The Internalization of Islamic Wasathiyah Values Within the Framework of Social Harmony

Sutrisna
Universitas Islam Negeri Salatiga, Indonesia
sutrisnasala3@gmail.com

Abstract
This research discusses social harmony and its relationship with the concept of Wasathiyah Islam. The aim is to propose a strategy for creating social harmony through the internalization of Islamic Wasathiyah values. This research is a qualitative research. Using a descriptive-analytic method, the researcher seeks to demonstrate that social harmony can be achieved through the cultivation or internalization of Islamic Wasathiyah values. The findings of this study consist of two main points. First, the concept of social harmony—which includes three core principles: integration, inclusion, and cohesion—is indirectly related to and aligned with the concept of Wasathiyah Islam and its values, such as *musawah* (equality), *tawazun* (balance), *tasamuh* (tolerance), and seven other key values. Second, in the internalization process—which involves three stages: value transformation, value transaction, and value trans-internalization—there are three key factors that determine its success: 1) comprehensive dissemination (*syi'ar*) of Wasathiyah values to all levels of society, carried out by community leaders, religious figures, influencers, public and private institutions, and other key stakeholders; 2) openness to two-way communication; and 3) habituation and role modeling (good examples) as motivational drivers in the value trans-internalization stage, where implementation takes place.
Keywords: Wasathiyah Islam, Social Harmony, Tolerance, Society 5.0, Internalization

Abstrak
Penelitian ini membahas tentang harmoni sosial dan hubungannya dengan konsep Wasathiyah Islam. Adapun tujuannya adalah untuk menawarkan sebuah strategi dalam menciptakan harmoni sosial melalui internalisasi nilai-nilai Wasathiyah Islam. Penelitian ini adalah penelitian kualitatif berbasis pustaka (*library research*). Dengan metode deskriptif analitik, peneliti ingin membuktikan bahwa harmoni sosial dapat dicapai melalui penanaman atau internalisasi nilai-nilai Wasathiyah Islam. Temuan dalam penelitian ini meliputi dua hal. Pertama, konsep harmoni sosial yang mencakup tiga prinsip, yaitu integrasi, inklusi, dan kohesi, secara tidak langsung memiliki keterkaitan atau selaras dengan konsep Wasathiyah Islam dengan nilai-nilainya seperti *musawah* (kesetaraan), *tawazun* (keseimbangan), *tasamuh* (toleransi), dan tujuh nilai lainnya. Kedua, dalam proses internalisasi nilai yang meliputi tiga tahap, yaitu transformasi nilai, transaksi nilai, dan trans internalisasi nilai, terdapat 3 hal penting yang menjadi kunci kesuksesan proses internalisasi tersebut, yaitu: 1) syi'ar yang menyeluruh ke seluruh lapisan masyarakat, oleh tokoh masyarakat, tokoh agama, *influencer*, lembaga lembaga negara, lembaga swasta, dan elemen sentral lainnya, terkait dengan nilai-nilai Wasathiyah Islam; 2) keterbukaan terhadap komunikasi; dan 3) adanya pembiasaan dan suri tauladan (contoh yang baik) sebagai bentuk dorongan dalam tahap trans internalisasi sebagai tahap implementasi.
Kata Kunci: *Wasathiyah Islam, Harmoni Sosial, Toleransi, Society 5.0, Internalisasi*

INTRODUCTION

The world is currently in the era of society 5.0, a new era characterized by the integration of

technology, economy, and culture. This concept refers to a future where advanced technologies such as artificial intelligence (AI), Internet of Things (IoT), and robotics will shape the way people live and work. Individuals and communities will actively engage in digital transformation and find solutions to social and environmental problems through technology. In the era of Society 5.0, a human-centred, technology-driven society balances economic progress with social problem solving through systems that integrate the virtual and physical worlds and integrate digital technology into people's daily lives as a whole.

This condition creates two contradictory impacts. The positive impact of the society 5.0 era brings great changes in people's lives, including increased access to information, online education, digital economy, ease of transactions, and so on. But on the other hand, it also contains several risks, such as over-dependence on technology, increasing unemployment because many fields of work are replaced by robots and technology, convenience in everything that makes humans lazy and bored, more massive discrimination from cyberspace, vulnerability of information security, individualistic attitudes[1], neglect of social ethics, addiction to games and the internet, addiction to pornography and online gambling, unnatural and hallucinatory behaviour, obsession with idol figures, and so on.

