



Ethics of the Moderate Educator in Islamic Education: The Tarbawi Reading of The Qur'anic Verses on Tawassut

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ABSTRAK

Globalisasi dan semakin kompleksnya tekanan-tekanan zaman modern telah mengakibatkan perubahan sosial yang pesat, disertai dengan kemerosotan moral dan terkikisnya nilai-nilai moderat. Penelitian kualitatif ini mengkaji karakter moral seorang pendidik moderat dalam pendidikan Islam berdasarkan ayat-ayat Al-Qur'an tentang tawassut, serta mengidentifikasi strategi-strategi yang digunakan oleh pendidik moderat tersebut untuk menanamkan moralitas moderat kepada para peserta didik di era modern. Penelitian ini menggunakan metode penelitian pustaka dan pendekatan analisis isi untuk menafsirkan lima kemunculan kata wasatan dan turunan-turunannya dalam Al-Qur'an, yaitu QS al-Baqarah [2]:143 dan 238, QS al-Mā'idah [5]:89, QS al-Qalam [68]:28, serta QS al-Ādiyāt [100]:5, dalam dua tafsir otoritatif, yaitu Tafsir al-Azhar karya HAMKA dan al-Tafsir al-Munir karya Wahbah al-Zuhayli. Analisis ini menghasilkan tipologi empat aspek moral pendidik yang moderat: keseimbangan (tawāzun), keadilan ('adl), keteguhan (istiqāmah), dan toleransi (tasāmuḥ). Lebih lanjut, penelitian ini berpendapat bahwa keempat kebijakan ini tidak hanya diajarkan melalui pedagogi umum, tetapi juga membentuk siklus pengajaran yang koheren mulai dari perencanaan, pelaksanaan, evaluasi, hingga refleksi di mana setiap kebijakan mengatur fungsi pedagogis tertentu di seluruh domain kognitif, afektif, dan psikomotorik. Kontribusi penelitian ini adalah gambaran tentang pendidik moderat yang berlandaskan tafsir dan berakar pada ayat-ayat Al-Qur'an, yang melengkapi literatur tentang moderasi dalam pendidikan Islam yang sebagian besar berorientasi pada kebijakan dan kurikulum.

ABSTRACT

Globalization and the growing complexities of modern pressures have resulted in rapid social change, with moral decline and the erosion of moderate values accompanying it. This qualitative study investigates the moral character of a moderate educator in Islamic education based on the tawassut verses of the Qur'an and identifies the strategies used by the moderate educator to instill moderate morals in learners in the modern era. This research employs library research and a content-analysis approach to interpret five Qur'anic appearances of wasatan and its derivatives, QS al-Baqarah [2]:143 and 238, QS al-Mā'idah [5]:89, QS al-Qalam [68]:28, and QS al-Ādiyāt [100]:5, in the two authoritative exegeses, HAMKA's Tafsir al-Azhar and Wahbah al-Zuhayli's al-Tafsir al-Munir. The analysis produces a fourfold typology of the moderate educator's morals: balance (tawāzun), justice ('adl), steadfastness (istiqāmah) and tolerance (tasāmuḥ). It further argues that these four virtues are not only taught through generic pedagogy but structure a coherent instructional cycle, planning, implementation, evaluation and reflection, in which each virtue governs a specific pedagogic function across the cognitive, affective and psychomotor domains. The contribution of this study is an exegetically grounded, verse-anchored account of the moderate educator that complements the largely policy- and curriculum-oriented literature on moderation in Islamic education.

KATA KUNCI

akhlak moderat, tafsir tarbawī, tawassut, pendidikan Islam, wasaṭiyyah

KEYWORDS

moderate morals, tarbawī interpretation, tawassut, Islamic education, wasaṭiyyah

A. Introduction

Islam presents itself as the middle way of religion. It affirms diversity as part of the divine order (sunnat Allāh), requires mutual respect among followers of different convictions, and prohibits coercion in matters of belief.¹ In the current discourse, religious moderation (moderasi beragama) is often framed as a reduction of extremism and violence; the visibility of radicalization has, in turn, strengthened the case for a moderate religious disposition.² The wasaṭiyyah, following Kamali, is best understood not as a bland, neutral compromise but as a moral excellence directed towards truth and justice, eschewing excess (ghuluw) and negligence (taqṣīr).³

In practice, the urgency of the theme is obvious. Now non-moderate attitudes are appearing in religion, law, ethics, economy, education, politics. Some believers go beyond the limits of religious practice, others are forgetting or making light of it.⁴ Islam may be proclaimed as a mercy to all creation, but the practice of many Muslim communities does not reflect this ideal, suggesting the concept of a moderate Islam has not been fully assimilated.⁵

Moderation is a particularly consequential theme within Islamic education because moderation undergirds cohesion and civil coexistence. Literature typically summarizes its benefits as protecting national unity, preserving tolerance amidst intra-Muslim differences and nurturing humane disposition.⁶ Where the principle of tawassuṭ should underpin a balanced and tolerant society, it is often displaced in the face of factors that threaten a moderate (wasaṭiyyah) Islamic education.⁷

This study is situated against the backdrop of a now substantial body of scholarship on moderation in Islamic education, most of which operates at the level of policy, institutional typology, and curriculum.⁸ Recent work indexed in Scopus has mapped typologies of religious moderation throughout Indonesian higher-education institutions, documented the values and social profile of moderation among Indonesian Muslims.⁹ And shown that its institutional implementation often remains

¹ Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan," *Quality: Journal of Islamic Education Management* 8, no. 2 (2020): 269-290, <http://dx.doi.org/10.21043/quality.v8i2.7517>.

² Rudi Ahmad Suryadi, "Implementasi Moderasi Beragama dalam Pendidikan Agama Islam," *Jurnal Taklim* 20, no. 1 (2022): 1-12, <https://doi.org/10.17509/tk.v20i1.43544>.

³ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (New York: Oxford University Press, 2015), 8-15.

⁴ Tim Komisi Dakwah dan Pengembangan Masyarakat MUI Pusat, *Islam Wasathiyah* (Jakarta: MUI Pusat, 2019), 15.

⁵ Buhori Muslim, *Nilai-nilai Moderasi Beragama* (Banda Aceh: Bandar Publishing, 2022), 15.

