

## The Importance of Sharia Economy in Religious Moderation

Rusli Siri<sup>1</sup> Rahmi<sup>2</sup>

<sup>1,2</sup>Politeknik LP3I Makassar

Email: rusli.siri@gmail.com, rahmimammi88@gmail.com

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### **Abstract**

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*Research is motivated by the emergence of economic actors when conducting transactions without paying attention to the principle of justice as religious believers. Thus arose the division of the religious ummah. In fact, in the Islamic economy, one of the attitudes that need to be developed in transactions is mutual respect or not discriminating between Muslims and non-Muslims. The author tries to conceptualize the importance of the sharia economy in religious moderation. Islamic economic principles, such as justice, Amanah, and mutual respect will be developed in peace. The problem raised in this study is how the basic concept of Islamic economics in building the lives of Muslims and non-Muslims. As well as the importance of the Islamic economy in religious moderation. Whether the Islamic economy is at odds with the application of religious moderation. The research method used in this scientific work is descriptive qualitative. The author tries to explain the importance of the Islamic economy in religious moderation. The approach used is phenomenology. Where the author himself experiences and feels how important the Islamic economy is in the concept of religious moderation. A number of results obtained by the author include how important the Islamic economy is in religious moderation. To create peace and tranquility respecting each other's fellow religious believers must be the basic foundation in everyday life. In carrying out economic activities, sharia concepts will not be complete without being accompanied by religious moderation. Both Muslims and non-Muslims must be aligned in carrying out economic activities. This is in line with the basic principles of Islamic religious teachings and the sunnah of the Prophet Muhammad SAW. The time of the great prophet Muhammad SAW also practiced mutual respect in trading. Prophet Muhammad SAW never forbade carrying out economic activities with non-Muslims. It signifies that Islam justifies religious moderation in the economy.*

**Keywords:** *Economy, Business, Sharia, Moderation, Religion.*

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## INTRODUCTION

Indonesia is a country with a majority Muslim population. The largest Muslim population in the world. This indicates that Indonesia is home to Muslims. As a Muslim-majority country, it is appropriate to make the Islamic economy including the Islamic financial industry as a foundation in conducting business transactions. However, the large population does not necessarily make the Muslim community not understand well about the Islamic economy, especially Islamic financial products. It still requires understanding in carrying out economic activities that do not conflict with what the state wants. A number of social findings and facts corroborate the importance of Islam in developing businesses based on religious moderation. Indonesia as a glue and moderation force in this country since its presence as a migrant religion which was then embraced by the majority of Indonesians until the struggle for independence until now and in the future (Nashir,

2015).

Several countries have great Islamic economic potential, including Indonesia. This is in line with the goals of national development oriented towards the creation of a just and prosperous society. This goal can be achieved by an economic system based on sharia principles based on religious moderation. Although it has great potential, the Indonesian people do not have sufficient literacy about the sharia economy, including religious moderation. When the monetary economic crisis hit the world, economic institutions in developing countries that implemented sharia mechanisms proved to be able to survive and even some were able to grow and develop. So that starting from this success, many studies began to be studied about the concept of welfare based on Islamic sharia economics. In economic theories, the values offered by Islamic economics are relatively new. Despite the fact that Islamic teachings provide instructions in economic activities, in building science still requires a process to become established (Yogyakarta et al., n.d.).

People with good sharia economic practices will behave moderately, namely accepting various shortcomings while still trying to push in a better direction of conformity with Islamic law and its existence in the economy. Indonesia has national development goals oriented towards the creation of a just and prosperous society based on economic democracy. The achievement of a just and prosperous society requires an economic system that has the values of justice, togetherness, equity, and benefit. The economic system that has the values needed in national development is an economy based on sharia principles or sharia economics framed in religious moderation. From this it can be seen that the economic system to be built and developed is not a liberalist and/or socialist Marxist economic system, but an economic system other than both. This middle ground economic system is one corner of a triangle. If likened to a triangle, the two corners at the base of the triangle are liberalism and socialism, then the third corner located at the top is the Islamic economic system (Abbas, n.d.).

Islamic economics sometimes ignores the principle of diversity. The theory used ignores the opinions of non-Muslims. In fact, one of the principles of Islamic economics is justice, including all religious groups, and races. Therefore, moderation is needed in the application of Islamic economics. Islamic moderation or Wasatiyah Islam has become a very warm discourse. In articulating the teachings of Islam sometimes comes extreme views by some groups, sometimes triggering acts of intolerance and violence. In Islam, religious references are indeed one, namely the Qur'an and Al-Hadith, but the phenomenon shows that the face of Islam is many. There are various Islamic groups that sometimes have their own characteristics in religious practice and practice. It seems that the difference has become natural, sunatullah, and even a mercy. Quraish Shihab noted that diversity in life is a necessity desired by Allah. This includes differences and

diversity of opinions in the scientific field, even the diversity of human responses regarding the truth of the scriptures, the interpretation of their content, and the form of practice. Religious moderation is needed in the process of public education so that the resulting literacy has a positive impact. The concept and practice of Islamic economics still require development and are not free from shortcomings that make it not fully compliant with Islamic law (Abbas, n.d.).

