain highly relevant in contemporary life, particularly the values of tawassuth (balance), tasâmuh (tolerance), i'tidal (justice), and shura (deliberation). These values align with the objectives of character education and the development of Aqidah Akhlak learning in schools. Furthermore, the work makes practical contributions by offering opportunities to integrate Islamic values into Indonesian language learning, incorporating Islamic nuances, and exploring Islamic Religious Education subjects. Thus, Gurindam Dua Belas functions not only as a Malay literary heritage but also as an educational medium to instill moderate, inclusive, and virtuous attitudes among students. This article emphasizes the significance of revitalizing local literary works as contextual learning resources to foster Islamic character, aligning with the vision of Islamic education in Indonesia.

Keywords: Gurindam Dua Belas, Islamic Education, Religious Moderation Values

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INTRODUCTION

Religious moderation has become one of the key pillars in strengthening Islamic education in Indonesia, particularly in responding to the increasingly complex socio-religious dynamics of this era of globalization. Contemporary socio-religious developments show an increase in symptoms of intolerance, radicalism, and extreme religious understanding, which not only threatens harmony between religious communities but also disrupts the essence of Islamic teachings as a religion of mercy for the entire universe. Therefore, education in the values of moderation is highly urgent to be installed early through educational institutions, especially in Islamic-based schools. (M. Ilyas, 2020)

Currently, academics continue to discuss the concept of religious moderation. Many scholars debate this issue from various perspectives, such as theology, sociology, politics, psychology, economics, and culture. Many studies and opinions have been conducted to study this issue. In fact, in 2024, the Ministry of Religion issued Regulation of the Minister of Religion (PMA) Number 3 of 2024

concerning Procedures for Coordination, Monitoring, Evaluation, and Reporting of the Implementation of Strengthening Religious Moderation (PMB).

With various tribes and cultures living throughout Indonesia, religious and inter-religious conflicts may arise. Data show that from 2019 to 2023, there were 65 cases of intolerance in Indonesia (Ridwansyah, 2023). Therefore, the investigation and development of this topic of religious moderation is very important. It is interesting to study a famous Malay intellectual from the Riau-Lingga Sultanate in the 19th century. Raja Ali Haji is one of them. Many of his works discuss Malay history, literature, religion, and culture. The work *Gurindam Dua Belas* talks about religious moderation. Research on Raja Ali Haji has been conducted by many researchers, including Lisken Sirait. His study focuses on the revitalization of Raja Ali Haji's *gurindam Dua Belas* as an education based on the local wisdom of the Malay ethnic group, incorporating cultural and moral values into the school curriculum through poetry. In addition, the research conducted by Ilyas also discusses the values of Islamic education in *Gurindam Dua Belas* (I. Ilyas et al., 2020). Next is Sakila's study of *Gurindam Dua Belas* and early childhood education. The purpose of this writing is to teach character to children through literature. However, many studies have not seen the value of religious moderation in *Gurindam Dua Belas* Raja Ali Haji (SR Sakila et al., 2023)

According to Quraish Shihab, religious moderation is an approach to religion that emphasizes the principles of justice, balance, and tolerance, without ignoring the commitment to the teachings of the religion itself. (Quraish Shihab, 2019). In Azyumardi Azra's view, strengthening the values of moderation should not only be a discourse, but also be implemented concretely in the national education curriculum, including in religious subjects such as *Aqidah* and *Akhlak*, as well as in character education in general. (Azra, 2021). In line with the direction of government policy, the Ministry of Religious Affairs of the Republic of Indonesia has issued PMA No. 3 of 2024 concerning Procedures for Coordination and Reporting on Strengthening Religious Moderation, as a systematic effort to build a generation of Muslims who are tolerant, inclusive, and have a national perspective.

In this context, the integration of religious moderation values through a cultural and literary approach becomes highly strategic. One of the literary works rich in moral messages and moderate Islamic values is *Gurindam Dua Belas* by Raja Ali Haji. This work is not only a classic Malay poem but also contains ethical teachings, morals, and universal Islamic values, such as honesty, responsibility, justice, and compassion – all of which align with the principle of moderation. With its poetic yet meaningful language, *Gurindam Dua Belas* can serve as an effective educational medium in the process of internalizing values, particularly in learning *Akidah Akhlak*, an Indonesian concept with Islamic nuance, and character

education. Therefore, the relevance of this work in the context of education in Islamic schools is very strong, especially in efforts to shape the character of religious students, have noble morals, and have an inclusive and tolerant religious outlook (M. Ilyas, 2020).

METHOD

The type of research and approach in this study uses a literature review. Generally, this literature review is conducted to evaluate the state of knowledge on a particular topic. (Sugiyono, 2015) In this case, the researcher attempts to describe the values of religious moderation contained in the Gurindam Twelve by Raja Ali Haji. This study collected data from two main sources: primary data and secondary data. Primary data was obtained from the work of Raja Ali Haji entitled "Gurindam Dua Belas." Meanwhile, secondary data was collected from various sources relevant to the research topic, including books, articles, previous research results, online news, and other sources that support this study.

In data collection, researchers took several steps, namely: First, determine the objectives and limitations of the topic. Second, choose the type of review (such as systematic or narrative) and the literature search methodology. Third, identify relevant data sources. Fourth, establish criteria for selecting and evaluating literature. Fifth, analyze and synthesize findings to build a coherent narrative. Sixth, consider ethical aspects such as copyright and plagiarism. Seventh, organize the review clearly, present the results, and prepare for publication and dissemination.

This study uses content analysis. Content analysis is a method for analyzing the content of various types of data, such as visual and verbal data. This method enables the categorization of phenomena or events, facilitating better analysis and interpretation. Data validity is maintained by triangulation of sources and peer review. The stages of analysis include: identification of religious moderation values based on the framework of PMA No. 3 of 2024; categorization of Gurindam articles according to spiritual values; and pedagogical reflection on their implementation in learning.

RESULTS AND DISCUSSION

The Values of Religious Moderation Found in Raja Ali Haji's Gurindam Twelve Works

Indonesia, as a pluralistic country, boasts a diverse array of tribes, cultures, and religions that are both a wealth and a challenge to national unity. In facing this diversity, religious moderation is an important principle that needs to be applied. Religious moderation refers to the perspective, attitude, and practice of religion that emphasizes a balance between commitment to spiritual teachings and

tolerance towards diversity. This principle plays a role in creating social harmony and togetherness among differences (Saifuddin, 2019).

One of the literary works that is relevant in internalizing the values of religious moderation is Gurindam Dua Belas by Raja Ali Haji. As a 19th-century Malay intellectual figure, Raja Ali Haji is recognized not only as a pioneer of the modern Malay language but also as a conveyer of moral messages and universal values through his works. Gurindam Twelve is a form of didactic literature that offers life advice, including religious messages aligned with the principles of religious moderation, such as tolerance, justice, and balance in the practice of spiritual teachings. (Prayetno et al., 2024)

Through this study, the values of religious moderation are not only reflected in modern discourse but have also become an integral part of the intellectual heritage of the archipelago, deeply rooted in local traditions and culture. Gurindam Dua Belas is a testament to the fact that literature can serve as a medium to convey messages of peace and harmony that are relevant to individuals across different eras. Meanwhile, the values of religious moderation formulated by the Ministry of Religious Affairs include principles such as balance, tolerance, cooperation, and efforts to maintain social harmony in diversity. Connecting these two things requires an in-depth interpretation of the verses of Gurindam Dua Belas to suit the context of religious moderation. The following is an analysis of the values of religious moderation contained in Gurindam Dua Belas based on its articles and verses (Aziz, 2019).

The Values of Religious Moderation: "Tawassuth"

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ
بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Meaning: "Say (Muhammad), Call on Allah or call on Ar-Rahman. With whatever name you can call, because He has the best names (Asma'ul Husna), and do not raise your voice in prayer and do not (also) lower it and try to find a middle way between the two" (Qs. Al-Isrâ/17: 110).