⁶ Hilyah Ashoumi and Ahmad Nasrullah, "Manajemen Pembelajaran Tafsir Tarbawi dalam Nuansa Islam Moderat di Universitas KH. A. Wahab Hasbullah," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 6, no. 2 (2022): 219-239, <https://doi.org/10.54437/alidaroh.v6i2.604>.

⁷ M. T. Abdillah, I. A. Alamudi, and R. T. Sa'dah, "Moderasi Beragama Menjawab Intoleransi di Dalam Peraturan Daerah Kota Banjarmasin Nomor 4 Tahun 2005," *Al-Murabbi: Jurnal Studi Kependidikan dan Keislaman* 9, no. 2 (2023): 1-11, <https://doi.org/10.53627/jam.v9i2.5021>.

⁸ Nunu Burhanuddin and Darul Ilmi, "Typologies of Religious Moderation in Indonesian Higher Education Institutions," *Journal of Indonesian Islam* 16, no. 2 (2022): 455-479, <https://doi.org/10.15642/JIIS.2022.16.2.455-479>.

⁹ Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022): 451, <https://doi.org/10.3390/rel13050451>.

superficial, a gap between policy commitment and classroom practice.¹⁰ Another strand is parallel in the sense that it investigates the actual practices of moderation values by teachers. For example, Alabdulhadi and Alkandari discuss the practices and obstacles of the teachers of Islamic education in promoting wasaṭiyyah, starting from QS al-Baqarah [2]:143.¹¹ Other studies derive moderation directly from the values of Islām wasaṭiyyah for Indonesian schools.¹²

What this literature has not yet provided is a systematic derivation of the moderate educator's own moral character from the specific Qur'ānic verses that identify moderation. Previous tafsīr-based discussions are concerned with one or two verses on tolerance or moderation in general, not with the closed lexical set of tawassuṭ verses read through a tarbawī (educational) lens. We do not claim a new theme in the present study. Its contribution lies in a different object and method: an educator-trait typology deduced line by line from the five wasaṭan instances through two exegeses. Its value is judged by its contribution to the policy- and curriculum-centered accounts discussed above.

Two aspects of the existing literature sharpen the case for this focus. First, the finding that moderation is implemented only superficially in Islamic educational institutions, strong on policy commitment but weak on classroom enactment, points to the fact that what is lacking is not another regulation.¹³ It is a clear description of the disposition that the educator is supposed to have. A curriculum can require moderation; it cannot, on its own, specify what a moderate teacher is. Second, the empirical studies that do examine teacher practice, such as Alabdulhadi and Alkandari's examination of Islamic-education teachers promoting wasaṭiyyah, work outward from the same foundational verse (QS al-Baqarah [2]:143) that anchors this study, but treat the educator's traits as a background assumption rather than the object of exegetical derivation.¹⁴ This article has the specific task of providing that derivation: it proceeds from verse to trait, so that the trait that an empirical study subsequently measures has an explicit scriptural warrant, rather than an assumed one. In this sense, the present study is located upstream of the teacher-practice literature, providing the normative content that such studies take for granted.

Therefore, the study is guided by two research questions. 1. What is the moral character of the moderate educator in Islamic education as derived from the tawassuṭ verses of the Qur'ān read through Tafsīr al-Azhar and al-Tafsīr al-Munīr? Second, what is the strategy that the moderate educator uses to implant that moral character in the learners in the modern era? An exegetically grounded typology

¹⁰ Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Muhammad Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (2025): 2442235, <https://doi.org/10.1080/2331186X.2024.2442235>.

¹¹ Maali M. J. Alabdulhadi and Kalthoum M. Alkandari, "Practices of Islamic Education Teachers in Promoting Moderation (Wasatiyyah) Values Among High School Students in Kuwait: Challenges and Obstacles," *Cogent Education* 11, no. 1 (2024): 2365577, <https://doi.org/10.1080/2331186X.2024.2365577>.

¹² Muqowim, Sibawaihi, and Naif Daifullah Alsulami, "Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasaṭiyyah," *Jurnal Pendidikan Agama Islam* 19, no. 2 (2022): 192-210, <https://doi.org/10.14421/jpai.2022.192-03>.

¹³ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation," 2442235.

¹⁴ Alabdulhadi and Alkandari, "Practices of Islamic Education Teachers," 2365577.

answers the first question; a four-stage instructional cycle, each stage governed by one of the virtues of the typology, answers the second. Answering the two questions together produces an account in which the epistemology of the educator's character, drawn from revelation, and the axiology of its transmission, enacted in pedagogy, are a single continuous argument, not two loosely joined discussions.

Intentional is the lexical criterion. By "tawassuṭ verses" the study means the verses which use the term *wasāṭan* and its derivatives, which occur five times in the Qur'ān: QS al-Ādiyāt [100]:5, QS al-Mā'idah [5]:89, QS al-Qalam [68]:28, and QS al-Baqarah [2]:238 and 143. This lexical set is narrower than the broader set of verses that communicate moderation by their meaning alone (e.g., QS al-Isrā':29, QS al-Furqān:67, QS Āl 'Imrān:110, QS al-Hujurāt:13). The explicit lexical items in the corpus constrain the selection of verse to be transparent and replicable.

"And thus We have made you a middle nation so that you may be witnesses over mankind and the Messenger may be a witness over you" (QS al-Baqarah [2]:143). *Wa-kadhālika ja'alnākum ummatan wasāṭan li-takūnū shuhadā'a 'alā al-nās wa-yakūna al-rasūlu 'alaykum shahīdā*. Exegetes concur on a reading of *wasāṭ* here as the balanced middle: Ibn 'Āshūr glosses it as that which lies between two extremes equally proportioned.¹⁵ Al-Bāz reads *al-wasāṭ* as the middle and *ummatan wasāṭan* as the chosen, moderate, and just community.¹⁶ Al-Ṭabarī records thirteen narrations glossing *al-wasāṭ* as *al-'adl* (justice), reasoning that only the just can hold to balance and be counted among the chosen.¹⁷ And Ibn Kathīr, al-Sa'dī, and al-Ṣābūnī likewise render *ummatan wasāṭan* as the just and chosen community.¹⁸

The lexical observation is corroborated by a structural one: The word *wasāṭan* in QS al-Baqarah [2]:143 is situated at the mid-point of a sūrah of 286 verses, so that the location of the term reflects the meaning. There are two prophecies frequently quoted to prove that Islam is a religion of moderation and both need proper attribution. The maxim *khayr al-umūr awsaṭuhā* ("the best of affairs is the middle course") is popular but not authenticated by a sound (ṣaḥīḥ) *marfū'* chain in the canonical collections; ḥadīth critics generally consider the *marfū'* formulation as weak or unverified and regard it primarily as received wisdom rather than a firmly attributed prophetic statement.¹⁹ In contrast, *innamā bu'ithtu bi-l-ḥanīfiyyah al-samḥah* ("I was sent with the upright, tolerant [ḥanīf] religion") is found in Aḥmad's Musnad and by al-Ṭabarānī, and is generally rated ḥasan by ḥadīth scholars.²⁰

¹⁵ Muḥammad al-Ṭāhir ibn 'Āshūr, *al-Taḥrīr wa al-Tanwīr* (Bayrūt: Dār al-Fikr), 1:200.