The two impacts or consequences are certainly unavoidable, so the extent to which humans can act wisely in responding to advances in digital technology in the era of society 5.0 is the key to the positive achievements of the era. However, the negative impacts arising from the era of society 5.0 need to be a serious concern. This is because these phenomena have an impact on people's mental health, such as experiencing emotional disorders, easy depression, and overthinking. More than that, the negative impacts that befall each individual, such as ignoring social ethics, individualistic attitudes, and so on, indirectly also cause wider problems, namely social problems that result in the destruction of the social system or the order of living together. This is because these individuals occupy a certain social environment, such as the community environment of home, school, workplace, and so on. Therefore, looking at the problems of the society 5.0 era is not limited only to individual problems, but also social problems, as those affected, both directly and indirectly.

The existence of these phenomena as a negative impact of the era of society 5.0 is a serious problem that needs to be resolved. Likewise, this article is presented in order to offer a concept

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[1] Individualistic is an attitude that prioritizes personal rights and interests over those of the community.

based on Wasathiyah Islam (Moderate Islam), as a solution to social problems that arise in the era of society 5.0. The concept of Wasathiyah Islam can be a solution in solving social problems that arise in the era of society 5.0 because the concept of Wasathiyah Islam, which emphasizes several things such as tolerance, equality, and so on, is directly related to the concept of social harmony. So, the integration and internalization of Islamic Wasathiyah values in the concept of social harmony will logically lead to the creation of a harmonious society, where individuals with other individuals, and groups with other groups can relate positively, coexist peacefully, and support each other.

Research on social problems in general and social harmony in particular has been conducted by previous researchers. Among them is Eka Hendry Ar's research that discusses social integration in a multi-ethnic society in Sambas Regency. The research is a social science research that studies the integration process in a post-conflict society. The research focused on a village in Sambas Regency, West Kalimantan, which in 1999 was known to have experienced a bloody social conflict between tribes. By using a sociological approach with a conflict studies perspective, it was found that the community is currently in a state of negative peace because the negative excesses of the conflict are felt to this day.[2]

Research with a similar topic was conducted by Afif Umikalsum and Fauzan. This field-based research highlights the social integration that exists in Pesawaran Regency, Lampung Province, and the factors that influence it. With a sociological approach, the results of this study show that social integration in the Pesawaran Regency community is normative-functional. The social integration occurs in the cultural dimension and socio-economic dimension. The factors that influence the formation of social integration include the tolerant attitude of the community, educational and economic equality, location, the geography of Pesawaran Regency, and the local wisdom of Lampung indigenous people. This research concludes that social integration can be formed naturally through the wisdom values of the community.[3]

Meanwhile, Abdul Asis tried to capture the social interaction model of multi ethnic communities in Tomoni Village, Tomoni District, East Luwu Regency. With several methods used, this research shows that the harmonious pattern of social interaction of multi ethnic communities is influenced by several things. Among them are the existence of cooperative relationships such as

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[2] Eka Hendry Ar, "Integrasi Sosial Dalam Masyarakat Multietnik," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 191–218.
[3] Afif Umikalsum and Fauzan, "Integrasi Sosial Dalam Membangun Keharmonisan Masyarakat," *JAWI* 2, no. 1 (2019): 65–86.

gotong royong and community service in the neighbourhood, cleaning places of worship, helping in every disaster, visiting each other in marriage or *aqiqah* celebrations, helping each other in every new house construction, and others. Likewise, several other things, such as attending every meeting invitation at the village hall and holding meetings to resolve conflicts if there is a misunderstanding between ethnic groups, are also other factors that contribute to the creation of a harmonious community.[4]

Based on previous studies that discuss social problems and social harmony from various aspects above, this research is a follow-up study that complements these studies. The use of the concept of Wasathiyah Islam in this research as an instrument in discussing social problems in the era of society 5.0, as well as being a distinction that distinguishes it from previous studies. With the concept of Wasathiyah Islam that the author offers, this research has the same goal, namely, to offer a solution to the social problems that arise, especially those that afflict society in the era of society 5.0.

METHODS

This research is a library-based qualitative study. Using a descriptive analytic method, the author examines the relationship between the concept of Wasathiyah Islam and the concept of Social Harmony. Moreover, the author also offers a strategic scheme for the internalization of Islamic Wasathiyah values, as also initiated by the Indonesian Ministry of Religious Affairs in the 2020-2024 National Medium-Term Development Plan (RPJMN). If the strategic scheme for the internalization of Islamic Wasathiyah values can be executed properly, social harmony in society will be achieved.

RESULT AND DISCUSSION

Wasathiyah Islam Concept

The word *'Wasathiyah'* comes from the root *'wasatha',* which means middle or balance (*al-tawazun*). In the *Kamus Besar Bahasa Indonesia* (KBBI), this term is related to the word *'wasat'* or *'wasit'* which means mediator, conciliator, or leader. In the context of Islam, Wasathiyah refers to teachings that teach people to be fair, balanced, beneficial, and proportional, as well as to avoid extremism and maintain a moderate way of life. The word 'moderate', which later became the equivalent of the term

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[4] Abdul Asis, "Pola Interaksi Sosial Masyarakat Multietnik Di Tomoni Kabupaten Luwu Timur," *WALASUJI* 9, no. 1 (2018): 101–12.