Article 1 (Verse 5)

"Whoever knows the world, knows he is a deluded object." (Haji, 2007)

This verse teaches the importance of understanding the world as a temporary place, full of trials, rather than viewing it as the ultimate destination of life. The world should not bind us in material pleasures or deceptive worldly ambitions. The value of tawassuth is reflected in a balanced attitude towards the world: not loving it too much to the point of forgetting the afterlife, and not completely abandoning it because the world is a field of charity. The world should be used to draw closer to Allah by managing wealth and pleasures for social and spiritual interests. This moderate attitude also involves patience and gratitude in

the face of the world's trials. By understanding the world proportionally, one can live life wisely and responsibly, preparing provisions for eternal life in the afterlife.

Article 2 (2nd Verse)

"Whoever abandons prayer is like a house without pillars." (Haji, 2007)

This verse highlights the significance of prayer as a cornerstone of religion, the primary foundation of a Muslim's faith. Prayer supports spiritual life and morality, like a sturdy house thanks to stable pillars. The value of tawassuth is reflected in the balance of worship between obedience to Allah (*hablum minallah*) and social relationships (*hablum minannas*). Prayer brings us closer to Allah, teaches discipline and submission, and forms a character that is just and empathetic towards others. Prayer also reminds us of the importance of striking a balance between our worldly life and the hereafter, avoiding extreme attitudes in worship and in our interactions with others.

Article 3 (3rd Verse)

"If you keep your tongue, you will surely get benefits from it." (Haji, 2007)

This verse teaches the importance of guarding the tongue as the key to wisdom in life. The tongue, although small, has a significant impact on relationships and one's self. Guarding the tongue means controlling one's speech, avoiding lies and slander, and speaking with good intentions. The value of tawassuth is reflected in the call to speak with moderation, avoiding extremes, either saying too much or too little. Moderation in speech creates harmony, avoids conflict, and maintains the honor of others. By speaking wisely, one contributes to social peace and a balanced life.

Article 4 (1st Verse)

"The heart is the kingdom within the body; if it is unjust, all the parts of the body will collapse." (Haji, 2007)

This verse emphasizes the heart as the central focus of all human actions and emotions. A bad heart, such as one filled with hatred or envy, can significantly impact a person's physical and emotional behavior. The value of tawassuth is reflected in the teaching to maintain a balanced heart, avoiding extremes such as hatred or injustice, which can damage one's inner peace and relationships with others. A balanced and loving heart will produce good deeds, while a heart filled with negative feelings will cause damage to social relationships. Moderation in the heart creates internal peace and positive reflection in actions.

Article 5 (2nd Verse)

"If you want to know a happy person, look after the vain things." (Haji, 2007)

This verse emphasizes the importance of effective time management in achieving genuine happiness. Happiness does not only come from material achievements, but also from the wise use of time, avoiding wasting it on meaningless things. The value of tawassuth is reflected in the teaching to maintain

a balance between worldly and spiritual affairs, such as working hard without neglecting worship. Tawassuth also teaches to set priorities wisely, choosing activities that are beneficial to the world and the hereafter. True happiness comes from a life that is focused, productive, and not trapped in temporary pleasures.

Article 6 (Verse 1)

"You will find friends who can be used as medicine." (Haji, 2007)

This verse emphasizes the importance of choosing friends who have a positive influence on both our worldly and spiritual lives. Good friends not only support us in worldly affairs but also remind us of our religious obligations and the afterlife. The value of tawassuth is reflected in the teaching to maintain a balance between the two, so that good friends function as a balancer who reminds us of worship and a better life. Friends also act as motivators who help maintain emotional and spiritual balance, offering wise advice to heal life's problems. The value of Gurindam Dua Belas teaches us not to be excessive in socializing or isolating ourselves, but to maintain proportional friendships.

Article 7 (Verse 11)

"If the words are very true, no one should make trouble." (Haji, 2007)

This verse emphasizes the importance of speaking truth and justice to create peace. Truth delivered wisely can build mutual understanding and resolve conflicts without creating tension. The value of Twelve teaches moderation in speaking, namely, conveying the truth in a balanced, non-exaggerated, and non-provoking way. Speaking honestly and fairly must be done with consideration, avoiding hurtful words, and taking into account the impact on others. By talking with empathy and balance, we can foster social harmony and prevent conflict.

Article 8 (7th Verse)

"Don't reveal people's faults, let yourself suspect them." (Haji, 2007)

This verse emphasizes the importance of protecting the honor and privacy of others, as well as the value of self-reflection. We are invited not to rush to criticize or reveal the mistakes of others, but to focus on our own shortcomings and use them as an opportunity for improvement. Twelve is reflected in this balance, avoiding extremes in both judging others and blaming ourselves. Revealing the faults of others will only damage social relationships, while protecting their honor reflects manners and compassion. By wisely introspecting and acknowledging our own shortcomings, we foster social harmony and strengthen relationships.

Article 9 (7th Verse)

"If a strong young person learns, the devil will be at war with him." (Haji, 2007)

This verse teaches the importance of seeking knowledge with good intentions and maintaining morality. Knowledge must be used for good, not for arrogance or self-harm. The Twelve is reflected in the call to maintain a balance between seeking knowledge and morality. Seeking knowledge with sincere intentions will prevent someone from succumbing to bad temptations, such as

arrogance or evil, that can lead to Satan. Knowledge acquired with a clean heart and pure intentions will bring benefits, while knowledge used with egoism can harm morality and lead to destruction. The principle of moderation reminds us to approach knowledge in a balanced manner, avoiding extremes in both pursuing worldly knowledge and disregarding moral and spiritual values.

Article 10 (2nd Verse)

"With mother, be respectful, so that the body can be safe." (Haji, 2007)

This verse teaches the importance of respecting the mother as a child's obligation. Respecting the mother is a form of recognition of her sacrifice, and through it, the child gains blessings and safety in life. In the context of the Twelve, respecting the mother must be done with balance, without neglecting other obligations such as work, worship, or social responsibilities. Twelve teaches moderation in fulfilling the mother's rights, so that it is not excessive to the point of neglecting other duties or prioritizing other obligations, thereby forgetting respect for the mother. By maintaining this balance, the child not only gains blessings in life but also maintains harmony in family relationships and social life.

Article 11 (6th Verse)

"You want to be busy, be generous in your manners." (Haji, 2007)

This verse teaches the importance of being kind and generous in our interactions with others, emphasizing balance in giving. Kindness and generosity should be practiced in moderation, neither to the point of harming oneself nor to the point of being too stingy and inhibiting sharing. Twelve, which teaches balance, is reflected in this principle, encouraging us to give wisely according to our abilities, without forgetting our own well-being. In social life, moderate kindness and generosity create harmonious and mutually supportive relationships, allowing us to contribute to others without harming ourselves. This balance is the essence of Twelve in social interactions.

Article 12 (Verse 3)

"The law is fair to the people, a sign that the king gets anayat." (Haji, 2007)

This verse emphasizes the importance of justice applied by leaders in creating a prosperous and peaceful society. Justice not only focuses on fulfilling individuals' rights, but also on enforcing obligations in a balanced manner. The value of Twelve is reflected in the call to avoid extreme attitudes, both in granting rights and enforcing obligations, so as not to get caught up in tyranny or negligence. A just leader will foster social harmony and moral balance, ensuring that rights and responsibilities are carried out proportionately and fairly for all parties. Moderate justice will bring blessings and prosperity to individuals, fostering peace within the government.

The Values of Religious Moderation "I'tidal"

Verses of the Qur'an about I'tidal

إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

Meaning: "Do justice, because justice is closer to piety" (Qs. Al Mâidah/5: 8)

Article 1 (Verse 3)

"Whoever knows Allah, commands and upholds, he does not make a mistake."

