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# PENDIDIKAN MODERASI BERAGAMA DALAM AL-QUR'AN DAN HADIS (MODERASI BERAGAMA PERSPEKTIF AHMED AL-TAYYEB DAN QURAISH SHIHAB)

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**Abstrak**

Penelitian ini bertujuan untuk mengkaji konsep moderasi beragama dalam Al-Qur'an dan hadis, serta menganalisis pemikiran dua tokoh kontemporer Islam: Prof. Dr. Ahmed Al-Tayyeb (Grand Syaikh Al-Azhar) dan Prof. Dr. M. Quraish Shihab (ulama dan mufassir Indonesia). Pendidikan moderasi beragama menjadi krusial dalam menghadapi meningkatnya ekstremisme dan intoleransi atas nama agama. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka (library research). Hasil kajian menunjukkan bahwa Al-Qur'an dan hadis mengajarkan prinsip wasathiyah (jalan tengah) sebagai fondasi Islam. Ahmed Al-Tayyeb menekankan pentingnya pendidikan Islam berbasis nilai keadilan, toleransi, dan hidup berdampingan. Sementara Quraish Shihab melihat moderasi sebagai manifestasi Islam rahmatan lil 'ālamīn yang harus diterjemahkan dalam konteks sosial multikultural. Dengan demikian, pendidikan moderasi beragama harus menjadi kurikulum inti dalam membangun peradaban damai.

**Kata Kunci:** *Moderasi Beragama, Al-Qur'an, Hadis, Ahmed Al-Tayyeb, Quraish Shihab*

## A. Pendahuluan

Moderasi[1] beragama merupakan konsep fundamental dalam Islam yang menunjukkan sikap adil, seimbang, dan toleran terhadap keberagaman.[2] Dalam konteks global yang diwarnai oleh konflik berbasis agama,[3] isu moderasi beragama menjadi sangat penting untuk dikaji dan diajarkan, terutama di tengah meningkatnya ekstremisme keagamaan dan sikap intoleransi.[4]

Islam sendiri telah mengajarkan nilai-nilai moderat sejak wahyu pertama diturunkan.[5] Al-Qur'an menggunakan istilah ummatan wasathan (umat pertengahan)[6] untuk menggambarkan umat Islam sebagai penengah dalam kehidupan sosial dan spiritual (QS. Al-Baqarah [2]: 143). Hadis Nabi juga banyak menegaskan pentingnya keseimbangan dan penolakan terhadap sikap

[1] C Wijaya and E Saputra, "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 4306–14, https://doi.org/10.48047/rigeo.11.05.310.

[2] Y.-C. Cheng, T.-A. Yang, and J.-C. Lee, "The Relationship between Smartphone Addiction, Parent-Child Relationship, Loneliness and Self-Efficacy among Senior High School Students in Taiwan," *Sustainability (Switzerland)* 13, no. 16 (2021), https://doi.org/10.3390/su13169475.

[3] Didy Fantofik et al., "Charting the Bibliometrics Landscape of Character, Building and School Research: Trends and Future Directions in Scopus Database (1923-2023)," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2023, 299–310.

[4] Didy Fantofik et al., "Tracing The Progression of Smartphone Education: An In-Depth Bibliometric Analysis on The Scopus Database (2013-2023)," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2023, 2875–90.

[5] Fantofik et al., "Charting the Bibliometrics Landscape of Character, Building and School Research: Trends and Future Directions in Scopus Database (1923-2023)."

[6] B Y Doing et al., "A n d a w A" 7, no. September 2025 (n.d.): 76–87.

berlebihan (*ghuluw*).[7]

Dua tokoh penting yang konsisten mengusung wacana moderasi beragama adalah Ahmed Al-Tayyeb dan Quraish Shihab.[8] Ahmed Al-Tayyeb sebagai Grand Syaikh Al-Azhar, sering menyampaikan bahwa radikalisme[9] lahir karena penyimpangan dari ajaran Islam yang autentik.[10] Di sisi lain, Quraish Shihab dalam berbagai karya tafsirnya menjelaskan pentingnya tafsir kontekstual dan ajaran Islam yang penuh kasih dan penghormatan terhadap pluralitas.[11]

Makalah ini akan mengeksplorasi nilai-nilai moderasi beragama dalam Al-Qur'an dan hadis,[12] dan mengkaji kontribusi pemikiran kedua tokoh terhadap pendidikan moderasi dalam masyarakat Muslim modern.[13]

## B. Metode Penelitian

Penelitian ini menggunakan pendekatan kualitatif deskriptif[14] dengan metode studi pustaka (*library research*).[15] Data primer diperoleh dari Al-Qur'an, hadis shahih, serta karya-karya Ahmed Al-Tayyeb dan Quraish Shihab, seperti khutbah, wawancara, dan buku tafsir. Sumber sekunder berupa jurnal, artikel, dan dokumen resmi dari lembaga keislaman.[16]

Analisis data dilakukan dengan cara:

1. Identifikasi konsep moderasi dalam Al-Qur'an dan hadis,
2. Analisis pemikiran tokoh,
3. Sintesis nilai-nilai pendidikan moderasi yang dapat diimplementasikan dalam masyarakat.