Indonesian consumers in the Unitary State of the Republic of Indonesia have diversity, covering a variety of ethnicities, languages, religions, cultures, and social statuses. Diversity can be an integrating force that binds society but can be the cause of clashes between cultures, between races, ethnicities, religions and between values of life in everyday life. This is very important to be applied in carrying out moderation-based business activities. One of the important things discussed is the study of how humans behave ethically to organize their consumption and production activities. Therefore, any economic system, including Islamic economics applied in this world, will always be related to the benefit of all societies (Arif, n.d.).

Diversity in the economy is a natural event because of the meeting of different cultures, the interaction of diverse individuals and groups by bringing cultural behavior, having different and specific ways of life. Diversity such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community, including in the Islamic economy. The values that Islamic economics offers are excellent. Despite the fact that Islamic teachings provide instructions in economic activity, in building knowledge still requires a process to become established. The emergence and development of Islamic economics also provides an alternative solution to protracted problems resulting from carrying out ideas or ideas of capitalism and socialism that have failed. This is due to the absence of diversity in transactions (Yogyakarta et al., n.d.).

Indonesia has the potential to develop an Islamic economy, but in reality it is less than optimal to give a share to non-Muslims. If the diversity of cultures, religions, tribes, languages it has shows as one of the nations that have a multicultural society. Diversity becomes a blessing in itself if managed well, becomes uniqueness and strength, but such plurality can be a challenge if not addressed wisely and wisely, can be a threat of division and feud that can tear apart social security. This is in line with the main principles of Islamic economics. The Islamic economic system can be applied to various processes ranging from production, distribution, to consumption to meet human needs optimally and ideally. All processes carried out in have responsibilities both to humans and to Allah SWT. On that basis, the author wants to conduct research related to the application of Islamic economics based on religious moderation. Islamic economics must be in

line with the basic principles of religious existence, namely trust, compassion, and mutual respect for fellow humans in conducting business transactions.

Theoretical Studies

### **Moderation**

The word "moderation" has a correlation with several terms. In English, the word "moderation" comes from the word *moderation*, which means moderate attitude, not exaggeration. There is also the word *moderator*, which means chairman (*of meeting*), organizer, mediator (*of dispute*). In addition, *moderation comes from the Latin* *moderatio*, which means moderation (neither excess nor lack). In the *Big Dictionary Indonesian*, the word "moderation" means the avoidance of violence or the avoidance of extremes. This word is an absorption of the word "moderate", which means the attitude of always avoiding extreme behavior or expression, and the tendency towards the middle ground. While the word "moderator" means a person who acts as a mediator (judge, referee, etc.), a leader of the session (meeting, discussion) who directs the discussion or discussion of problems, a device on the engine that regulates or controls the flow of fuel or power sources. So, moderation is our perspective on religion in moderation, which is to understand and practice religious teachings with no extremes, both extreme right and extreme left. Extremism, radicalism, hate speech, to fractured relations between religious communities, are problems faced by the Indonesian nation today. If analogous, moderation is like a movement from the periphery that always tends to the center or axis (centripetal), while extremism is the opposite movement away from the center or axis, towards the outermost and extreme sides (centrifugal). Like the pendulum of a clock, there is a dynamic motion, not stopping on one outer side in the extreme, but moving towards the middle (Nurdin, 2021).

While in Arabic, moderation is known as the word *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic too, the word *wasathiyah* means "the best choice". Whatever word is used, they all imply one common meaning, which is fair, which in this context means choosing a middle ground position among various extreme choices. The word referee has even been absorbed into Indonesian into the word 'referee' which has three meanings, namely: 1) Intermediary, intermediary (for example in trade, business); 2) *Pelera*i (separator, peacemaker) between disputants; and 3) Leaders in the game. The word *ummatan wasatandalam* is defined as a moderate people, who are not inclined or impartial, thus leading to a fair attitude and becoming an example for society. According to him, there are eight characteristics of *ummatan wasathan*. First, faith in Allah Almighty and His Messenger. Second, constancy. Third, wisdom. Fourth, unity and unity and brotherhood. Fifth, justice. Sixth, example.

Seventh, balance in carrying out Islamic teachings. Eighth, inclusive or open (Al-falah & Ahmad, n.d.).