This verse emphasizes the importance of adhering to the principle of justice in carrying out Allah's commands consistently and correctly, without deviation. The attitude of I'tidal is reflected in the balance between obedience to Allah and obedience to moral values in daily life. I'tidal teaches us not to be excessive in practicing religion, such as focusing only on the ritual aspects without paying attention to ethical values, or ignoring religious teachings altogether. Instead, we are taught to live our lives in a moderate manner, where we remain obedient to Allah's commands without falling into extreme attitudes, while also paying attention to the moral aspects in our interactions with others. Thus, this principle of i'tidal encourages us to live with justice, maintaining a balance between religious obligations and social morality, so that we can lead our lives correctly and fairly in accordance with Islamic teachings.

Article 2 (Verse 4)

"Whoever abandons zakat, none of his wealth will be blessed."

Zakat is a form of social justice that teaches Muslims to share wealth with those in need. In this context, the value of i'tidal is reflected in the balance between owning wealth and sharing with others. Zakat teaches that wealth is not the main goal in life, but rather a means to create the common good. By paying zakat, a person can alleviate the burden of the less fortunate while also purifying their wealth. The value of i'tidal reminds us not to fall into greed and avarice, but to maintain a balance between meeting personal needs and caring for the welfare of others. Zakat also fosters social solidarity, strengthens relationships between individuals, and contributes to the creation of a more just society. Thus, zakat is not only a religious obligation, but also a real contribution to creating justice and prosperity in community life.

Article 3 (Verse 4)

"Truly guard your hands, from all things heavy and light."

This verse emphasizes the importance of using one's hands for good and beneficial purposes, without harming oneself or others. The principle of i'tidal is reflected in the ability to control oneself so as not to abuse one's power. In working, this means using one's energy for the right purposes, maintaining ethics, and making positive contributions. Meanwhile, in acting towards others, I'tidal teaches that our actions should not hurt or cause harm to others. By applying this principle, the balance between rights and obligations can be maintained, creating harmony

in personal and social life. Self-control is the key to ensuring that the power one has is used responsibly, rather than arbitrarily, to achieve goodness that benefits oneself and the wider community. Justice in this action is a fundamental principle of Islamic law that emphasizes balance and compassion.

Article 4 (1st Verse)

"The heart is the kingdom within the body; if it is unjust, all the parts of the body will collapse."

The value of i'tidal is reflected in the importance of maintaining justice in the heart as the control center of the body. A clean and non-oppressive heart will guide all body parts to act in a balanced and fair manner. When the heart is filled with honesty, kindness, and good intentions, the resulting actions tend to bring benefits to both oneself and others. On the other hand, an unfair heart can encourage detrimental and unbalanced actions. I'm not emphasizing the importance of keeping the heart within the corridor of justice because that is where decisions, attitudes, and actions are born. With a just heart, a person can judge things objectively, avoid being oppressive, and create harmony in social relationships. This principle teaches that balance in the heart is the key to living a life full of benefits, distancing oneself from harm, and realizing true justice.

Article 5 (Verse 4)

"If you want to get to know people who are knowledgeable, asking questions and learning will never get boring."

The principle of i'tidal is reflected in the call not to be arrogant and to continue learning. This attitude strikes a balance between respecting the knowledge that has been acquired and the spirit of seeking a deeper understanding. I'm not encouraging someone not to feel the most correct or satisfied with the knowledge they have, but to remain humble and open to new insights. An honest attitude in learning is a form of self-justice, as it enables continuous personal growth. In addition, sharing knowledge sincerely is a form of justice to society, as the knowledge shared can bring benefits to others. By implementing i'tidal, a person maintains harmony between personal achievement and social responsibility. This principle reminds us that knowledge is not only for personal interests but also to create the common good, while distancing ourselves from the harmful nature of arrogance.

Article 6 (2nd Verse)

"Find you a teacher who knows every enemy."

This verse emphasizes the importance of choosing a just and wise teacher as a source of knowledge. The principle of i'tidal is reflected in the need to learn from someone who has integrity and a correct understanding, so that the knowledge gained is not only beneficial to oneself, but also brings goodness to society. A just teacher will impart knowledge with full honesty and responsibility,

without distorting it in a way that can lead astray. This is important so that the learning process leads to a balanced understanding and proper application. In addition, i'tidal teaches students not only to receive knowledge, but also to process it wisely, so that the results can create mutual benefits. Choosing the right teacher is the first step in building a just learning environment and sharing knowledge, which ultimately yields broader and more sustainable benefits.

Article 7 (Verse 11)

"If the words are very true, no one should do anything wrong."

This verse emphasizes the importance of honesty and fairness in speaking as a reflection of the principle of i'tidal. Using correct and wise words is the key to creating peace, not provoking or harming others. Speaking fairly means prioritizing the truth and avoiding lies, slander, or words that can hurt others' feelings. The principle of i'tidal also teaches self-control in expressing opinions, ensuring that the words spoken bring benefits and not harm. By maintaining a balance in their speaking, individuals can foster harmonious relationships, establish trust, and become agents of peace in society. Honesty and fairness in communication not only reflect high moral values but also demonstrate social responsibility in maintaining peace and balance in communal life.

Article 8 (7th Verse)

"Don't reveal people's faults, let yourself suspect them."

This verse emphasizes the importance of justice in addressing disgrace, whether it is the disgrace of others or oneself. The principle of i'tidal is seen in the call not to spread the badness of others, but rather to focus more on introspection and self-improvement. By keeping secrets and not publicizing the shortcomings of others, a person helps protect their honor while maintaining harmonious social relationships. This attitude reflects the delicate balance between upholding personal honor and fulfilling social responsibility. I'm also reminding us that every human being has shortcomings, so it is wiser to instill empathy rather than spread disgrace. In social life, this attitude is important for creating an environment that supports one another and does not bring each other down. By implementing this value, a person can maintain their own honor and that of others while building better social relationships based on respect and mutual trust.

Article 9 (7th Verse)

"If a strong young person learns, the devil will be at war with him."

The principle of i'tidal is reflected in the call to seek knowledge from a young age, by maintaining a balance between the spirit of learning and morality. Youth is a time full of energy and potential, so a commitment to strong moral values must accompany the spirit of seeking knowledge. I'tidal teaches fairness in using time and abilities for useful things, not for things that are detrimental to oneself or others. By instilling this value, the younger generation can learn to manage temptations that may distract them from their focus. They are encouraged

to utilize their knowledge as a means of self-improvement and to make positive contributions to society. This attitude produces a generation that is not only intellectually intelligent but also wise and has noble character. The balance between knowledge and morality fosters individuals who can bring about change while maintaining harmony in community life.

Article 10 (Verse 4)

"With friends, be fair, so that your hands become strong."

This verse highlights the significance of justice in fostering and sustaining a harmonious, mutually beneficial relationship. The principle of *i'tidal* is seen in the attitude of not only taking advantage of a friend, but also giving them goodness. Friendship based on justice creates a harmonious relationship where both parties support, respect, and understand each other. This attitude encourages someone not to be selfish or take advantage of friends for personal gain, but also to play an active role in providing support, attention, and kindness to others. I'm not in a friendship that reflects the balance between rights and obligations, so that the relationship established becomes more meaningful and sustainable. By applying this principle, friendship not only becomes a means to share happiness but also builds maturity and social responsibility.

Article 11 (Verse 3)

"Be sure to uphold your mandate, discard betrayal."

Amanah is a tangible manifestation of justice in fulfilling the responsibilities entrusted to it. The principle of *i'tidal* is reflected in the effort to maintain a balance between fulfilling responsibilities properly and avoiding betrayal that can harm others. A trustworthy person not only carries out his duties with full responsibility, but also maintains the trust given to him. This creates a common good because the responsibilities carried out fairly produce benefits that many parties value. On the other hand, betraying a mandate is a form of injustice that damages trust and causes losses. *I'tidal* teaches always to be honest and responsible, because justice in a mandate reflects personal integrity and strengthens social relationships. By implementing this value, a person can maintain self-respect and contribute to creating harmony in community life.

Article 12 (Verse 3)

"The law is fair to the people, a sign that the king gets anayat."