'Wasathiyah' in the Indonesian language, comes from the Latin word moderatio, which means 'moderate', between not lacking and not excessive, and controlling oneself from the attitude of lack and excess.[5]

Wasathiyah Islam is one of the discourses that was widely studied by scholars in the early 2000s, as the tragedy of September 11, 2001 became the trigger. The phenomenon of terrorism from the Islamic extremist group Al-Qaeda gave rise to two important discourses, namely Islamophobia and Wasathiyah Islam itself as a counter discourse.

In the discourse of Wasathiyah Islam, scholars generally offer a conception of Wasathiyah Islam based on the values in the Qur'an. Some diction, sentences, and contexts of discussion in the Qur'an such as the phrase *ummatan wasaṭan* in QS. Al-Baqarah/2: 143, *waqṣid fī mashyik* in QS. Luqman/31: 19, according to Kamali, are sufficient to show that Islam has a moderate principle.[6] Likewise, Afsarudin in his article discusses the interpretations of classical and modern *mufassir* related to QS. Al-Baqarah/2: 143 about moderation and QS. Al-Maidah/5: 66 about pluralism.[7] These two scholars and others have tried to find the primary source of moderation in Islam through the Qur'an.

However, the Qur'an is also interpretative and multi-interpretative. In the discourse of Wasathiyah Islam, differences in the interpretation and understanding of Muslims of the Qur'anic verses in fact equally give rise to two understandings that are tolerant and intolerant or extreme. However, by looking at the history of Islamic civilization, El Fadl highlights that an intolerant understanding of the Qur'an and other Islamic sources is nothing but a form of exploitation of arguments used by extremist and puritan groups to support their political views and movements.[8] And conversely, a good understanding of the Qur'an will also certainly lead to the creation of a tolerant attitude in Muslims and humans in general.

In addition to the term *ummatan wasathan* in QS. Al-Baqarah/2:143, the concept of Wasathiyah Islam is also related to several other key concepts in the Qur'an, such as the prohibition of extravagance (*wa lā tusrifū*), the prohibition of exceeding limits (*wa lā ta'tadū*), the existence of set limits (*hudūd allāh*), and several other concepts related to extremism. Likewise, some terms related to

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[5] Hasyim Muhammad and Naili Ni'matul Illiyyun, *Pengarusutamaan Moderasi Beragama Di PTKIN* (Semarang: Rafi Sarana Perkasa, 2022).

[6] Muhammad Hashim Kamali, "The Middle Grounds of Islamic Civilisation: The Qur'ānic Principle of Wasaṭiyyah," *IAIS Journal of Civilisation Studies* 1, no. 1 (2008): 1–41. See more in: Muhammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Quranic Principle of Wasatiyyah* (New York: Oxford University Press, 2015).

[7] Asma Afsaruddin, "The Hermeneutics of Inter-Faith Relations Retrieving Moderation and Pluralism as Universal Principles in Qur'anic Exegeses," *Journal of Religious Ethics* 37, no. 2 (2009): 331–54.

[8] Khaled Abou El Fadl, "The Place of Tolerance in Islam," in *The Place of Tolerance in Islam*, ed. Joshua Cohen and Ian Lague (Boston: Beacon Press, 2002), 3–23.

positive attitudes, such as *'adl* (justice), *rahmah* (compassion), *hikmah* (wisdom), and so on.[9]

Through these terms—along with the analysis of other Islamic sources such as hadith, sirah, and related literature—scholars have formulated the concept of Wasathiyah Islam. Yusuf al-Qaradawi suggests that there are at least thirty attitudes or characteristics that represent the spirit of Wasathiyah Islam. These attitudes span various dimensions of Islamic life, including faith (*'aqidah*), worship (*'ibadah*), law (*sharī'ah*), ethics (*akhlaq*), da'wah (missionary work), and social relations at both individual and communal levels. The characteristics include maintaining a balance between the provisions of *sharī'ah* and the dynamics of contemporary realities, ensuring that Islamic teachings remain both authentic and adaptable. They also involve possessing a comprehensive understanding of Islam that encompasses creed (*'aqīdah*), *sharī'ah*, worldly affairs, religious obligations, *da'wah* (propagation), and *daulah* (governance). Furthermore, individuals are expected to practice *da'wah* with wisdom (*da'wah bil-ḥikmah*), engaging others in dialogue while upholding strong ethical principles. Another important aspect is the promotion of reconciliation and unity, which includes supporting faithful and tolerant leadership, fostering cooperation with other Islamic groups grounded in mutual respect despite differences, and integrating various dimensions of life—knowledge and faith, material advancement and spiritual growth, authority and economic development—all while prioritizing the strength and solidarity of Islamic brotherhood.[10]