## C. Pembahasan dan Hasil Penelitian

1. Moderasi Beragama dalam Al-Qur'an dan Hadis[17]

Al-Qur'an secara eksplisit menyebutkan konsep wasathiyah dalam QS. Al-Baqarah [2]:

[7] A E Kairys et al., "Mind the Mood: Momentary Depression and Anxiety Moderate the Correspondence Between Subjective and Objective Cognitive Functioning in Fibromyalgia," *Arthritis Care and Research* 75, no. 9 (2023): 1967–75, https://doi.org/10.1002/acr.25086.

[8] M J Mullender-Wijnsma et al., "Moderate-to-Vigorous Physically Active Academic Lessons and Academic Engagement in Children with and without a Social Disadvantage: A within Subject Experimental Design Health Behavior, Health Promotion and Society," *BMC Public Health* 15, no. 1 (2015), https://doi.org/10.1186/s12889-015-1745-y.

[9] O A Hilal, "A Moderation and Mediation Model of Social Media Marketing and Brand Loyalty Among Smartphone Users in Egypt," *International Journal of Customer Relationship Marketing and Management* 13, no. 1 (2022), https://doi.org/10.4018/IJCRMM.2022010102.

[10] C Hursen, D Paşa, and H Keser, "High School Students' Use of Information, Media, and Technology Skills and Multidimensional 21st-Century Skills: An Investigation within the Context of Students, Teachers, and Curricula," *Sustainability (Switzerland)* 15, no. 16 (2023), https://doi.org/10.3390/su151612214.

[11] P N Iheanacho et al., "Human Rights of People with Mental Illness: Determining Knowledge and Attitude of Nursing Students in Enugu State Nigeria," *International Journal of Human Rights in Healthcare* 15, no. 5 (2022): 462–76, https://doi.org/10.1108/IJHRH-11-2020-0101.

[12] I Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 185–212, https://doi.org/10.18326/ijims.v11i2.185-212.

[13] Fantofik et al., "Charting the Bibliometrics Landscape of Character, Building and School Research: Trends and Future Directions in Scopus Database (1923-2023)."

[14] B Alajmi and S Ur Rehman, "Knowledge Organization Trends in Library and Information Education: Assessment and Analysis," *Education for Information* 32, no. 4 (2016): 411–20, https://doi.org/10.3233/EFI-160084.

[15] A K S Yadav, "An Evaluation of Library and Information Science Curricula and Professional Perspectives in India," *International Information and Library Review* 54, no. 3 (2022): 242–54, https://doi.org/10.1080/10572317.2021.1988393.

[16] F K Barfi and E.K.-A. Sackey, "TOPIC: The Role of the Technical Universities' Librarians in the Generation and Management of Technical Research Data (TRD) to Advance Inventions, Innovation and Commercialization in Ghana.," *Library Philosophy and Practice* 2021 (2021): 1–20.

[17] Mullender-Wijnsma et al., "Moderate-to-Vigorous Physically Active Academic Lessons and Academic Engagement in Children with and without a Social Disadvantage: A within Subject Experimental Design Health Behavior, Health Promotion and Society."

143:
*"Dan demikian (pula) Kami telah menjadikan kamu (umat Islam), umat yang pertengahan..."* Wasathiyah mengandung makna adil, seimbang, dan menjauhi ekstremisme.[18] Konsep ini diperkuat oleh berbagai ayat lain yang menyerukan sikap tidak berlebih-lebihan (*ghuluw*),[19] seperti QS. An-Nisa' [4] 171:

*"(Yaitu) orang yang menunggu-nunggu (peristiwa) yang akan terjadi pada dirimu. Apabila kamu mendapat kemenangan dari Allah mereka berkata, "Bukankah kami (turut berperang) bersama kamu?" Dan jika orang kafir mendapat bagian mereka berkata, "Bukankah kami turut memenangkanmu,dan membela kamu dari orang mukmin?" Maka Allah akan memberi keputusan di antara kamu pada hari Kiamat. Allah tidak akan memberi jalan kepada orang kafir untuk mengalahkan orang-orang beriman."*