This verse emphasizes that justice is a primary pillar of effective leadership. The principle of *i'tidal* is reflected in the obligation of a leader to enforce the law in a balanced manner, without favoring certain groups, and always considering the welfare of the individuals. A leader maintains a balance between individual interests and common interests, ensuring that every decision taken benefits the entire community. *I'tidal* teaches that power must be used for good, not to strengthen the position of a particular individual or group. Leaders who practice

this principle create a sense of trust and harmony in society, because justice is the basis of all their actions. With a just attitude, leaders can resolve conflicts, prevent discrimination, and build a government with integrity. Leadership based on i'tidal not only creates stability, but also brings progress and prosperity to its individuals.

The Values of Religious Moderation "BagâMuh"

Quranic Verses about Tasâmuh

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوْكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ
اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Meaning: "Allah does not forbid you to do good and act fairly towards those who do not fight you in matters of religion and do not expel you from your hometown. Indeed, Allah loves those who act fairly" (Qs. Al Mumtahanah/ 60: 8).

Article 1 (Verse 5)

"Whoever knows the world, knows he is a deluded object."

This verse teaches the importance of understanding that life in this world is transient and full of differences that should not be disputed. With this awareness, an attitude of tolerance or tasâmuh arises, because a person realizes that the world is only a temporary stopover. Diversity in life is a reality that must be accepted with an open heart, not to be disputed. Tasâmuh encourages us to respect one another and live in harmony, even though we may have different views, beliefs, or cultural backgrounds. Awareness of the temporary nature of this world teaches that every human being will go through the same phase of life, so we must share and work together to create peace. With this principle, tolerance for diversity will be realized, creating harmonious social relations full of mutual respect and support, and distancing ourselves from attitudes of intolerance that can harm peace.

Article 2 (2nd Verse)

"Whoever abandons prayer is like a house without pillars."

This verse emphasizes the importance of worship, but the value of tolerance is evident in the understanding that each individual's religion and beliefs are the pillars of their lives. Everyone has beliefs that form the basis of their lives, which must be respected, even if they differ. Respecting others in their practice of their beliefs is a form of acceptance of diversity, which is at the core of the attitude of tolerance. In a life full of differences, tolerance of others' beliefs fosters peace and strengthens social ties. By respecting one another in our practices of religion and beliefs, we encourage an environment characterized by compassion and respect for human rights. The principle of tolerance teaches that differences are not a reason to divide, but rather an opportunity to understand each other and work together for the common good. Respecting diversity is a vital step in cultivating a harmonious and inclusive society.

Article 3 (2nd Verse)

"If you keep your ears open, evil news will not affect you."

The attitude of tolerance is reflected in the call to guard one's ears from hearing bad news or gossip that can damage relationships between individuals or groups. Avoiding listening to unclear or hateful news is an important step in building healthy and harmonious relationships. By protecting oneself from negative provocation, one can maintain a positive heart and mind and respect others without being influenced by rumors that can exacerbate the situation. Tolerance is created when we choose not to get caught up in unnecessary conflict and focus more on building peace. Compassion teaches us to see the good in every individual, and to prioritize mutual respect. By not spreading or believing in slander, we can maintain harmony among ourselves, strengthen social relationships, and create a more tolerant and peaceful society.

Article 4 (3rd Verse)

"You should think about cursing and praising, that's where many people slip up."

This verse emphasizes the importance of exercising restraint when commenting on others, whether criticizing or praising them. The value of *tasâmuh* is seen in the call to think before speaking, ensuring that the words spoken do not offend or affect the beliefs and identities of others. This attitude encourages one to be more careful in communicating, taking into account the feelings and views of others. By speaking wisely, we can convey constructive criticism without hurting others and give sincere praise without being excessive. *Tasâmuh* teaches us to appreciate differences, maintain harmony, and avoid divisions caused by ill-considered words. Using the tongue wisely reflects an attitude of tolerance and respect for diversity in community life, fostering relationships that are mutually supportive and characterized by mutual respect and understanding.

Article 5 (3rd Verse)

"If you want to know a noble person, look at his behavior."

The value of *tasâmuh* is reflected in the call to judge someone based on their behavior, rather than their ethnic background, religion, or social class. This teaches us to assess a person's qualities based on their actions and attitudes, rather than their inherent identity. In doing so, we respect the diversity of identities and treat each individual fairly, without prejudice or bias. Focusing on behavior that demonstrates goodness allows for healthier and more harmonious relationships, where differences are not barriers. *Tasâmuh* teaches us to judge someone by their actions and contributions to society, rather than by external factors that are irrelevant to their personal qualities. This attitude creates space for tolerance and mutual understanding among individuals, thereby strengthening respect for diversity in social life. By implementing this value, we can reduce discrimination and create a more inclusive and peaceful society.

Article 6 (Verse 1)

"You will find friends who can be used as medicine."

In social relationships, tolerance is evident in the invitation to choose friends who bring goodness, regardless of their ethnic background, religion, or group affiliation. Friendships built on kindness allow each individual to respect and accept diversity. This attitude suggests that the quality of friendship is not determined by differences in identity, but rather by similarities in moral values, kindness, and mutual support. By establishing relationships founded on kindness, one can cultivate strong and positive bonds that enrich social experiences and promote a sense of tolerance. Compassion in friendship teaches us to look deeper into a person's character and behavior, rather than at the labels or stereotypes attached to them. This fosters an inclusive environment where differences are viewed as assets and strengths, rather than obstacles. Thus, friendship becomes a channel for mutual understanding and building peace.

Article 7 (7th Verse)

"When you hear news, accept it and be patient."

This verse teaches us to be patient and not to react immediately to the news we receive. The value of tolerance is reflected in the ability to refrain from making judgments or actions that could offend others, especially when the news concerns differences in beliefs or cultures. Patience teaches us not to rush to conclusions, especially if the information we receive is not necessarily true or complete. By holding back, we avoid spreading prejudice or damaging relationships between individuals. Compassion encourages us to always think carefully before acting, especially when dealing with sensitive issues related to differences. In this context, we are encouraged to respect diversity and make decisions based on clear information. With this attitude, we can maintain peace and harmony in community life, as well as strengthen tolerance for existing differences.

Article 8 (7th Verse)

"Don't reveal people's faults, let yourself suspect them"

This verse reflects the attitude of *tasâmuh* in maintaining the honor of others. Respecting privacy and not revealing the shortcomings of others is a form of tolerance that is important for maintaining social harmony. By not spreading the shame or badness of others, we show empathy and respect the personal rights of each individual. This action helps prevent conflicts that can arise from differences or mistakes being magnified. *Tasâmuh* teaches us to maintain each other's self-esteem and build positive relationships, where everyone feels valued and respected, regardless of their differences. Revealing the shortcomings of others can damage relationships and create tension, while maintaining mutual respect and privacy will strengthen social bonds that foster tolerance. Thus, this attitude contributes to the creation of a more peaceful, just, and mutually supportive society.

Article 9 (7th Verse)

"If young people are strong enough to study, they will be at war with the devil."

The value of tasâmuh is reflected in the invitation to seek knowledge from a wise teacher, regardless of ethnicity, religion, or social class. This teaches us to value knowledge as a universal source of knowledge, while respecting teachers reflects an open attitude to various views and perspectives. By not limiting ourselves to just one source or view, one can broaden our horizons and enrich our understanding. Tasâmuh encourages us to accept differences, both in terms of teaching methods and the life outlook promoted by teachers. It also teaches us that wisdom is not limited to a particular group, but can be found in various places and individuals. With this attitude, we learn to respect those who share knowledge sincerely and to be open to useful knowledge, regardless of background. This, in turn, fosters an inclusive learning culture and promotes mutual respect within society.

Article 10

"Be fair with your friends, so that your hands become strong."