Quraish Shihab also contributes to the discourse on Wasathiyah Islam by emphasizing that it encompasses three inseparable aspects: belief (*'aqidah*), *sharī'ah*, and ethics (*akhlaq*).[11] Moreover, in his description, Shihab expands the discussion by discussing Wasathiyah from several other aspects, such as economic, social, political, thought, and religious understanding. In each of these aspects, there is a Wasathiyah attitude that can be applied.

But apart from some of the aspects put forward by Shihab and Qardhawi, one of the important things related to this Wasathiyah discussion is the aspect of scientific and technological progress. These advances in reality have positive and negative impacts. Therefore, the integration

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[9] Md Asham bin Ahmad, "Moderation in Islam: A Conceptual Analysis of Wasatiyyah," *TAFHIM: IKIM Journal of Islam and Contemporary World* 4 (2011): 29–46.

[10] See more in: Yūsuf Al-Qarḍāwī, *Kalimāt Fī Al-Wasaṭiyyah al-Islāmiyyah Wa Ma'alimihā*, 3rd ed. (Kairo: Dār al-Shurūq, 2011). See in: Khansa' Azizah, "Wasatiyyat Al-Islam Perspektif Yusuf Qardhawi (Analisis Erhadap Konsep Toleransi Dalam Konteks Pluralitas Agama)" (Thesis, Jember, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2024).

[11] M. Quraish Shihab, *Wasathiyyah: Wawasan Islam Tentang Moderasi Beragama*, 3rd ed. (Ciputat, Tangerang Selatan: Penerbit Lentera Hati, 2022), 44.

of science and technology and faith as a representation of acceptance, as well as restrictions on modernity, is very necessary.

The Indonesian Ministry of Religious Affairs, as a representation of the Indonesian state's view of Wasathiyah Islam, emphasizes that religious moderation has 4 important indicators, namely national commitment, tolerance, non-violence, and accommodation to local culture. First, national commitment is related to how religious perspectives, attitudes, and practices have an impact on loyalty to the basic national consensus. Second, tolerance is giving space and not interfering with the rights of others in expressing opinions, beliefs, expressing beliefs, and even though it is different from what we believe. Third, anti-violence and radicalism have implications for the attitude of rejecting and opposing all forms of violent practices in the name of religion to make changes to social or political systems, both in the physical context and in thoughts in various forms. Fourth, the principle of accommodating local culture requires a willingness to accept various religious practices in the community that accommodate local culture and traditions.[12]

In general, the criteria put forward by Yusuf Qardhawi, M. Quraish Shihab, and the Ministry of Religious Affairs of the Republic of Indonesia have the same emphasis, that the concept of Wasathiyah Islam, which means moderate Islam, covers several aspects, namely belief, worship, and *mu'amalah*. However, the emphasis on the concept of Wasathiyah is the difference, as among the many dimensions of Wasathiyah Islam, the Ministry of Religious Affairs emphasizes only four things, as mentioned earlier.

Regardless of the various interpretations of the concept of Wasathiyah Islam mentioned above, the author adopts the conception put forward by the Indonesian Ulema Council (MUI) during its 9th National Conference held in Surabaya in 2015. At this event, MUI formally established the concept of Wasathiyah Islam in the form of ten core values, namely:

Tawassuth (taking the middle path)

Tawassuth refers to an understanding and practice that avoids both *ifrāṭ* (excessiveness in religion) and *tafrīṭ* (neglect or deficiency in religious observance). It promotes a balanced and moderate approach in addressing social problems, particularly those arising from extreme or unjust attitudes.

Tawazun (balance)

Tawazun refers to a balanced understanding and practice of religion that encompasses all

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[12] Ministry of Religious Affairs, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 43–46.

dimensions of life, both worldly (*dunyāwī*) and spiritual (*ukhrawī*). It upholds firm principles that allow individuals to distinguish between *inhirāf*(deviation) and *ikhtilāf* (legitimate difference of opinion).

I'tidal (Uprightness and Justice)

I'tidāl means placing things in their proper place and exercising rights and fulfilling obligations in a proportional and just manner. It reflects a commitment to fairness, integrity, and decisiveness in both personal conduct and societal interactions.

Tasamuh (tolerance)

Tasamuh refers to the recognition and respect of differences, whether in religion, culture, or other aspects of life. It promotes peaceful coexistence and mutual understanding among diverse groups.