¹⁶ Anwar al-Bāz, *al-Tafsīr al-Tarbawī li-l-Qur'ān al-Karīm* (Mesir: Dār al-Nashr li al-Jāmi'āt, 2007), 1:64.

¹⁷ Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* (Damascus: Mu'assasat al-Risālah, 2000), 1:233.

¹⁸ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm* (Bayrūt: Dār al-Fikr), 1:238; 'Abd al-Raḥmān ibn Nāṣir al-Sa'dī, *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, 3rd ed. (Riyadh: Dār al-Salām, 2022), 65; Muḥammad 'Alī al-Ṣābūnī, *Safwat al-Tafāsīr* (Jakarta: Dār al-Kutub al-'Ilmiyyah, 1999), 1:101.

¹⁹ The phrase *khayr al-umūr awsaṭuhā* is not located in the canonical Sunni collections with an authenticated *marfū'* isnād; scholars of *takhrīj* commonly note the absence of a sound chain for the *marfū'* form. Authors are advised to verify the grading against a specialist *takhrīj* reference before final submission.

²⁰ Reported by Aḥmad ibn Ḥanbal, Musnad, and by al-Ṭabarānī; the supporting chain is commonly graded ḥasan. Full *takhrīj* and grading should be confirmed against a specialist reference prior to submission.

B. Method and Sources

This research uses qualitative library research (library research) with a content analysis approach on five tawassuṭ verses as read in Tafsīr al-Azhar (HAMKA) and al-Tafsīr al-Munīr (Wahbah al-Zuḥaylī). This paper uses qualitative inquiry to explore and deepen meanings that emerge from human and social concerns.²¹ The five verses in these two exegeses are the primary data, while the secondary data are the books, journal articles, theses, and dissertations related to the moderate educator and the tarbawī reading of the tawassuṭ verses.²² The analysis is done in three steps. The steps are data reduction, data display and drawing conclusions. The scope is deliberately restricted to the moral character of the moderate educator, and the strategies to instill it in learners.

There are four steps to content analysis. First, the five verses are located in each exegesis and their relevant passages extracted verbatim as primary units of analysis. Second, each verse is coded for the moral quality predicated of the wasaṭ community or of the exemplary individual named in the verse, e.g. balance and non-transgression in QS al-Baqarah [2]:143, justice and excellence (al-khiyār) in the gloss on al-wuṣṭā, the most upright and reasonable person (ausaṭahum) in QS al-Qalam [68]:28, restraint in oath-taking in QS al-Mā'idah [5]:89, and forbearance in QS al-Baqarah [2]:238. Third, the codes are grouped into higher-order categories, which converge around four: balance, justice, steadfastness, and tolerance. Fourth, each category has been transformed from a communal or individual quality into an educator disposition through an explicit inferential step, stated in the analysis not assumed. Two exegetes are read in parallel, so a category is kept only where it is supported by both HAMKA and al-Zuḥaylī or where they differ, where the divergence itself is analytically informative.

Commitments, consistent with qualitative content analysis, to establish trustworthiness. The corpus is set a priori by the lexical criterion, so that the selection of only congenial verses is not a problem. The two exegeses are treated as mutually corroborating sources, so that a reading based on a single mufassir is flagged rather than generalized. The transition from verse to educator trait is made transparent at each step, so that a reader can independently evaluate the warrant for each inference. No claim is made for statistical generalisation. The findings are interpretive and offered as a defensible reading open to scrutiny against the same primary sources.

C. Theoretical Framework: Wasaṭiyyah as A Perspective

The analysis rests on a single theoretical perspective: wasaṭiyyah, as understood by Kamali, is a substantive moral excellence that seeks truth and justice while avoiding excess (ghuluw) and negligence (taqṣīr) rather than a bland middle ground between two positions.²³ Such a framing precludes two common misreadings that the literature reviewed has to correct over and over again: the reduction of

²¹ Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2009), 25

²² Johni Dimiyati, *Metodologi Penelitian Pendidikan dan Palikasinya pada Pendidikan Anak Usia Dini (PAUD)*. Jakarta: Kencana, 2013, 3.

²³ Kamali, *The Middle Path of Moderation in Islam*, 8-15, 32-41.

moderation to indecision or laxity, and its conflation with liberal compromise. For Kamali, *wasatīyyah* is a demanding disposition that has cognitive, ethical and behavioural components: it knows the mean, chooses it justly and adheres to it. That is why it can be predicate of an educator as a set of trainable virtues. Not a vague attitude.

This lens is sharpened by the insight, elaborated in Indonesian literature, that the Arabic vocabulary of moderation gathers three interlocking words, *wasat* (the middle), *mīzān* (the balance), and *‘adl* (justice), whose collective signification is a measured, fair balance rather than the simple notion of centrality.²⁴ The criterion by which the exegetical data are organized, then, is provided by Kamali’s conceptual account and this lexical triad: a quality counts as a mark of the moderate educator only if it expresses calibrated, just equilibrium held steadfastly and extended tolerantly to others. The four categories that emerge, *tawāzun*, *‘adl*, *istiḳāmah*, and *tasāmuḥ*, are the four faces of a single principle: balance is the equilibrium itself, justice its correct calibration, steadfastness its maintenance over time, and tolerance its extension toward others. The framework does work all the way through. It chooses the categories in Section 2, and places each virtue in the pedagogical stage that acts it out in Section 3.