This verse emphasizes the importance of fairness in friendships. Tasâmuh is seen in the call to treat friends with respect and appreciate the differences between them. In friendship, mutual respect is essential to creating harmony, especially when each individual has different views, backgrounds, and beliefs. By maintaining tolerance and respecting differences, friendships can develop in a positive and meaningful way. Tasâmuh teaches us not to judge friends based on differences, but to focus more on the goodness and values that exist in the relationship. Friendships built on mutual respect and appreciation will be stronger and more lasting. By treating friends fairly and with understanding, we make healthy and supportive relationships, creating space for each individual to grow without fear of judgment or discrimination.

Article 11 (Verse 4)

"If you want to be angry, put proof first."

This verse highlights the importance of engaging in dialogue and argument before reacting with anger. The attitude of tasâmuh is reflected in respecting the opinions of others, even if they are different, and prioritizing healthy and ethical discussions. When faced with differences of opinion, it is essential not to become angry or judgmental immediately; instead, maintain a calm demeanor and create an open space for discussion. By listening and considering the views of others, we demonstrate an attitude of tolerance and mutual respect. Tasâmuh teaches that differences of opinion are natural, and with good dialogue, we can find common ground or at least understand different points of view. Prioritizing constructive and ethical discussions also creates a more peaceful atmosphere, avoiding unnecessary conflict. With this attitude, we build more harmonious relationships,

where each individual feels valued and can express their opinions without fear of anger or rejection.

Article 12 (Verse 4)

"Give kindness to those who know, it is a sign of mercy upon you."

Tasâmuh is reflected in the call to respect individuals' knowledge, regardless of their background or social status. This attitude teaches us to appreciate the knowledge and wisdom that each individual possesses, even though their views or experiences may differ from our own. By respecting individuals with knowledge, we open ourselves to receiving new knowledge that can enrich our lives. It also means accepting different views, which can be a source of blessing in expanding our understanding of the world. Tasâmuh teaches that wisdom is not limited to one group or view, and by respecting these differences, we can build better and more inclusive relationships. By acquiring knowledge from various sources, we not only expand our understanding but also foster peace and tolerance in social life. This attitude strengthens mutual respect and creates a more open and harmonious society.

The Values of Religious Moderation: "Deliberation"

Quranic Verses about Consultation

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning: "And (for) those who respond to the call of their Lord and establish prayer, and their affairs are (determined) by consultation among themselves, and they spend out of what We have provided for them." (QS. Ash-Shura/42: 38)

Article 1 (Verse 4)

"Whoever knows himself has known the new God."

Deliberation begins with self-awareness, allowing individuals to recognize their own strengths and weaknesses. When each individual in a discussion has a clear understanding of themselves, deliberation can proceed more effectively. Each party will know how to contribute according to their abilities and knowledge, without feeling the need to dominate or ignore the opinions of others. This self-awareness also helps avoid conflicts that may arise due to misunderstandings or communication imbalances. With this attitude, deliberation can take place fairly and constructively, prioritizing the common good. Every view is valued, and the decisions taken will be wiser and more beneficial for all parties. In the deliberation process based on self-awareness, harmonious cooperation, and the pursuit of more effective solutions, each individual contributes according to their best potential for the common good.

Article 2 (Verse 4)

"Whoever abandons zakat, none of his wealth will be blessed."

The value of shura is reflected in the collective call to understand the importance of sharing sustainability for the common good. In the implementation of zakat, deliberation is needed to manage and distribute zakat fairly to those who are entitled. This deliberation process ensures that the distribution of zakat is carried out wisely, in accordance with the needs and conditions of the zakat recipients. With discussions involving various parties, the decisions taken will be more appropriate and beneficial for all parties, including the community that receives zakat. Shura teaches the importance of cooperation in achieving common goals, namely, welfare and social justice. Through deliberation, zakat can be distributed in a transparent, fair, and effective manner, so that its benefits are felt evenly by those in need. This attitude fosters a sense of mutual care and shared responsibility, strengthens social solidarity, and contributes to the creation of a more prosperous and harmonious society.

Article 3 (3rd Verse)

"If you keep your tongue, you will surely get benefits from it."

In deliberation, guarding one's words is crucial to preventing discussions from escalating into disputes. The value of shura is reflected in the attitude of protecting the tongue by ensuring that every opinion is conveyed politely and with full respect for the views of others. When each individual speaks carefully and wisely, discussions can proceed harmoniously, even if there are differences of opinion. Respecting the views of others, even if they are not completely in line, is a form of respect in healthy deliberation. This avoids harsh or hurtful words that can cause tension or conflict. By maintaining good communication, deliberation will produce solutions that are fairer and more beneficial to all parties. Shura teaches that mutual agreement can only be achieved if everyone feels valued and heard. Thus, guarding one's words in deliberation fosters mutual respect and leads to wise and beneficial decisions.

Article 4 (3rd Verse)

"*You should think about cursing and praising, that's where many people slip up.*"

Consultation demands an objective evaluation of each opinion. In a discussion, it is important not to praise one party or criticize another without a clear and constructive reason. This objective attitude ensures that each opinion is valued and considered fairly. Shura emphasizes the importance of being cautious in choosing words to avoid offending or exacerbating the situation, instead encouraging the pursuit of a fair and wise solution. In deliberation, each argument must be presented with clear reasons so that the decision taken can be accounted for and accepted by all parties. By maintaining objectivity and caution in speaking, discussions can run smoothly, without any party feeling ignored or disadvantaged. Shura emphasizes the importance of constructive communication,

where each party has an equal opportunity to express their opinion, so that the final decision can reflect a broader and fair common interest.

Article 5 (Verse 4)

"If you want to get to know people who are knowledgeable, asking questions and learning will never get boring."

Consultation often requires the views of experts or individuals to ensure that decisions are made appropriately and beneficially. In this process, it is essential to ask questions humbly, acknowledging that we may not always have all the answers. With this attitude, we can enrich the discussion and gain a deeper understanding of the topic. In addition, the attitude of continuing to learn from each discussion is essential to producing wise solutions. By considering opinions and insights from diverse parties, the decisions made will be more comprehensive and encompass multiple perspectives. This ensures that the results of the deliberation can provide greater benefits for all parties involved. Shura teaches us to respect the knowledge and experience of others and to strive to continue developing through constructive discussion. Thus, deliberation that is characterized by respect and openness will yield decisions that are fairer and more beneficial to many individuals.

Article 6 (Verse 1)

"You will find friends who can be used as medicine."

Deliberation requires individuals who can provide solutions and calm problems. In this process, the value of shura is reflected in the call to choose wise and trusted individuals to solve problems. Choosing the right person to lead the deliberation is crucial, as it ensures the discussion process runs smoothly and effectively. A wise person will be able to listen to every opinion, balance various interests, and find a fair solution for all parties. Trust in the person ensures that the decisions taken can be accounted for and bring real benefits. By selecting individuals who possess wisdom and integrity, the deliberation's outcomes will be more targeted and acceptable to all parties. Shura teaches that in every meeting or collective discussion, a wise leader or facilitator is the key to reaching decisions that are not only fair but also bring benefits and peace to all members involved.

Article 7 (7th Verse)

"When you hear news, accept it and be patient."

In deliberation, listening is one of the most important components in reaching a fair decision. The value of shura is reflected in the recommendation to accept various views patiently and not to rush to conclusions. Every individual must be allowed to express their opinion without feeling disturbed or ignored. By listening attentively, we demonstrate respect for the views of others and avoid decision-making mistakes. Patience in listening also ensures that each argument is considered carefully, so that the decision taken is wiser and can be accepted by all

parties. In this process, no decisions are made hastily; rather, they are made through in-depth consideration from various perspectives. With a good listening attitude, deliberation can yield better solutions that benefit all parties involved, while also fostering a harmonious and mutually respectful atmosphere.

Article 8 (7th Verse)

"Don't reveal people's faults, let yourself suspect them."