Dan QS. Al-Ma'idah [5]: 77:
*"Katakanlah (Muhammad), "Wahai Ahli Kitab! Janganlah kamu berlebih-lebihan dengan cara yang tidak benar dalam agamamu. Dan janganlah kamu mengikuti keinginan orang-orang yang telah tersesat dahulu dan (telah) menyesatkan banyak (manusia), dan mereka sendiri tersesat dari jalan yang lurus."*

Dalam hadis, Rasulullah SAW bersabda:
*"Hindarilah sikap ghuluw dalam agama, karena orang-orang sebelum kalian binasa karena sikap berlebih-lebihan dalam agama."* (HR. Ahmad)"

Prinsip moderasi ini menjadi dasar dari pendekatan dakwah,[20] pembelajaran, dan hubungan antar umat beragama yang sejuk dan penuh kasih.[21]

2. Moderasi Beragama Perspektif Ahmed Al-Tayyeb

Ahmed Al-Tayyeb menekankan bahwa Islam adalah agama kedamaian dan dialog, bukan kekerasan.[22] Menurutnya, radikalisme tumbuh karena ketidakseimbangan dalam pemahaman agama, terutama ketika teks dipahami secara literal tanpa konteks sosial dan historis.[23] Dalam berbagai forum internasional, seperti Forum Al-Azhar tentang Pembaruan Pemikiran Islam, Al-Tayyeb mengusulkan reformasi pendidikan Islam dengan menekankan prinsip moderasi, mazhab pluralistik,[24] dan dialog antaragama. Ia juga menolak keras takfir (mengkafirkan orang lain) dan seruan jihad kekerasan yang disalahgunakan.[25]

Pendidikan Islam, menurut Al-Tayyeb, harus kembali pada nilai-nilai toleransi, kasih

[18] M I Reshawn and S Kolli, "Knowledge, Attitude, and Practice Survey on the Use of Stamp Technique for the Management of Class I Caries in Molars among Undergraduate Students in Dental Schools," *Journal of Advanced Pharmaceutical Technology and Research* 13, no. 6 (2022): 421–26, https://doi.org/10.4103/japtr.japtr_321_22.

[19] F Saleem et al., "Perceptions and Attitudes of Pharmacy Students Towards Volunteering at Health Promotional Programs: A Cross-Sectional Study from Malaysia," *Journal of Community Health* 40, no. 2 (2015): 285–90, https://doi.org/10.1007/s10900-014-9930-y.

[20] I Mawardi, A Baihaqi, and K P Sari, "Typology and Characteristics of Community-Based School Mosques in Magelang Raya-INDONESIA: A Study on Da'wah Curriculum Management Model of Rahmatan Lil Alamin," *International Journal of Innovation, Creativity and Change* 6, no. 1 (2019): 40–59.

[21] L Buckley, S Martin, and M Curtin, "A Multidisciplinary Community Level Approach to Improving Quality in Early Years' Settings," *Journal of Early Childhood Research* 18, no. 4 (2020): 433–47, https://doi.org/10.1177/1476718X20951239.

[22] G Gürsel-Bilgin, "Dialogue in Peace Education Theory and Practice," *Educational Practice and Theory* 42, no. 1 (2020): 27–46, https://doi.org/10.7459/ept/42.1.03.

[23] Wijaya and Saputra, "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia."

[24] M Van Lent et al., "Human-Oriented Training: The Killer Application for Social & Cultural Modeling," in *16th Conference on Behavior Representation in Modeling and Simulation 2007, BRIMS*, vol. 2 (Institute for Creative Technologies, University of Southern California, United States, 2012), 912–23.

[25] C.-Y. Hung, "Tradition Meets Pluralism: The Receding Confucian Values in the Taiwanese Citizenship Curriculum," *Asia Pacific Journal of Education* 35, no. 2 (2015): 176–90, https://doi.org/10.1080/02188791.2014.934782.

sayang, dan akhlak luhur Nabi Muhammad SAW.[26]

3. Moderasi Beragama Perspektif Quraish Shihab[27]

Quraish Shihab melalui tafsir Al-Misbah[28] menafsirkan ummatan wasathan sebagai umat yang adil, objektif, dan dapat menjadi saksi atas umat lain. Baginya, moderasi adalah inti dari Islam *rahmatan lil 'ālamīn*, dan harus terwujud dalam sikap adil terhadap semua pihak, tanpa memihak secara ekstrem.[29] Menurut Quraish Shihab,[30] umat Islam harus memiliki pemahaman kontekstual terhadap teks agama, serta menjunjung tinggi kemanusiaan universal.[31] Ia banyak menolak tafsir-tafsir keagamaan yang membenarkan kekerasan atas nama tauhid atau amar ma'ruf.[32] Dalam konteks pendidikan, ia menekankan perlunya kurikulum yang mempertemukan nilai-nilai keislaman dengan kebangsaan,[33] demokrasi, dan hak asasi manusia.[34]