Musawah (egalitarian)

Musawah emphasizes non-discrimination, affirming that no individual should be treated unjustly due to differences in belief, tradition, or origin. It upholds the principle of equal dignity and rights for all.

Syura (deliberation)

Syura involves resolving matters through collective deliberation to reach a consensus, guided by the principle of prioritizing the public interest (*maslahah*) above individual or group preferences.

Ishlah (reform)

Ishlah refers to the commitment to reform and improvement, aiming to achieve a better and more just condition that accommodates societal change and progress, grounded in the pursuit of public welfare (*mashlahah 'ummah*).

Aulawiyah (prioritize)

Aulawiyah is the ability to determine and prioritize matters of greater importance over those of lesser significance, ensuring efficient and impactful decision-making based on urgency and necessity.

Tathawwur wa Ibtikar (dynamic and innovative)

Tathawwur wa Ibtikar (dynamic and innovative) reflects an openness to change in line with contemporary developments and a drive to create new solutions and innovations that serve the advancement and well-being of humanity.

Tahadhdhur (civilized)

Tahadhdhur involves upholding noble character, moral excellence, cultural identity, and integrity, all of which contribute to a dignified and civilized human existence and the development of a just society.[13]

Alignment of Islamic Wasathiyah Values with the Concept of Social Harmony

Humans, as social beings, are inherently interconnected—both with one another and with the environment in which they live. They cannot exist in isolation. The stability of a societal system and the balance of roles within it are essential to maintaining harmony. This idea aligns with functionalism the**ory**, which views society as an integrated whole composed of distinct yet interrelated parts. Each component of the system performs a specific function that contributes to the overall balance and stability. These parts are interdependent; when one fails to function properly, it can disrupt the equilibrium of the entire system, ultimately undermining social harmony.[14]

The alignment and order within a society are what is referred to as *social harmony*. The word *harmony* itself originates from the Greek term *harmonia*, which means being suitably and harmoniously bound together. Meanwhile, *social* refers to matters related to society or concern for the public interest. Therefore, *social harmony* in this article refers to a condition in which people live in alignment and unity in a peaceful state.

The concept of social harmony is directly related to the theory of functionalism, which emphasizes order by viewing society as a social system composed of interconnected and unified parts or elements in a state of balance. Changes occurring in one part will inevitably bring about changes in other parts. In other words, society is constantly undergoing gradual changes while maintaining its equilibrium. The basic assumption is that every structure within the social system functions in relation to the others, whether in the context of norms, customs, traditions, or institutions. Conversely, if a structure is non-functional, it will either cease to exist or disappear on its own.[15]

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[13] "Islam Wasathiyah (3)," *MUI Jatim* (blog), February 20th, 2021, https://muijatim.or.id/2021/02/20/islam-Wasathiyah-3. See also in: Kasinyo Harto, *Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah (Upaya Membangun Sikap Moderasi Beragama Peserta Didik)* (Bantul, DIY: Semesta Aksara, 2021), 185.

[14] Paul B. Horton and Chester L. Hunt, *Sociology*, 6th ed. (New York: McGraw-Hill, 1984), p. 16.

[15] Agung Tri Haryanta dan Eko. Sujatmiko. (2012). Kamus Sosiologi. Surakarta: Aksara Sinergi Media.

There are three main principles in the framework of the concept of social harmony: the principles of social integration, social inclusion, and social cohesion.[16] Social integration refers to the process of adjusting and harmonizing diverse elements within society to create a social order characterized by functional coherence. In this context, social harmony embodies integrative values that acknowledge local wisdom, as the existence and function of such wisdom form the basis for uniting all members of a pluralistic society, comprising various ethnicities, races, and religions.[17] This unification of diversity leads to love, peace, equality, and justice. Based on this, the concept of social integration shares similarities with the values of *Wasathiyah* Islam, such as *musawah* (egalitarianism/equality), *tawazun* (balance), and *tasamuh* (tolerance). *Tasamuh*, which is an essential part of Islamic *Wasathiyah* values, can be realized when supported by knowledge, openness, communication, conscience, freedom of thought, and freedom of belief. Tolerance also means accepting the reality that human beings are naturally diverse. Therefore, it can be understood that the values of Islamic *Wasathiyah* are both directly and indirectly related to the concept of social harmony, where society lives in peace and unity, free from conflict, in alignment with its collective goals.

If the values of *Wasathiyah*—as a representation of social integration—are successfully practised and implemented by society, then issues such as discrimination, identity politics, exclusivity, socio-economic inequality, and primordialism will gradually diminish and eventually disappear. By maintaining a balanced and cohesive society, the concept of social integration can be effectively applied. Social integration plays a crucial role in managing conflict, connecting various segments of society, and minimizing the emergence of social deviations within the system. Thus, social integration significantly contributes to the realization of social harmony.