Deliberation requires trust and mutual respect between participants. The value of shura is reflected in the recommendation not to disclose the faults or shortcomings of others during the discussion process. Instead, the main focus should be on finding solutions that are constructive and mutually beneficial, without damaging relationships between individuals. By maintaining each other's honor, deliberation can take place in a positive and respectful atmosphere. Each participant feels safe to express their opinion without fear of being insulted or ridiculed. This strengthens trust and facilitates the achievement of decisions that are fair and beneficial to all parties. Shura teaches that in deliberation, togetherness and honor are more important than finding fault or exacerbating the situation. By establishing harmonious relationships and maintaining each other's dignity, the results of deliberation will be more constructive, leading to solutions that resolve problems without escalating tension.

Article 9 (7th Verse)

"If a strong young person learns, the devil will be at war with him"

In deliberation, learning from those with more experience is crucial for avoiding incorrect decisions. The value of shura is reflected in the call to listen to the advice and views of those with wisdom, so that personal or negative interests do not influence the results of deliberation. The experience and wisdom of more senior individuals can provide broader insight, so that the decisions taken are more mature and appropriate. By respecting the opinions of experienced individuals, we can avoid hasty or emotionally driven decisions. Shura emphasizes the importance of being open to wise input, especially from those who already have a deeper understanding of the situation or possess more knowledge. This attitude ensures that decisions taken in deliberation are fairer, more objective, and beneficial to all parties. By listening to diverse views, we can reach better solutions and protect common interests.

Article 10 (Verse 4)

"With friends, be fair, so that your hands become strong."

In deliberation, fairness towards all participants is the main thing. The value of shura is reflected in the call to listen to every opinion fairly and impartially. Every voice must be respected, and every individual has the right to express their views without fear of being ignored or discredited. By giving everyone an equal opportunity to speak, deliberation can produce decisions that are objective and

reflect the common interest. Fairness in deliberation ensures that decisions taken are accepted by all parties, because everyone feels valued and heard. Shura emphasizes the importance of avoiding unfairness in the decision-making process, including favoritism towards one group or individual. Instead, by upholding the principle of justice, deliberation can occur democratically and yield solutions that are fair, wise, and beneficial to all parties involved.

Article 11 (Verse 4)

"If you want to be angry, put proof first."

Deliberation prioritizes logical arguments before emotions. The value of shura is reflected in the call to express opinions with strong reasons and based on facts. By focusing on logic and evidence, discussions become more constructive and avoid unproductive debates. All parties are more likely to accept views based on clear and rational reasons because they can be easily understood and are perceived as objective. This attitude minimizes the influence of emotions that can trigger tension or disputes, ensuring that decisions taken are more informed. In deliberation, shura teaches that fair and beneficial solutions can only be achieved if discussions are conducted with a cool head and an open mind. By prioritizing logic, deliberation will focus more on finding joint solutions, rather than on personal conflicts. This fosters mutual respect and facilitates the negotiation of an agreement that all parties mutually accept.

Article 12 (Verse 1)

"A king agrees with his ministers, like a garden fenced with thorns."

The value of shura is clearly seen in this verse, which illustrates the importance of deliberation between a leader and his advisors. In deliberation, a leader can hear different perspectives and gain wise advice, which helps make more informed decisions. By deliberating, decisions taken will be protected from mistakes, like a garden that is safe because it has a protective fence. Wise advisors provide views that enrich the leader's understanding, so that the resulting decisions are more mature and reflect the common interest. Shura teaches that decisions taken collectively, by involving competent parties, will be more effective and reduce the possibility of mistakes. Thus, deliberation is not only to find solutions, but also to ensure that the decisions taken are truly beneficial and protected from erroneous considerations. This also fosters mutual trust between leaders and their subordinates, leading to just and wise leadership.

The Values of Religious Moderation "al-Ishlah"

Article 1 (Verse 4)

"Whoever knows himself has known the new God."

Knowing yourself is the first step towards al-ishlah. By understanding your weaknesses and strengths, a person can improve themselves and establish a harmonious relationship with their God. This promotes the common good because

individuals who know God will strive to create peace and improvement around them.

Article 2 (2nd Verse)

"Whoever abandons prayer is like a house without pillars."

Prayer is the pillar of religion and the basis of spiritual improvement. In the context of al-ishlah, maintaining worship helps a person improve their relationship with Allah and become a better person, so that they can bring a positive influence in community life.

Article 3 (2nd Verse)

"If you keep your ears open, bad news will not affect you."

Keeping one's ears from bad news encourages the creation of al-ishlah because it can prevent the spread of slander or gossip that damages social relations. By hearing good things, individuals contribute to mutual improvement and avoid division.

Article 4 (Verse 4)

"Don't defend yourself when you're angry, you'll lose your mind."

In al-ishlah, controlling anger is the key to reconciling disputes and creating rational solutions. Uncontrolled anger only makes things worse, while holding back emotions opens up opportunities for mutual improvement and harmony.

Article 5 (3rd Verse)

"If you want to know a noble person, look at his behavior."

The value of al-ishlah is seen in the importance of assessing a person's nobility based on morals. A noble person tends to be an agent of change, bringing goodness and reconciling disputes through good behavior shown to society.

Article 6 (2nd Verse)

"You will find a teacher who knows every enemy."

In al-ishlah, a wise teacher can provide guidance to solve problems and improve conditions. With the teacher's guidance, individuals and communities can reach solutions to conflicts and realize mutual improvement.

Article 7 (7th Verse)

"When you hear news, accept it and be patient."

Patience in receiving news reflects the attitude of al-ishlah, as it enables a person to refrain from rushing to conclusions or spreading information that could trigger conflict. This helps maintain harmony and foster better relationships within society.

Article 8 (Verse 4)

"Instead of praising yourself, be patient, so that news comes from people."

The value of al-ishlah is seen in the advice not to be arrogant or praise oneself. A humble attitude helps foster good relationships and resolve disputes with a calm head, thereby promoting mutual improvement and peace.

Article 9 (7th Verse)

"If young people are strong enough to study, they will be at war with the devil."

In the context of al-ishlah, young individuals who learn from good teachers will have the provisions to improve themselves and their surroundings. This education and guidance become a means of change towards goodness that reconciles conflicts in society.

Article 10 (2nd Verse)

"With mother, be respectful, so that the body can be safe."

Respecting parents, especially mothers, reflects the value of al-ishlah in the family. By respecting parents, peace is established within the family, laying the foundation for social improvement and a harmonious society.

Article 11 (Verse 3)

"Be sure to uphold your mandate, discard betrayal."

Keeping a trust is the essence of al-ishlah, because a well-maintained trust helps solve problems and create harmony. A treacherous attitude will only lead to conflict and damage relationships within society.

Article 12 (Verse 3)

"The law is fair to the people, a sign that the king gets anayat."

Justice in government is a real manifestation of al-ishlah. By being fair, leaders can reconcile conflicts between their citizens and create a prosperous, prosperous, and blessed society. These verses emphasize the importance of al-ishlah as a principle that encourages self-improvement, social harmony, and governance to achieve a peaceful and just society.

Values of Religious Moderation "Qudwah"

Article 1 (Verse 6)

"Whoever knows the afterlife, knows that it is a world of harm."

Individuals who understand the afterlife become role models in distinguishing between good and bad in the world. The value of Qudwah is reflected in his ability to prioritize eternal things, providing an example of a simple and fair life in society.

Article 2 (Verse 4)

"Whoever abandons zakat, none of his wealth will be blessed."

Paying zakat is a clear example of the Qudwah value in social justice. Individuals who consistently pay zakat become role models for society by sharing their fortune, addressing disparities, and promoting shared prosperity.

Article 3 (3rd Verse)

"If you keep your tongue, you will surely get benefits from it."

The attitude of guarding speech reflects Qudwah in creating peace and harmony. Individuals who are careful in their speech become role models in

avoiding slander or hate speech, thereby strengthening relationships between individuals.

Article 4 (Verse 4)

"Don't defend yourself when you're angry, you'll lose your mind."

Holding back anger is part of the Qudwah value. This example highlights the importance of controlling emotions to maintain justice and prevent conflict, ultimately having a positive impact on social relationships.

Article 5 (Verse 4)

"If you want to get to know people who are knowledgeable, asking questions and learning will never get boring."