D. The Morals of the Moderate Educator in the Verses of *Tawassuṭ*

In the five *tawassuṭ* verses in *Tafsīr al-Azhar* and *al-Tafsīr al-Munīr*, the moral character of the moderate educator is reduced to four traits: balance (*tawāzun*), justice (*‘adl*), steadfastness (*istiḳāmah*), and tolerance (*tasāmuḥ*). These four are in line with the indicators of *wasatīyyah* practice expressed in the *Taujihāt* of the 2015 National Congress (Munas) of the Indonesian Ulama Council (MUI) in Surabaya.²⁵ For each trait, the analysis provides the exegetical datum, and then makes the inferential step from the meaning of the verse to the disposition of the educator explicit, rather than asserting the connection.

1. Equilibrium (*Tawazun*)

Tawāzun means putting a thing on the middle path without inclination towards either side. HAMKA comments on QS al-Baqarah [2]:143 that the verse is a reminder to the community of Muhammad that it is a middle community, and that it is so long as it keeps to the straight path (*al-ṣirāṭ al-mustaḳīm*).²⁶ Al-Zuhaylī on the same verse reads the Muslims as the best and most just of communities, moderate (*wasat*) in all things, neither transgressing limits nor falling short, in religion and in worldly life alike, joining the right of the body to the right of the spirit in a way that accords with human nature as a compound of body and soul.

²⁴ Thohir et al., *Konsep Tawassuth, Tawazun dan Tasamuh*, 25, 30-32.

²⁵ *Taujihāt Surabaya, Musyawarah Nasional (Munas) Majelis Ulama Indonesia (MUI) IX*, 08-11 Dhū al-Qa‘dah 1436 H / 24-27 August 2015.

²⁶ HAMKA, *Tafsīr al-Azhar* (Singapore: Pustaka Nasional, 1989), 1:332-333. A cognate treatment appears at 3:574-575 (guarding the middle prayer, i.e. *‘aṣr*), 3:1857 (feeding of a middling, customary standard when expiating a broken oath), and 10:7583 (*awsaṭ* as the most senior, most level-headed, positioned in the middle by age and capacity).

The same semantic field also structures al-Zuḥaylī's reading of the other tawassuṭ verses: al-ṣalāt al-wuṣṭā as the prayer standing in the middle of the five (the stronger view being 'aṣr); min awsaṭi mā tuṭ'imūn as feeding of the customary, middling standard, neither the finest nor the poorest; and fa-wasaṭna as driving into the very middle of the massed enemy.²⁷ The vocabulary of weighing in the Qur'ān (al-mīzān and cognates, occurring some twenty-eight times) reinforces the point: in the register of moderation the balance stands for acting justly and honestly and not departing from the appointed measure, for injustice and dishonesty disturb the equilibrium of the cosmos.²⁸

The inference proceeds as follows. If the Qur'ān generates a community that is balanced in its creed, worship and worldly dealing, then the educator who generates that community must be a model of the same balance. Thus, an Islamic education based on wasaṭiyyah is one that promotes balance and tolerance.²⁹ The disposition of tawāzun in the educator is therefore one of balanced thought and action, neither tilting nor deviating from the norms set by religion and law. The balanced educator, therefore, is one who holds the middle, siding with truth and avoiding falsehood, who weighs competing goods before settling on the correct course.

Two clarifications prevent over-interpretation of this inference. First, balance in this exegetical sense is not neutrality between right and wrong. The community is best and just because it is wasaṭ is a point of insistence for al-Zuḥaylī; the middle is a normative position, not the absence of one. The balanced educator does not suspend judgment. For example, he rightly apportions it, giving intellectual formation and character formation their due weight, rather than privileging examination results over moral development. Second, the balance is comprehensive: HAMKA's and al-Zuḥaylī's readings extend it to include religion and worldly life, body and spirit, which for the educator means a balanced allocation of attention to the cognitive, affective and psychomotor dimensions of learning, not an emphasis on the cognitive alone. This reading preludes the planning stage in Section 3.1, where tawāzun is the principle to prevent any one domain from dominating the design of instruction.

2. Justice ('Adl)

The exegetical basis for justice is the gloss that ummatan wasaṭan means the just and best community, noted above. Al-Zuḥaylī takes al-wuṣṭā from al-wasaṭ in the sense of "the just and the best," with al-wuṣṭā meaning "the most excellent."³⁰ To avoid repetition of his reading of QS al-Baqarah [2]:143 (already set out under tawāzun), the argument here rests the case for 'adl on a different datum: al-Zuḥaylī's reading of ausaṭahum in QS al-Qalam [68]:28 as "the most balanced

²⁷ Wahbah al-Zuḥaylī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj* (Damascus: Dār al-Fikr, 2015), 1:274.

²⁸ Muhammad Thohir et al., *Konsep Tawassuth, Tawazun dan Tasamuh* (Jakarta: Kementerian Agama RI, 2023), 30.

²⁹ Umniatuz Zahra and Mukh. Nursikin, "Tawassuth dalam Konteks Pendidikan Islam Wasathiyah: Menuju Masyarakat yang Seimbang dan Toleran," *Jurnal Afeksi* 5, no. 1 (2024): 60-71, <https://doi.org/10.35672/afeksi.v5i1.214>.

³⁰ Al-Zuḥaylī, *al-Tafsīr al-Munīr*, 1:274, 593.

of them,” the most upright, most just, and most reasonable, who calls the others to glorify God and acknowledge their wrongdoing.³¹

Justice is the putting of each thing in its proper place, and can itself be read as a form of *tawassuṭ*. The mean is a constitutive element of justice and of the committed Muslim’s ethics.³² The inference for the educator is easy: the *wasat* community is based on ‘*adl*, so the educator who establishes it must put each thing and person in its and their right place, act justly toward fellow educators and toward learners, avoid partiality, and thus put *wasat*iyah into practice. An educator who models ‘*adl* typically cultivates learners who can then extend this same equity to others.

The datum from QS al-Qalam [68]:28 adds a pedagogical nuance that the al-Baqarah gloss does not. There the *ausat*, the most balanced and just of the group, also counsels others and calls them back to right conduct. Justice and moral leadership are united in one figure. The moderate educator inherits only this coupling: fairness is an active responsibility to correct, to advise, to hold the community of learners to a standard, not a passive impartiality. This is what differentiates ‘*adl* from *tawāzun* in the typology. Balance is about how the educator distributes attention among competing goods; justice is about how the educator adjudicates among persons and holds them accountable, judging work on its merits, distributing opportunity and sanction proportionately, and resisting the partiality that undermines trust. That distinction also accounts for why, in Section 3.3, ‘*adl* rather than *tawāzun* governs evaluation: evaluation is, in effect, an act of adjudication among learners, and its legitimacy depends on the fair placement of each learner’s attainment in its proper place.