## **Religious**

Religion is embracing or adhering to a religion, while religion itself contains meanings, systems, principles of belief in God with devotional teachings and obligations related to that belief (KBBI 2020). The religions of this world are not one but many. In Indonesia the religions recognized by the state are Islam, Christianity, Hinduism, Buddhism and Confucianism. Linguistically, Agama means to embrace (embrace) religion. Moderation is Muslim and he is Christian. In the context of religious fundamentalism, to avoid disharmony, it is necessary to cultivate a moderate religious way, or an inclusive Islamic way or an open religious attitude, which is called religious moderation. Moderation means moderate, the opposite of extremes, or excessive in addressing differences and diversity. Religious moderation does not only apply to religion, but in everyday life such as humans who carry out economic activities (Akhmadi & Belakang, 2008).

To be religious means to worship; Obey religion, both live according to religion. In religious terms, it spreads peace, spreads affection, anytime, anywhere, and to anyone. Religion is not to homogenize diversity, but to respond to diversity with wisdom. Religion is present in our midst so that the dignity, dignity and dignity of our humanity are always guaranteed and protected. Religious moderation with the aim of giving the view to the people that moderation is basically how to apply the principles of balance, tolerance and mutual respect for each other. This aims to offset the torrent of a number of extreme and radical religious views so as to have an effect on peace in the economy. A balanced economy without any tyranny will certainly provide peace in everyday life. Every religious believer feels comfortable in transacting (Kalla & Mokodenseho, n.d.).

Therefore, do not use religion as a tool to negate and demean each other and negate each other. Between religious believers always spread peace with anyone, anywhere and anytime. Religion is analogous, moderation is like a movement from the periphery that always tends to the center or axis, while extremism is the opposite movement away from the center or axis, towards the outermost and extreme sides. Like the pendulum of a clock, there is a dynamic motion, not stopping at one outer side in the extreme, but moving towards the middle. guarding, guarding the heart, guarding self-conduct, guarding the whole country and guarding this universe. Moderation and moderation are good and indispensable adults. Radicalization and radicalism, violence and crime, including hate speech/insults and hoaxes, especially in the name of religion, are childish,

evil, divisive, life-damaging, pathological, unkind and unnecessary. Therefore, religious moderation has become the mainstream in the religious pattern of Indonesian society. The reason is clear, and precise, that moderate religion has become a characteristic of religious people in Indonesia, and is more suitable for the culture of our pluralistic society. Moderate religion is a religious model that has long been practiced and is still needed in the current era, including the economic sector. Sharia-based economic cultivation is very collaborative or in line with the principle of religious moderation (Sutrisno, 2019).

Religious moderation is a creative attempt to develop a religious attitude in the midst of *various constraints*, such as between absolute truth claims and subjectivity, between literal interpretations and arrogant rejection of religious teachings, as well as between radicalism and secularism. The main commitment of religious moderation to tolerance makes it the best way to deal with religious radicalism that threatens religious life itself and, in turn, immunizes the life of unity in society, nation, and state. Religious figures and religious people to provide deeper and broader religious insights to their respective people, because exclusivism, radicalism, and religious sentiments tend to rely on distorted religious teachings. It is undeniable that religion is the main spirit of this nation so that religious leaders play an important role in maintaining pluralism as Indonesia's wealth and social capital. The character of religious moderation entrusts the openness, acceptance, and cooperation of each different group. Therefore, every individual believer, regardless of ethnicity, ethnicity, culture, religion, and political choice must be willing to listen to each other, and learn from each other to exercise the ability to manage and overcome differences in religious understanding between them. One of the basic principles of religious moderation is to always maintain a balance between two things, such as the balance between reason and revelation, between the physical and the spiritual, between rights and duties, between individual interests and communal benefit, between necessity and voluntariness, between religious texts and *ijtihad* of religious figures, between ideals and reality, and a balance between past and future. The second principle, balance, is a term to describe perspectives, attitudes, and commitments to always stand on the side of justice, humanity, and equality. The tendency to be balanced does not mean having no opinion. Those who have a balanced attitude mean firm, but not harsh because they always side with justice, it's just that their partiality does not deprive others of their rights to the detriment (Mubarok, 2018).

So, religious moderation is our perspective on religion in a moderate way, which is to understand and practice religious teachings with no extremes, both extreme right and extreme left. Extremism, radicalism, hate speech, to fractured relations between religious communities, are

problems faced by the Indonesian nation today. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the preservation of civilization and the creation of peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity. It is not wrong, if the concept of religious moderation can also be applied in the Islamic economy. The principle of justice creates job opportunities and work motivation becomes a part of religious moderation also occurs in the Islamic economy (Mubarak, 2018).