Exemplary enthusiasm for learning and asking questions is the value of Qudwah. Individuals who continue to learn show an open attitude towards knowledge, inspiring others to uphold education and wisdom.

Article 6 (Verse 4)

"Look for friends, choose everyone loyal."

Choosing good friends reflects the value of Qudwah in social relationships. This example emphasizes the importance of forming friendships with individuals of integrity, thereby creating an environment that fosters justice and goodness.

Article 7 (Verse 9)

"When a word is gentle, everyone quickly follows."

The attitude of speaking softly is a form of Qudwah in creating peace. This example inspires others to use loving ways in communicating, establishing harmonious relationships.

Article 8 (6th Verse)

"Self-evil is hidden, virtue is kept silent"

The humble attitude in hiding one's virtues and guarding the faults of others reflects the value of Qudwah. This example teaches respect for others, builds trust, and creates social harmony.

Article 9 (7th Verse)

"If young people are strong enough to study, they will be at war with the devil."

Young individuals who study diligently become role models for their generation. Qudwah values are reflected in the enthusiasm for learning to combat ignorance and temptation, inspiring others to seek valuable knowledge continually.

Article 10 (2nd Verse)

"With mother, be respectful, so that the body can be safe."

Respecting one's mother is a form of Qudwah that teaches the value of justice within the family. This example highlights the importance of love and respect for parents as the foundation of healthy social relationships.

Article 11 (Verse 4)

"If you want to be angry, put proof first."

The attitude of prioritizing logic and evidence before anger is an example of Qudwah in dealing with conflict. This example encourages solving problems fairly and peacefully, serving as an inspiration for maintaining harmonious relationships.

Article 12 (Verse 3)

"The law is fair to the people, a sign that the king gets anayay"

Leaders who practice justice become Qudwah's role models in leadership. This attitude serves as an example that power should be used for the benefit of society, fostering a sense of trust and harmony in social life. These verses teach that Qudwah is the key to building a just, peaceful, and harmonious social life, where each individual can inspire others through wise attitudes and actions.

The Values of Religious Moderation "Muwâthanah"

Article 1 (Verse 3)

"Whoever knows Allah, commands and upholds, he does not make a mistake."

This verse teaches that a person who knows and submits to Allah's commands will carry out all obligations properly. In the context of Al-Muwathanah, this reflects the importance of being aware of one's obligations to the state, respecting applicable laws, and fulfilling duties as a citizen properly and correctly.

Article 3 (1st Verse)

"If the eyes are kept, there are few aspirations."

This verse emphasizes the importance of maintaining a clear view to avoid falling into things that can damage morals and life goals. In the context of Al-Muwathanah, this can be interpreted as emphasizing the importance of maintaining a balanced view of the state's interests and unity, and avoiding attitudes that can harm national harmony.

Article 4 (1st Verse)

"The heart is the kingdom within the body; if it is unjust, all the parts of the body will collapse."

A clean and just heart will affect all of a person's actions. In Al-Muwathanah, a clean heart will maintain a sense of unity and harmony in society. The nature of justice and non-oppression is the basis of a community life that respects each other among fellow citizens.

Article 5 (2nd Verse)

"If you want to know a happy person, look after the vain things."

This verse emphasizes the importance of preserving valuable things and avoiding worthless ones. In Al-Muwathanah, this relates to respecting the state's existence, preserving its symbols, and actively participating in the state's development by promoting what is right and positive.

Article 6 (2nd Verse)

"You will find a teacher who knows every enemy."

Seeking knowledge and a correct understanding is an important part of a citizen's life. In Al-Muwathanah, this reflects the importance of deepening knowledge about the state, law, and history to contribute positively to community life and maintain unity.

Article 7 (1st Verse)

"If you say a lot, that's where lies come in."

This verse reminds us to be cautious in our words, as unwise words can spark conflict. In Al-Muwathanah, this means maintaining good and constructive communication between fellow citizens to maintain peace and respect differences.

Article 8 (1st Verse)

"Whoever betrays himself, let alone others."

A person who betrays himself will lose his honor, especially if he betrays others or the country. In Al-Muwathanah, it reminds us always to be loyal to the government and the law, and to respect the sovereignty of other countries. Betrayal of the country will harm the nation's unity.

Article 9 (1st Verse)

"Knowing that work is not good, but doing it, instead of humans, it is Satan."

This verse reminds us that committing a crime despite knowing it is wrong is the same as following the path of Satan. In Al-Muwathanah, this means respecting the laws of the state and refraining from all forms of violence or actions that could disrupt the state's order, both internally and in relations with other countries.

Article 10 (Verse 1)

"With the father, do not be disobedient, so that God will not be angry."

This verse emphasizes the importance of respecting parents as a symbol of respect for authority and leadership. In the context of Al-Muwathanah, this reflects the obligation to respect the country's leaders and the prevailing laws as part of maintaining order and stability in the country.

Article 11 (Verses 1 & 2)

"I want to serve my fellow countrymen, I want to be a leader, throw away my bad behavior."

This verse encourages us to do good to others and refrain from bad behavior. In Al-Muwathanah, it embodies the spirit of contributing positively to the nation and state, while avoiding actions that could harm the unity and harmony of the country.

Article 12

"A king agrees with his ministers, like a garden fenced with thorns."

This verse highlights the importance of collaboration between leaders and individuals in upholding the integrity of the state. In Al-Muwathanah, this reflects the need for the state to be safeguarded by all parties, including both the

government and individuals, by upholding the principles of justice and mutual respect.

The Values of Religious Moderation"Al-La'Unf"

article 1

"Whoever knows the world, knows he is a deluded object."

Recognizing the deceitfulness of the world keeps one from greedy behavior that can trigger violence. The principle of Al-La 'Unf teaches not to use violence in pursuing worldly ambitions and to submit all matters to law and justice.

Article 2

"Whoever abandons fasting will not get two terms."

Fasting teaches self-control, including the ability to manage conflict effectively. With the patience that is trained through fasting, the principle of Al-La 'Unf teaches that peaceful solutions are more important than aggressive or emotional actions.

Article 3

"Truly guard your hands, from all things heavy and light."

Keeping hands from acts of violence is a real manifestation of Al-La 'Unf. Hands are used to build, not destroy, in accordance with the values of anti-violence that prioritize peace and harmony.

Article 4

"Where can you go wrong if it's not someone else who is doing the wrong thing?"

Introspection and admitting one's own mistakes are crucial steps in avoiding conflict. The principle of Al-La 'Unf teaches that by recognizing one's own weaknesses, one will not easily blame others or use violence as an outlet.

Article 5

"If you want to know people with good temperament, look at them when they mix with people."

A person with good character shows a friendly attitude and does not easily provoke conflict. In Al-La 'Unf, good relationships reflect respect for others and avoiding violence in social relationships.

Article 6

"You will find a teacher who knows every enemy."

A wise teacher teaches peaceful problem-solving without violence. The principle of Al-La 'Unf is reflected in the importance of learning how to resolve conflicts through knowledge and wisdom, not physical force.

Article 7

"When you hear about a complaint, talk about it, don't be jealous."

Listening to complaints with care reflects an effort to find a peaceful solution. The principle of Al-La 'Unf emphasizes that every problem must be resolved through deliberation without provoking conflict or taking the law into one's own hands.

Article 8

"Self-evil is hidden, self-virtue is kept quiet."

Not exposing other individuals' mistakes and not being arrogant, encouraging harmony in society. The principle of Al-La 'Unf teaches to maintain social relations without triggering hatred that leads to violence.

Article 9

"As for thrifty parents, the devil does not like to make friends."

The attitude of thrift and simplicity reflects self-control that prevents one from conflict due to lust. The principle of Al-La 'Unf emphasizes the importance of living wisely without involving violence.

Article 10

"With friends, be fair, so that your hands become strong."

Being fair to friends reflects a desire to live in harmony and peace. The principle of Al-La 'Unf is seen in the values of justice that prevent the emergence of disputes or violence in social relations.

Article 11

"You want to be busy, have a cheap attitude."