3. Al-istiḳāmah (الاستقامة) / Steadfastness

Al-Zuḥaylī in his commentary on QS al-Baqarah [2]:143 writes that to turn away from the middle course is to depart, and that to remember the Messenger’s witness is a protection against deviation, keeping a person firm on truth and justice. The wording, the firmness on truth and justice, shows that the moderate character has a part of *istiḳāmah* in defending the truth and the just.³³ Commenting on QS al-Mā’idah [5]:89 (the expiation of oaths), HAMKA concludes that the ordinance frees believers from difficulty and teaches greater care, “so that we may be more careful, and not take oaths lightly.”³⁴ The inference is that caution in oath-taking is a form of remaining constant upon the path of truth: one does not swear except at need and in accordance with the *sharī’ah*.

Steadfastness is a difficult virtue; it is common knowledge that the Prophet found the command to be steadfast (QS Hūd [11]:112) a heavy burden. Enter into the character of the

³¹ Al-Zuḥaylī, *al-Tafsīr al-Munīr*, 15:83.

³² Irawan, “Al-Tawassuṭ wa al-I’tidal: Menjawab Tantangan Liberalisme dan Konservatisme Islam,” *Jurnal Afkaruna* 14, no. 1 (2018): 49-74, <https://doi.org/10.18196/AIJIS.2018.0080.49-74>.

³³ Al-Zuḥaylī, *al-Tafsīr al-Munīr*, 1:274.

³⁴ HAMKA, *Tafsīr al-Azhar*, 3:1859.

educator, *istiqāmah* is the Muslim educator's steady uprightness, a stable personal competence maintained over a lifetime, consistently adhering to sound professional ethics and modeling that consistency for learners through explanation and example. Muchlis Hanafi and colleagues list *istiqāmah* as one of the Qur'ānic terms for moderation, along with *al-khayriyyah* (the best community enjoining good, QS Āl 'Imrān [3]:110), *al-ṣirāṭ al-mustaqīm* (the straight path between deviation and error), and, as its opposite, *al-ghuluw* (transgression of limits, QS al-Nisā' [4]:171).³⁵ In this reading, one who is steadfast on the straight path does not stray from truth, placing *istiqāmah* squarely within the moderate disposition.

The temporal character of *istiqāmah* makes it indispensable to the typology, and not a mere synonym for justice, to which it is admittedly close. The form of a moderate act at a given moment is balance, justice and tolerance; its duration through time is steadfastness. HAMKA's reading of the oath verse captures this: the point is a settled habit of care, not a single careful oath, a disposition that outlasts the occasion that prompts it. For the teacher this transforms a set of correct one-off behaviours into a fixed professional character, what the pedagogical literature calls the personality competence (*kompetensi kepribadian*) that a teacher must sustain over a career, and which learners absorb precisely because it is consistent rather than episodic. The absence of such consistency, however, is a plausible mechanism behind the 'superficial implementation' that recent studies report: moderation that is done for an inspection or a single lesson but not continued will come across to learners as an exercise, not a character.³⁶ This is why in Section 3.4 reflection is assigned the task of *istiqāmah*, the stage whose only duty is to make moral formation continuous.

4. Tolerance (*Tasaamuh*)

On QS al-Baqarah [2]:238, al-Zuḥaylī points out that the command to guard the prayers is sandwiched between rulings on family law: as people need an easy way to remember God that prevents them from wrongdoing and moves toward justice and kindness in their treatment of family, the verse calls to goodness and *tasāmuḥ* (forbearance and forgiveness), dispelling anxiety and worldly burden.³⁷ The moderate feature that emanates from this is tolerance towards others, including one's closest relatives, as Islam enjoins pardon and magnanimity towards those who err.

Etymologically, *tasāmuḥ* has the connotation of being magnanimous, mutual respect and mutual respect.³⁸ Terminologically, according to Buhori Muslim, is behavior that respects other creatures without crossing the boundaries of Islam. Including maintaining his own principle, respecting views, habits or behavior that differ from it.³⁹ Religious tolerance, in this sense, means

³⁵ Muchlis Hanafi et al., *Tafsir Moderasi Beragama* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2022), 16-29.

³⁶ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation," 2442235.

³⁷ Al-Zuḥaylī, *al-Tafsīr al-Munīr*, 1:594-595.

³⁸ Departemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008), 173.

³⁹ Buhori Muslim, *Nilai-nilai Moderasi Beragama*, 34.

respect for each other's convictions and practice by the followers of each other's faiths without interference.

In the educational register, the tolerant educator becomes moderate in practice. Suryadi mentions three indicators of the moderate teacher: good character; the integration of Islamic education content with moderate attitudes and tendencies; and a strong national perspective in implementing moderate Islam in the pluralistic Indonesian context.⁴⁰ The tolerant teacher is characterized by patience and generosity with his learners, by helping them in their difficulties and by being able to relate to them well, so that he becomes someone they respect and in fact acts as a second parent who teaches them not only knowledge but also the values that last longer than any single lesson.

The line of *tasāmuḥ* must be drawn so that it does not become confused with indifference. In the framing adopted here, tolerance is within, not beyond, the limits of Islam: it is the magnanimous acceptance of difference and the willingness to pardon error, combined with the retention of one's own principled commitment. It is this duality, firmness in principle, liberality in relation, which distinguishes the tolerant teacher from the permissive. Empirical work on teacher practice supports the difficulties of this balancing act. Alabdulhadi and Alkandari find that the promotion of *wasāṭiyyah* requires teachers to navigate precisely this tension between doctrinal commitment and openness to diversity.⁴¹ The challenges teachers face are practical and dispositional, rather than doctrinal. That is, tolerance is the outward-facing face of the same equilibrium that balance names internally. This is why tolerance governs implementation in Section 3.2, the stage at which the educator actually encounters difference in the classroom.

The four characteristics of balance, justice, steadfastness and tolerance identified in *Tafsīr al-Azhar* and *al-Tafsīr al-Munīr* are still in line with the meanings of moderate Islam circulated in the *Qur'ān* and *Sunnah* and the 2015 MUI Surabaya *Taujihat*. These are the moral basis from which the strategies below are derived.