The second principle is **social inclusion**, which refers to efforts to create social equality within society by granting equal rights and responsibilities to every individual. Social inclusion serves as an alternative strategy to promote social equity. According to the United Nations, social inclusion is the idea of a society for all, where everyone holds equal rights and obligations. Despite existing inequalities, social inclusion often places a high priority on the fair allocation of shared resources, which is reflected in the respect for others' rights. The core of social inclusion lies in providing equal access for all to societal resources and services. Reducing social injustice,

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[16] Joan Hesti Gita Purwasih and Seli Septiana Pratiwi, *Sosiologi* (Jakarta Selatan: Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2021), 158.

[17] Hartoyo, *Konflik Dan Harmoni Sosial Perspektif Sosiologi: Strategi Memelihara Ketahanan Masyarakat Lokal Majemu Di Lampung* (Yogyakarta: Graha Ilmu, 2018), 95.

building a society free from discrimination, and enhancing social participation all depend on the realization of social inclusion.[18] Key aspects of this concept are directly related to Islamic Wasathiyah values, such as *i'tidal* (uprightness and fairness), *musawah* (equality), and other related principles.

Social cohesion, as the third principle in the framework of social harmony, refers to a condition of strong unity, solidarity, and cooperation within society. Social cohesion can also be understood as the absence of latent social conflicts—particularly those rooted in differences of race, religion, or gender—within the community. A cohesive society fosters a sense of belonging, mutual trust, resistance to marginalization, and a dynamic drive toward positive social change.[19] The scope of the principle of social cohesion aligns with the values of *Wasathiyah* Islam, such as *Ishlah* (reform), *Aulawiyah* (prioritization), and *Tathawwur wa Ibtikar* (dynamism and innovation).

Internalization of Islamic Wasathiyah Values to Achieve Social Harmony

According to the *Kamus Besar Bahasa Indonesia* (KBBI), internalization is the deep appreciation of a teaching, doctrine, or value until it becomes a belief and awareness of its truth, which is reflected in one's attitudes and behavior. This process embeds value into a person's identity, both individually and collectively.[20]

A value is an idea or concept of virtue, truth, beauty, and wisdom that serves as a guide for life.[21] Therefore, the internalization of values aims to instill new values or reinforce those already embedded, whether they are national, cultural, religious, or other objective values. This process serves as a means of transmitting the values upheld by society to create a morally grounded and character-driven generation.

According to Muhaimin, as cited by Saifullah, the process of internalization occurs through three main stages: value transformation, value transaction, and value trans-internalization. Value transformation refers to the introduction of fundamental values such as religious, social, and positive character values. At this stage, knowledge is transmitted verbally through various approaches, including teaching, storytelling, and discussion. The value transaction stage involves motivating individuals to practice these values through exercises, habituation, and feedback, where

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[18] Purwasih and Pratiwi, *Sosiologi*, 163–64.
[19] Purwasih and Pratiwi, 167.
[20] Kama Abdul Hakam and Encep Syarief Nurdin, *Metode Internalisasi Nilai-Nilai Untuk Modifikasi Perilaku Berkarakter* (Bandung: Maulana Media Grafika, 2016), 5–6.
[21] KBBI Daring; https://kbbi.web.id/nilai%2C.html Accessed on Friday, November 8th, 2024.

two-way communication plays a crucial role in reinforcing understanding and implementation. Meanwhile, the value trans-internalization stage emphasizes the application of values in real-life actions. This stage ensures that the values that have been understood are embodied in daily behaviour, thereby fostering a culture of moral integrity.[22]

As previously explained, and in line with the definitions and stages of internalization, the concept of Wasathiyah Islam is closely related to key terms such as justice, moderation, and balance. More specifically, it is represented in ten core values: Tawassuth (taking the middle path), Tawazun (balance), I'tidal (uprightness and fairness), Tasamuh (tolerance), Musawah (egalitarianism), Syura (consultation), Ishlah (reform), Aulawiyah (prioritization), Tathawwur wa Ibtikar (dynamism and innovation), and Tahadhdhur (civility).

The ten values of *Wasathiyah* Islam would hold little significance if they are not implemented in everyday life. Likewise, these values would not be truly effective or impactful if only a portion of the population is aware of and applies them. Therefore, a structured system is necessary—one that enables the implementation of these values across all segments of society, whether consciously or unconsciously. Such a structured system that embeds *Wasathiyah* values is what is referred to as the internalization of Wasathiyah Islamic values within society.