A friendly and generous attitude supports harmony in society. The principle of Al-La 'Unf encourages peaceful living through good manners and emotional control, avoiding unnecessary conflicts.

Article 12

"Respect for intelligent people, a sign of knowing kasa and cindai."

Respecting the wise is a form of peaceful attitude that avoids conflict between individuals. The principle of Al-La 'Unf teaches that respecting the wisdom of others brings society to unity and peace. Each verse above emphasizes the value of Al-La 'Unf, which prioritizes peaceful methods and does not use violence, both in personal and social life, and in managing conflict.

The Values of Religious Moderation "I'tiraf al-'Urf"

article 1

"Whoever knows the world, knows he is a deluded object."

This verse reminds us of the temporary nature of the world. Being culturally friendly means understanding that the cultures that exist in the world are part of humanity's dynamic journey. Although cultures differ, we are taught to appreciate them because each has its own unique value.

Article 3

"If you keep your tongue, you will surely get benefits from it."

This verse teaches us to guard our words so that they are beneficial. In a culturally sensitive context, using respectful and polite language towards other

cultures will strengthen intercultural relations. Using clear and concise language will avoid misunderstandings and foster mutual understanding.

Article 4

"The heart is the kingdom within the body; if it is unjust, all the parts of the body will collapse."

This verse reminds us to guard our hearts from being trapped in hatred or injustice. Being culturally friendly requires a pure and loving heart, which encourages us to appreciate cultural diversity. With a clean heart, we can see the good in every culture without prejudice.

Article 5

"If you want to know a noble person, look at his behavior."

This verse teaches us that a person's behavior reflects their values. In being culturally friendly, we should see a person based on their actions and attitudes towards other cultures. A truly noble person will appreciate cultural differences by respecting others and being open to all forms of diversity.

Article 6

"You will find a teacher who knows every enemy."

This verse invites us to seek out wise individuals who can guide us. Being culturally sensitive means we must learn from those who understand and appreciate the cultures of others. Wise individuals will always give advice that emphasizes tolerance and appreciation for different cultures.

Article 7

"If you sleep a lot, your life is wasted."

This verse reminds us not to waste time. In cultural friendliness, we are taught to actively participate in learning and understanding other individuals' cultures, rather than remaining silent or isolated in our own thoughts. By continuing to learn, we can absorb the noble values that exist in every culture.

Article 8

"Whoever betrays himself, let alone others."

This verse reminds us not to betray ourselves or others. In terms of cultural friendliness, this means maintaining integrity in respecting the cultures of others. Not respecting other cultures means betraying the human values that we should uphold.

Article 9

"Most people are young, that's where the devil tempts them."

This verse warns us not to be led astray by the wrong company. Being culturally aware invites us not to get caught up in habits that limit our acceptance of other cultures. A narrow understanding of different cultures may worsen social relationships.

Article 10 (2nd Verse)

"With mother, be respectful, so that the body can be safe."

This verse teaches us to respect our parents as a form of respect for the values they instill in us. Being culturally sensitive means that we must also respect the cultural values that have been passed down through previous generations. By understanding and respecting culture, we can maintain the continuity of intercultural harmony.

Article 11

"Be of service to your countrymen, be a leader to throw away bad behavior."

This verse teaches us to be kind to others. In the context of cultural sensitivity, we are reminded to work together with diverse cultural groups to foster harmony. By respecting differences and contributing to the common good, we build an inclusive society.

Article 12 (Verse 1)

"A king agrees with his ministers, like a garden fenced with thorns."

This verse shows the importance of cooperation between leaders and individuals. In a culturally sensitive manner, it teaches that collaboration among leaders from diverse cultural backgrounds can lead to policies that incorporate diversity and promote peace and social justice. When leaders and individuals work together with mutual respect, the country will become more prosperous. With each of these verses, we can see that cultural friendliness teaches us to maintain mutual respect for other cultures, to live together with tolerance and understanding. I'tiraf al-'Urf teaches us to recognize cultural differences as richness and to build harmonious relationships between cultures.

Integration of Religious Values in Islamic Education Curriculum

A thorough analysis of Raja Ali Haji's Gurindam Dua Belas reveals that this literary work embodies values of religious moderation highly relevant to integrating Islamic education, particularly in the study of Aqidah and Akhlak, and in fostering Islamic character in schools. Gurindam Dua Belas, comprising twelve chapters, is rich in moral messages, social ethics, and Islamic spirituality, all of which are oriented towards balance, tolerance, and justice—the main characteristics of religious moderation as defined by Quraish Shihab and Azyumardi Azra.

In Article 1, verse: "Whoever does not hold a religion, may never mention its name", contains the value of commitment to belief (iltizam), which is in line with the education of faith and the instillation of a firm, but not extreme, religious character. This message is crucial for forming the spiritual identity of students without becoming entangled in exclusivism. Furthermore, in the verse "If you maintain your tongue, you will surely benefit from it. Article 1 reflects the value of tasâmuh (tolerance) in supporting speech and attitudes towards others. In the context of learning Akidah Akhlak for grade IV, this verse can be integrated into

the theme of manners in speaking, as well as a means of fostering a culture of dialogue and polite communication in the school environment.

In Article 2, verse: "Whoever knows the four, then he is a ma'rifat person," shows the importance of knowledge and a balanced understanding of Allah, self, religion, and the world. This is in accordance with the principle of tawazun (balance) in religious moderation and can be used as a reference in learning Akidah Akhlak about monotheism and students' spiritual responsibility. The verse "Whoever abandons prayer is like a house without pillars" emphasizes the urgency of worship in religious life. This religiosity value not only forms the dimension of faith, but also educates the character of discipline, responsibility, and spiritual consistency, all of which are part of an inclusive Islamic character and not just ritualistic.

Meanwhile, the verse in Article 6: "Don't reveal people's shame, let yourself be suspicious", contains the values of i'tidal (justice) and husnuzan (good thinking), which contribute to the creation of a harmonious and empathetic social order. This value is highly important in social ethics education and character learning in the context of Indonesia's diversity. Another verse, such as "If words are gentle, everyone quickly follows," also demonstrates the principles of wisdom and tolerance in communication. This encourages students to become polite and open individuals, prioritizing peaceful attitudes in their social lives.

Implementing the values of religious moderation contained in Gurindam Dua Belas, contextual learning strategies are highly recommended. Some approaches that can be taken include: (1) Compilation of Student Worksheets (LKS) based on Gurindam poetry, which contains reflective questions and the meaning of Islamic values in the verses; (2) Group discussion or collaborative learning to interpret the moral and religious meaning in each chapter of the gurindam; (3) Assessment of attitudes and character through written reflection or personal journals, where students are asked to relate certain verses to their daily experiences or behavior; and (4) Mini drama or narrative poetry performances based on Gurindam as a form of appreciation and creative internalization of character values. With this approach, Gurindam Dua Belas is not only a classic literary heritage but also a transformative medium in building the character of faithful students who possess noble morals and a moderate and inclusive religious attitude, in accordance with the vision of Indonesian Islamic education, which is rahmatan lil alamin (R. Sakila, 2021)

CONCLUSION

The Gurindam Dua Belas by Raja Ali Haji embodies the values of religious moderation that are essential for fostering harmony in a plural society, including tolerance by teaching respect for others despite differences in belief, balance

through maintaining both the relationship with God (*hablum minallah*) and with fellow humans (*hablum minannas*), justice by fairness in all of life including religion, and local wisdom by integrating Islamic teachings with Malay cultural values, thus respecting tradition within religious practice; these values promote inclusivity, wisdom, and peace, making them highly relevant in modern times often challenged by interreligious conflicts, and therefore the poems can be utilized as contextual learning media to strengthen moderation values in Islamic education, with teachers of Islamic Religious Education, Aqidah Akhlak, and Indonesian Language encouraged to design thematic modules that integrate classical literature into value-based learning, while ministries and educational institutions may adopt a religious literature approach to further strengthen religious moderation in society.

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