5. One of the Four Virtues: Synthesizing

The four virtues together articulate one principle in four aspects. Balance, seen through the lens of Section 1.2, is the equilibrium itself; justice is its right calibration among persons; steadfastness is its maintenance over time; and tolerance is its extension to those who differ. Each is based on a different exegetical datum: *tawāzun* in the non-transgressing middle of QS *al-Baqarah* [2]:143, 'adl in the gloss of *al-wuṣṭā* as the just and best and in the counselling *ausaṭ* of QS *al-Qalam* [68]:28, *istiḳāmah* in *al-Zuḥaylī's* 'firmness upon truth and justice' alongside HAMKA's settled care

⁴⁰ Rudi Ahmad Suryadi, "Implementasi Moderasi Beragama dalam Pendidikan Agama Islam," *Jurnal Taklim* 20, no. 1 (2022): 1-12.

⁴¹ Alabdulhadi and Alkandari, "Practices of Islamic Education Teachers," 2365577.

in oath-taking (QS al-Mā'idah [5]:89), and tasāmuḥ in the call to forbearance surrounding QS al-Baqarah [2]:238, yet each reflects the same underlying wasaṭiyyah.

The synthesis supports the argument in two ways. First, it deflects the objection that any four virtues could have been chosen: the four are jointly exhaustive of the principle's aspects, its being, its calibration, its endurance, and its reach, and each is separately warranted by a verse in the closed corpus, so the typology is neither arbitrary nor open-ended. Second, it establishes a pivot in strategy. If the four virtues are four aspects of one principle, then a coherent programme for instilling them will not treat them as four unrelated lessons, but will spread them across the natural phases of instruction. This is precisely what the four-stage cycle in Section 3 does, assigning each virtue to the pedagogical function which it best fits to govern. This is the connective tissue that makes the two halves of the study one argument, not two parallel essays.

E. Strategies to Instill Moderate Morals in Students

The strategy of the formation of moderate morals of the modern era is divided into four stages: Planning, Implementation, Evaluation and Reflection. To the objection that a generic cycle of planning, implementation, and evaluation could be attached to almost any value, here each stage is governed by one of the four tawassuṭ virtues so that the instructional cycle becomes the operational form of the exegesis rather than an unrelated pedagogy appended to it.

1. Planning: tawāzun governing

Balance (tawāzun) is the place where planning does its work. The educator and team design a program of wasaṭiyyah moral education and insert the values of the program into the syllabus in such a way that no domain outweighs another. Thohir et al. note that "moderation" in Arabic (tawassuṭ) is made up of three interlocking terms, wasaṭ, mīzān, and 'adl, and that Islam's moderation is based on justice, balance, and tolerance.⁴² Summed up as the "3T" of tawassuṭ, tawāzun, and tasāmuḥ, they cover the field of wasaṭiyyah Islam. Moderation, as understood here, is a religious attitude that is neither excessive nor deficient, a middle way that avoids the extremes of the right and the left. Any reading of "moderate" as tending toward laxity or misdeed is a misunderstanding of the concept rooted in the Qur'an and Sunnah. The planning process begins with ensuring learners have a good cognitive grasp of the moderate virtues.

Then, insertion into the syllabus: educators incorporate moderate moral content into instructional aims, methods, media and assessment. They do this by incorporating moderation themes directly into Islamic-education or tafsīr tarbawī material and adjacent subjects.⁴³ Such planning is possible as can be seen in the tafsīr tarbawī course designs that have a common syllabus

⁴² Muhammad Thohir et al., *Konsep Tawassuth, Tawazun dan Tasamuh*, 25, 32.

⁴³ Muhammad Heriyudanta, "Internalisasi Nilai-Nilai Islam Moderat dalam Proses Pendidikan Islam di Indonesia," *MA'ALIM: Jurnal Pendidikan Islam* 4, no. 2 (2023): 203-215, <https://doi.org/10.21154/maalim.v4i2.7250>. See also Rahendra Maya et al., "Strategi Implementasi Moderasi Beragama Perspektif 'Alī Muḥammad al-Shallābī: Dalam Mata Kuliah Tafsir Tarbawī di STAI Al-Hidayah Bogor," *Jurnal Edukasi Islam* 12, no. 3 (2023): 2319-2336.

that already includes the moderate dispositions of *tasāmuḥ*, *tawassuṭ*, *tawāzun*, *i'tidāl* (justice), *musāwāh* (equality), and *shūrā* (consultation). The balanced posture itself becomes the basis of agreement between lecturer and students on the course plan.⁴⁴

Tawāzun is a design constraint on planning, not a label. The balance of the exegesis is complete in creed and conduct, body and spirit, this world and the next. Therefore, a plan that is governed by it must distribute objectives, methods, media and assessment across the cognitive, affective and psychomotor domains in due proportion, not defaulting to the cognitive because it is the easiest to test. This implies concretely writing affective and behavioural learning outcomes for moderation together with knowledge outcomes and choosing methods and instruments that are capable of reaching all three. In unbalanced planning, moderation becomes a set of facts to be examined, and this distortion is passed onto the later stages, resulting in the documented gap between a curriculum that formally contains moderation and a classroom in which little of it is enacted.⁴⁵ The first structural safeguard against superficial implementation is balanced planning, for it pre-commits the programme to the formation of disposition and conduct, not merely of knowledge.

2. Implementation: tolerance

Five measures are taken to put tolerance (*tasāmuḥ*) into practice. The first is modeling and habituation. The educator, like a good parent, must be a concrete example of moderate behavior, balanced, just, firm and tolerant in speech, company and dealing, appreciative of differences of opinion, avoiding blind bigotry, and doing justice. He must also habituate the learners to moderate behavior in daily situations such as group discussion and social activity. Second, a supportive learning environment: educators and team create an inclusive, difference-friendly environment in which cooperation and tolerance across backgrounds are practiced, all learners are valued regardless of ethnicity, religion, race or group, and disciplinary responses to intolerant conduct are fair and educative.

Third, active methods: the moderate educator uses learner-active methods, role-play, simulation, demonstration and problem-based learning and invites learners to discuss and debate contemporary social issues bearing on moderation, for example by taking the perspective of a person from a different culture or belief in order to understand it. 4. Social engagement: learners participate in community work that is useful and fosters empathy and social concern. 5. Cooperation with parents and community: educators teach parents the importance of instilling moderation and build sound communication between school, family and community. These methods are supported by Indonesian curriculum regulation that favors learner-centered than

⁴⁴ Ashoumi and Nasrullah, "Manajemen Pembelajaran Tafsir Tarbawi," 219-239.