Based on the above explanation, the process of internalizing the ten values of *Wasathiyah* Islam involves three stages: value transformation, value transaction, and value trans-internalization. In the transformation stage, the dimensions of values such as *tawassuth* (taking the middle path), *tawazun* (balance), and other *Wasathiyah* values must be conveyed and promoted comprehensively to the public through key societal elements, including community leaders, religious figures, influencers, [23] educational institutions, social organizations, and both governmental and private institutions. These elements hold a central role, as the success of the internalization process depends largely on how effectively they disseminate Wasathiyah values to

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[22] Saifullah Idris, *Internalisasi Nilai Dalam Pendidikan (Konsep Dan Kerangka Pembelajaran Dalam Pendidikan Islam)* (Yogyakarta: Darussalam Publishing, 2017), 35. See example of research using all three stages of internalization in: Ainun Naim and Sariman, "Internalization of Character Values in Through the Learning of Ta'līm Al-Muta'allim Book," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (2022): 25–40; Achmad Faisol, Malinda Azizah, and Luluk Mashluchah, "Internalisasi Nilai-Nilai Pendidikan Akhlak Melalui Pengajian Kitab Bidayatul Hidayah Di Kelas VIII Putri MTS Unggulan Nuris Jember," *Sirajuddin: Jurnal Penelitian Dan Kajian Pendidikan Islam* 3, no. 1 (2023): 28–39.

[23] Influencers are people who have a great influence on audiences through social media, websites or podcasts. They usually create entertaining, inspiring and informative content.

all levels of society. Additionally, the role of technology and various forms of media also proves to be a critical factor in ensuring the success of the Wasathiyah value transformation process.[24]

At the value transaction stage, which emphasizes two-way communication between the transmitters of values (such as educators, religious leaders, community figures, influencers, government institutions, and private organizations) and the recipients (the wider community), strategic and structured measures are also required. In the context of education, openness in classrooms, discussion forums, and similar platforms becomes essential. Similarly, in the context of social media, the presence of comment sections that facilitate dialogue among users indirectly represents the value transaction process, as they enable interactive communication and exchange of perspectives.

In the two aforementioned stages—namely, the transformation and transaction stages—the internalization process of the ten Wasathiyah Islamic values is applied in a general manner, with no distinction between one value and another. Each value is communicated verbally through various available channels. Likewise, the transmission of these values requires a reciprocal response or interaction between the value transmitter and the recipient. However, this differs in the final stage, the trans-internalization stage, in which each value is applied within its specific contextual framework. However, the success of the internalization process in general—and of the Wasathiyah Islamic values in particular—requires several key elements, such as habit formation and the presence of role models or exemplary behaviour. For example, in the field of education, a moderate attitude demonstrated by educators can indirectly support the successful internalization of the value of tasamuh (tolerance) within students. Similarly, the practice of syura (consultative decision-making) exemplified by community leaders and parents can further enhance the internalization of this value, leading to its adoption by the younger generation and society at large. Likewise, the habitual demonstration of courtesy and noble character by parents toward their children supports the successful internalization of the value of *tahaddhur* (civility). In the broader social context, tolerant and inclusive attitudes displayed by the Muslim majority toward non-Muslims in their communities will directly contribute to the internalization of the value of *musawah* (egalitarianism), serving as an example that can be emulated by the wider society, and so forth.

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[24] Hasani Ahmad Said and Zuni Nurrochim, "Dakwah Wasathiyyah Generasi Milenial Dalam Menghadapi Masyarakat 5.0," in *The Role of Islamic Da'wah in Creating Peace and Developing Civilization*, ed. Abdullah Safei and Agus Handoko (Jakarta: Publica Indonesia Utama, 2024), 100–159.

If the three stages of value internalization are implemented optimally, the process of internalizing Wasathiyah Islamic values within society will be successful. This success will ultimately have a positive impact on the social life of the community. When each individual within a society upholds i'tidal (acting justly and fulfilling rights and obligations), maintains tawazun (balance), prioritizes matters based on aulawiyah (setting priorities), and conducts themselves following the broader values of Wasathiyah Islam, then social harmony—as a concrete manifestation of peace and coexistence—will be achieved.

Moreover, the four indicators of Wasathiyah Islam formulated by the Ministry of Religious Affairs of the Republic of Indonesia—namely national commitment, tolerance, non-violence, and accommodation of local culture—also represent essential Wasathiyah values that must be internalized by every individual in society. This is because an individual living within a particular environment—or in this case, a nation—cannot be separated from their rights and responsibilities as a citizen. One of these responsibilities is to uphold tolerance by respecting fellow citizens, to love the homeland through various forms and expressions, and to actively participate in fostering social order and harmony by avoiding all forms of violence.