## D. Kesimpulan

Konsep moderasi beragama merupakan inti ajaran Islam yang bersumber dari Al-Qur'an dan hadis. Prinsip wasathiyah mengajarkan keseimbangan, keadilan, dan toleransi sebagai ciri umat Islam yang ideal. Ahmed Al-Tayyeb dan Quraish Shihab memberikan kontribusi signifikan dalam membumikan nilai-nilai moderasi melalui pendidikan. Al-Tayyeb berfokus pada pembaruan pemikiran Islam di lembaga pendidikan, sementara Quraish Shihab menekankan pentingnya tafsir kontekstual dan pendekatan kemanusiaan. Pendidikan moderasi beragama harus menjadi bagian integral dari kurikulum pendidikan Islam agar tercipta masyarakat yang damai, toleran, dan bermartabat.

Berdasarkan hasil kajian dan pembahasan dalam tulisan ini, penulis mengajukan beberapa saran yaitu untuk Lembaga Pendidikan Islam, diperlukan integrasi nilai-nilai moderasi beragama secara eksplisit dalam kurikulum, metode pembelajaran, dan budaya sekolah. Pendidikan Islam harus mampu mengembangkan sikap inklusif, toleran, dan cinta damai sesuai ajaran wasathiyah. Dan bagi Guru dan Pendidik, perlu peningkatan kompetensi guru dalam memahami dan mengajarkan moderasi beragama secara kontekstual. Guru harus menjadi teladan dalam menyikapi perbedaan dan mampu mendidik peserta didik agar bersikap adil dalam beragama tanpa bersikap ekstrem maupun liberal. Kemudian bagi Pemerintah dan Pembuat Kebijakan, Moderasi beragama perlu dijadikan kebijakan strategis dalam pengembangan kurikulum nasional, pelatihan guru, serta pembinaan ormas keagamaan. Nilai-nilai moderasi harus diperkuat melalui regulasi yang mendukung pendidikan multikultural dan kebhinekaan. Lalu bagi Masyarakat Umum, diharapkan mampu menjadi bagian dari gerakan literasi keagamaan yang

[26] Fantofik et al., "Charting the Bibliometrics Landscape of Character, Building and School Research: Trends and Future Directions in Scopus Database (1923-2023)."

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[29] E. Case, "Going to Extremes," *New Scientist* 182, no. 2446 (2004): 44–47.

[30] A B A Avelar, K D da Silva Oliveira, and M C Farina, "The Integration of the Sustainable Development Goals into Curricula, Research and Partnerships in Higher Education," *International Review of Education* 69, no. 3 (2023): 299–325, https://doi.org/10.1007/s11159-023-10013-1.

[31] N Rahmatika, "Students' Readiness to Learn in the a Five-Day School Policy in the Public Senior High School of Yogyakarta," *Universal Journal of Educational Research* 8, no. 11 (2020): 5005–14, https://doi.org/10.13189/ujer.2020.081101.

[32] L A Mamolo, "Analysis of Senior High School Students' Competency in General Mathematics," *Universal Journal of Educational Research* 7, no. 9 (2019): 1938–44, https://doi.org/10.13189/ujer.2019.070913.

[33] M T Yalçın and F Ereş, "A Study of Validity and Reliability on the Instructional Capacity Scale," *Universal Journal of Educational Research* 6, no. 1 (2018): 57–67, https://doi.org/10.13189/ujer.2018.060105.

[34] Iheanacho et al., "Human Rights of People with Mental Illness: Determining Knowledge and Attitude of Nursing Students in Enugu State Nigeria."

damai dan konstruktif. Masyarakat perlu didorong untuk mengakses informasi keislaman dari sumber yang otoritatif dan moderat, seperti yang dicontohkan oleh Ahmed Al-Tayyeb dan Quraish Shihab. Dan untuk Peneliti Selanjutnya, perlu dilakukan penelitian lanjutan yang mengkaji implementasi pendidikan moderasi beragama secara empiris diberbagai satuan pendidikan dan lembaga dakwah, untuk menilai efektivitas dan tantangan penerapannya dalam konteks Indonesia.

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