⁴⁵ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation," 2442235.

teacher-centered approaches.⁴⁶ The stage is one of tolerance, for it is implementation that is the moment when difference is actually encountered, and it is inclusion, not just good planning, that determines whether moderate morals are actually enacted or merely declared.

The five measures are not a loose list but ordered by increasing radius of tolerance. Modeling and habituation ground it in the educator's conduct; a supportive environment extends it to the relations among learners; active methods rehearse it cognitively and affectively by requiring learners to occupy viewpoints not their own; social engagement carries it beyond the classroom into the community; and cooperation with parents and community closes the loop by connecting the three sites of education, home, school, and society, that the character-formation literature treats as a single system. The point is that modelling is key, because tolerance, like the other moderate virtues, is caught rather than taught: a teacher who is manifestly fair, patient and open to difference communicates the disposition in a way that no amount of exhortation can. This is also where prior research on teacher barriers becomes operational, for the barriers to promote *wasatiyyah* are not doctrinal.⁴⁷ But dispositional and practical, and implementation must invest in the educator's own formation, not only in materials and methods.

3. Evaluation: Based on 'adl

Justice ('adl) is exercised in evaluation, for fair assessment is the placing of each learner's attainment in its due position. Ahmad Tafsir's view, evaluation is a curricular activity of appraisal that measures the extent to which an educational aim has been achieved, including aims, content, process and the evaluation itself.⁴⁸ Muhibbin Syah also considers evaluation as the appraisal of a learner's success in relation to set criteria.⁴⁹ Its general purpose is to discover the progress and success of learners after a period of learning.⁵⁰ The strategy of moderate-morals is assessed by Bloom's three domains namely cognitive, affective and psychomotor, and reflection.⁵¹

The six levels are cognitive: knowledge, comprehension, application, analysis, synthesis, evaluation. Read against moderate morals, the first is to recall the four virtues; the second to understand them; the third to apply them to daily problems; the fourth to analyze them into components; the fifth to synthesize them with other values; the sixth to judge a condition, value or idea against them.

⁴⁶ Sri Gunani et al., *Panduan Implementasi Pembelajaran Berpusat pada Mahasiswa* (Jakarta: Direktorat Jenderal Pendidikan Tinggi, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2023), 15-41; cf. Joko Suwignyo, "Masihkah Metode Ceramah Dilakukan dalam Pembelajaran?" (Semarang: SMKN 10), accessed 24 October 2025, <https://smk10semarang.sch.id/blog/masihkah-metode-ceramah-dilakukan-dalam-pembelajaran/>.

⁴⁷ Alabdulhadi and Alkandari, "Practices of Islamic Education Teachers," 2365577.

⁴⁸ Ahmad Tafsir, *Ilmu Pendidikan Islami* (Bandung: Rosdakarya, 2013), 84-85.

⁴⁹ Muhibbin Syah, *Psikologi Belajar* (Jakarta: Raja Grafindo Persada, 2015), 197.

⁵⁰ M. Ngalim Purwanto, *Prinsip-prinsip dan Teknik Evaluasi Pengajaran* (Bandung: Remaja Rosdakarya, 2000), 5.

⁵¹ Amirullah Syarbini, *Pendidikan Karakter Berbasis Keluarga: Studi tentang model pendidikan karakter dalam keluarga perspektif Islam* (Yogyakarta: Ar-Ruzz Media, 2016), 191-193.

The five levels of the affective domain, receiving, responding, valuing, organizing and characterizing, represent a learner's readiness to accept moderate information, to respond to it actively, to appreciate its worth, to incorporate moderate values into a coherent system and to internalize these values into character.

Psychomotorically, the five levels, imitation, manipulation, precision, articulation, and naturalization, correspond to imitating moderate practice, following guidance and refining performance, achieving accuracy in moderate conduct, sequencing actions correctly, and finally performing moderate conduct habitually with least effort. Moderate morality is mainly a matter of disposition, so the affective domain is predominant and the appropriate instruments are non-test, observation of conduct and interview, supplemented for the psychomotor domain by observation, case study or rating scales. Assessment must be continuous rather than a single end of term measure.⁵² This stage is one of justice, as it is a just, evidence-based and ongoing appraisal, rather than a one-off test, that accurately places each learner's moral attainment.

The domain analysis has a practical consequence that is a corollary of 'adl. Moderate morals are largely in the affective and behavioural domains. Just appraisal cannot be based on cognitive testing, which misplaces learners by measuring what they can recite, not what they have become. So it is primarily an ongoing non-test observation of conduct, interview, case study and rating scales that makes up the fair instrument. It has to be longitudinal because a disposition is shown by a pattern of behaviour over time not by a single performance. It is here that evaluation and reflection begin to come together, and where the typology demonstrates its coherence: a fair assessment of a moderate character is inherently a continuous one, and so the justice that governs evaluation already indicates the steadfastness that governs reflection.

4. Reflection: Ruled by Istiqāmah

Reflection leads to the realization of steadfastness (istiqāmah), for morality is formed by constant self-evaluation. Reflection in moral education is the learner's independent self-evaluation of the learning experience in relation to values, adab and ethics, to raise self-awareness, identify character in need of repair and support positive growth. Learners are encouraged to reflect on their actions, words and thoughts and their impact on themselves and others identifying strengths to be maintained and weaknesses to be addressed.

Reflection is not an occasional exercise but a continuous process. It is done on a regular basis to allow the learners to strengthen good character and reinforce positive morals over time, giving constructive input for ongoing self-correction. Two illustrations: post-error, the learner reflects on the cause of the error, its effects and how to avoid it in the future; post-difficulty, the learner reflects on how the difficulty was overcome, what was learned and how resilience might be

⁵² Ashoumi and Nasrullah, "Manajemen Pembelajaran Tafsir Tarbawi," 219-239.

developed. Reflection is *istiqāmah* in practice, the ongoingness that prevents moral formation from lapsing once the assessment is over. In line with this, mainstreaming moderation in Islamic religious education can be done through the moderation paradigm reinforcement, curriculum and instruction jointly and co-curricular religious activity.⁵³

Reflection completes the cycle and returns to the beginning. It is the natural home of *istiqāmah*, because it is the stage whose explicit purpose is continuity. It translates the discrete outcomes of a course into a sustained trajectory of moral growth. And it does so for the educator as well as the learner, because the reflective educator who reviews and adjusts practice is enacting the same steadfast self-correction asked of learners. Reflection is also fed back into planning, closing the loop: what a cohort's reflections reveal about persistent weaknesses becomes evidence for rebalancing the plan for the next cycle. Hence the four stages are a circuit, not a line, and the four virtues that govern them, balance, tolerance, justice, and steadfastness, recur with each turn, not spent once.