In the Indonesian context, the importance of implementing *Wasathiyah* Islamic values in national life has received serious attention since 2019, during the tenure of Lukman Hakim Saifuddin as Minister of Religious Affairs.[25] Furthermore, religious moderation has been formally incorporated into the National Medium-Term Development Plan (RPJMN) 2020–2024. In this regard, the Ministry of Religious Affairs has designed an action plan and implementation strategy that includes five key aspects.

Religious Broadcasting

Development of religious broadcasting aimed at promoting peace and the common good (*maslahah*).

Educational System

Strengthening the education system with a religious moderation perspective, including curriculum development, instructional materials and teaching processes, teacher and education personnel training, and teacher recruitment.

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[25] See the concept of Religious Moderation by Lukman hakim in: Mochammad Nginwanun Likullil Mahamid, "Moderasi Beragama: Pandangan Lukman Hakim Saifuddin Terhadap Kehidupan Beragama Di Indonesia," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 23, no. 1 (2023): 19–31.

Management of Places of Worship

Managing places of worship as centres for religious propagation and tolerance.

Public Space Management

Utilizing public spaces as platforms for exchanging ideas and discourse among students, university communities, and youth across cultures, religions, and ethnic groups.

Islamic Boarding Schools and Other Educational Institutions

Strengthening the role of *pesantren* (Islamic boarding schools) and other religious education institutions in promoting religious moderation through improved understanding and practice of religious teachings for the common good.[26]

The five strategic aspects of religious moderation implemented by the Ministry of Religious Affairs indirectly reflect the three stages of Wasathiyah Islamic values internalization previously outlined by the author. The primary distinction lies in the perspective: the Ministry's strategies and action plans involve broader elements of the state, including directorates, civil servants (ASN), regulations or policies, and other institutional mechanisms. With the support of these various instruments, if the strategies and action plans are executed optimally, the internalization of Wasathiyah Islamic values within society will likely succeed.

The successful internalization of Wasathiyah Islamic values within society will directly contribute to the establishment of social harmony. This is because the essential elements that constitute social harmony share commonalities with the values of Wasathiyah Islam, as previously discussed. Furthermore, social harmony is shaped through dynamic interactions between individuals, between individuals and groups, and among groups—interactions characterized by mutual influence, reciprocity, and cooperation. The ideal relationships among individuals and groups are the result of deeply embedded Wasathiyah values within each person and across all levels of society. This is especially significant in the context of Indonesia, a nation marked by its rich diversity in ethnicity, race, religion, culture, and traditions. Such a view aligns with the UNESCO Declaration of Principles on Tolerance, which defines tolerance as respect, acceptance, and appreciation of the rich diversity of cultures and expressions of human identity.[27] Ultimately, a society that has achieved social harmony will be better equipped to manage the various forms of social conflict that may arise.

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[26] See more detailed explanations and descriptions of these aspects in: Alissa Wahid et al., *Modul Pelatihan Penggerak Penguatan Moderasi Beragama* (Tangerang Selatan: Pusdiklat Tenaga Administrasi, 2024), 135–39.

[27] UNESCO, "Declaration of Principles on Tolerance," Culture of Peace (Paris: UNESCO, November 16th, 1995).

CONCLUSION

The concept of Wasathiyah Islam, which comprises values such as *Tawassuth* (moderation), *Tawazun* (balance), *I'tidal* (uprightness and fairness), *Tasamuh* (tolerance), *Musawah* (egalitarianism), *Syura* (consultation), *Ishlah* (reform), *Aulawiyah* (prioritization), *Tathawwur wa Ibtikar* (dynamism and innovation), and *Tahadhdhur* (civility), is closely related to the concept of social harmony, which is built upon three core components: social integration, social inclusion, and social cohesion. The alignment between the values of Wasathiyah Islam and the fundamental components of social harmony indicates that the Wasathiyah Islamic framework is well-suited to serve as an effective instrument for driving positive social transformation. To achieve this objective, the internalization of Wasathiyah Islamic values becomes a crucial preliminary step. This internalization process consists of three stages: value transformation, value transaction, and trans-internalization. The value transformation stage requires comprehensive dissemination and promotion of Wasathiyah values to all levels of society through key societal elements, including community leaders, religious scholars, influencers, educational institutions, social organizations, and both public and private institutions. In this regard, the role of technology and various forms of media also has a significant impact on the success of this transformation process. The value transaction stage, which emphasizes two-way communication between value transmitters (such as educators, religious figures, community leaders, influencers, state and private institutions) and value recipients (the public), likewise requires strategic and structured measures. If both the transformation and transaction stages are executed effectively, the internalization of Wasathiyah values will be successful. The final stage—trans-internalization—is essentially the manifestation of the success of the preceding two stages. However, to ensure this success, additional elements are also necessary, such as habituation and exemplary behavior, which serve as essential components in the trans-internalization process.

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