Through these four stages, each of which has one of the virtues of *tawassuṭ*, teachers are able to inculcate moderate morals so that learners grow into persons of upright, responsible, tolerant, just, judicious, balanced and steadfast character who can make positive contributions to society. The claim of the framework is modest, but specific. Planning, implementation, evaluation and reflection are all par for the course. The novelty is that by attaching each stage to an extracted virtue from the *tawassuṭ* verses, the cycle acquires a determinate moral content and a reason why it constitutes moderation, and not any other value.

F. Final Thoughts

The five *tawassuṭ* verses, QS al-Baqarah [2]:143 and 238, QS al-Mā'idah [5]:89, QS al-Qalam [68]:28, and QS al-Ādiyāt [100]:5, when read in HAMKA's *Tafsīr al-Azhar* and Wahbah al-Zuhaylī's *al-Tafsīr al-Munīr*, produce a fourfold moral typology of the moderate educator: balance (*tawāzun*), justice (*'adl*), steadfastness (*istiqāmah*), and tolerance (*tasāmuḥ*). The contribution of the study is not on the theme of moderation, which is well established, but on the object and method: a derivation of the educator's own moral character based on a verse, but grounded in an explicit Qur'ānic epistemology, and thus supplementing the policy-, typology- and curriculum-oriented scholarship on moderation in Islamic education.

The strategy for instilling these morals is through four stages, each guided by one of the four virtues: planning by *tawāzun* (balanced *wasatiyyah* program inserted proportionately into the curriculum; implementation by *tasāmuḥ* (inclusive modeling, environment, active methods, social engagement, and family and community cooperation); evaluation by *'adl* (fair, continuous, largely non-test appraisal

⁵³ Rudi Ahmad Suryadi, "Implementasi Moderasi Beragama dalam Pendidikan Agama Islam," *Jurnal Taklim* 20, no. 1 (2022): 1-12.

across Bloom's three domains); and reflection by *istiqamah* (continuous self-appraisal that sustains formation). In this way the fastening of the instructional cycle to the exegesis deals with the worry that the two halves of the argument might otherwise stand as parallel essays. When implemented with fidelity, the framework provides a defensible basis for the formation of a generation of Islamic educators of moderate and morally sound character.

The framework has theoretical and practical implications. It is theoretically the normative content that policy- and curriculum-oriented accounts of moderation assume but rarely specify: it states what the moderate educator is, on an explicit Qur'ānic warrant, and thus provides empirical studies of teacher practice with a defined construct to measure rather than an assumed one. In practice, the virtue-governed cycle offers teacher-education programmes a concrete design principle that targets the very point at which moderation is reported to fail, namely the passage from stated policy to enacted disposition, balance the plan, include in implementation, judge justly in evaluation, and sustain through reflection. Indeed, for institutions operating under the mandates of moderation in Indonesia, this reformulates the task from adding the moderation content to shaping the moderate character in the entire instructional cycle.

The design constraints are as follows. The study is restricted to two exegeses and to the lexical set of *tawassuṭ* verses; its claims are interpretive, not empirical, and the proposed strategy is derived analytically, not tested in classrooms. Future research should extend the corpus to include other exegetical traditions and empirically test the four-stage framework, for example, against the teacher practice baselines reported in recent Scopus-indexed research to ascertain if the verse-anchored virtues have a measurable impact on learner outcomes

G. Conclusion

Read through HAMKA's *Tafsīr al-Azhar* and Wahbah al-Zuhaylī's *al-Tafsīr al-Munīr*, the five *tawassuṭ* verses, QS al-Baqarah [2]:143 and 238, QS al-Mā'idah [5]:89, QS al-Qalam [68]:28, and QS al-'Ādiyāt [100]:5, yield a fourfold moral typology of the moderate educator: balance (*tawāzun*), justice (*'adl*), steadfastness (*istiqamah*), and tolerance (*tasāmuḥ*). The study's contribution lies not in the theme of moderation, which is well established, but in the object and method: a verse-anchored derivation of the educator's own moral character, resting on an explicit Qur'ānic epistemology and thereby supplementing the policy-, typology-, and curriculum-oriented scholarship on moderation in Islamic education.

The strategy for instilling these morals proceeds through four stages, each governed by one of the four virtues: planning by *tawāzun* (a balanced *wasāṭiyyah* program inserted proportionately into the curriculum); implementation by *tasāmuḥ* (inclusive modeling, environment, active methods, social engagement, and family and community cooperation); evaluation by *'adl* (fair, continuous, largely non-test appraisal across Bloom's three domains); and reflection by *istiqamah* (continuous self-appraisal that

sustains formation). Binding the instructional cycle to the exegesis in this way answers the concern that the two halves of the argument might otherwise stand as parallel essays. Implemented with fidelity, the framework offers a defensible basis for forming a generation of Islamic educators of moderate and morally sound character.

The framework carries implications for both theory and practice. Theoretically, it supplies the normative content that policy- and curriculum-oriented accounts of moderation presuppose but rarely specify: it states what the moderate educator is, on an explicit Qur'ānic warrant, and thereby gives empirical studies of teacher practice a defined construct to measure rather than an assumed one. Practically, the virtue-governed cycle offers teacher-education programmes a concrete design principle, balance the plan, include in implementation, judge justly in evaluation, and sustain through reflection, that targets the very point at which moderation is reported to fail, namely the passage from stated policy to enacted disposition. For institutions operating under Indonesia's moderation mandates, this reframes the task from adding moderation content to forming a moderate character across the whole instructional cycle.

Limitations follow from the design. The study is confined to two exegeses and to the lexical set of *tawassuṭ* verses; its claims are interpretive rather than empirical, and the proposed strategy is derived analytically rather than tested in classrooms. Future work should extend the corpus to additional exegetical traditions, and should empirically evaluate the four-stage framework, for example, against the teacher-practice baselines documented in recent Scopus-indexed studies, to establish whether the verse-anchored virtues measurably shape learner outcomes.

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