So, when the word moderation is juxtaposed with the word religious, it becomes "religious moderation", then the term means to refer to an attitude of reducing violence, or avoiding extremes in religious practice. The combination of these two words refers to attitudes and efforts to make religion the basis and principle to always avoid extreme behavior or expression (radicalism) and always look for a middle way that unites and unites all elements in the life of society, state, and nation of Indonesia. The concept of religious moderation also developed in the Islamic economy (Al-falah & Ahmad, n.d.).

## **METHODS**

Penelitian ini merupakan studi pustaka dengan menggunakan metode deskriptif analisis untuk mengkaji tentang bagaimana aplikasi ekonomi syariah berbasis Moderasi Beragama. Cakupan pembahasan dalam penelitian ini meliputi konsep ekonomi syariah, serta moderasi beragama dalam bertransaksi. Sedangkan, pendekatan yang dipakai peneliti yakni fenomenologi. Dimana peneliti merasakan dan mengalami apa yang sedang diteliti terkait ekonomi syariah berbasis moderasi beragama. Hal ini bertujuan untuk terwujudnya keadilan ekonomi di Indonesia. Sumber data penelitian diperoleh dari berbagai referensi yang mencakup buku, jurnal, peraturan perundang-undangan, dan referensi lain yang terkait. Penelitian dilakukan dengan cara pengumpulan data pustaka, membaca dan mencatat, mengolah bahan penelitian melalui analisis mendalam, dan menyajikannya menjadi tulisan yang layak untuk dibaca dan dijadikan referensi. Analisis dalam penelitian ini menggunakan deskriptif-analisis, yang menjelaskan dan menggambarkan keterkaitan ekonomi syariah berbasis moderasi beragama (Hafizd, 2022).

## **RESULT AND DISCUSSIONS**

### **Strategi Bisnis Nabi Muhammad SAW Terhadap Nonmuslim**

Muhammad's business career began when he joined his uncle to trade in Syria. He was 12 years old. Since then Muhammad SAW did a kind of internship that came in handy later when he managed his own business. By adulthood, he decided on trading as his career. He realized that his uncle was not a rich man, but had a considerable family burden. Therefore, the young Muhammad SAW thought to help ease the burden of his uncle by trading. Moreover, as one of the members of the large family of the Quraysh tribe who were generally traders, Muhammad (peace be upon him) was expected to be a merchant as well. The Prophet SAW in running a business not only targets fellow Muslims, but non-Muslims are also invited to cooperate. The behavior of Muhammad as a business person is a very interesting thing to discuss where Muhammad saw carried out his duties as *uswatun hasanah* which is an exemplary example in everything that is not exception in terms of economic activity in this case Muhammad saw as a business person (Sitepu, 2016).

When starting his career, Prophet Muhammad SAW began by trading small in the city of Makkah. He bought goods from one market and then sold them to others, including non-Muslims. Until then he received capital from investors as well as wealthy widows and orphans who could not afford to run their own funds, and welcomed honest people to run businesses with the money they had based on the cooperation of *Mudharabah*. But his journey stopped when in that land there was a monk known as Bahira, whose real name was Jurjis. When Abu Talib's trading caravan stopped in this area, the monk approached them and invited them to come to his residence as guests of honor. In fact, before that the monk never came out, but once he could know the Messenger of Allah from his qualities. Holding his hand, the monk said, "This man is the leader of the universe, this child will be sent by Allah as a mercy for all nature" Abu Talib asked, "Where did you know that?" Monk Bahira replied, "Actually, since you arrived at Aqabah, there were no rocks and trees but they bowed down (Heriyansyah, 2018).

Thus, there was a wide opportunity for Muhammad SAW to enter the business world by running other people's capital, both with wages and with a profit-sharing system. In carrying out his business, he enriched himself with honesty, firmness in keeping promises and other qualities. As a result, the people of Makkah knew Muhammad as a trusted man. Capital owners in Makkah at that time were increasingly opening partnership opportunities with Muhammad SAW. One of the owners of this capital was Khadija who offered partnerships based on *mudharabah* (profit sharing). In this case, Khadija acted as financier, while Muhammad (PBUH) as manager. Later, Muhammad (peace be upon him) married Khadija and ran a business together. The trust of the owners of capital and the success of Muhammad (peace be upon him) in nurturing himself and



good relations have made him a professional trader who has an outstanding reputation and integrity. In addition, he also managed to carve his name among the business community in particular, and the Quraysh Arab community in general (Gusriani & Faulidi, 2017).

Based on the business journey of the Prophet Muhammad, these markets are regional and even international markets because they are not only visited by locals but also traders from other nations. As a businessman, it is true that Muhammad (peace be upon him) also visited these markets repeatedly like other Quraysh traders. This needs to be done to develop and maintain subscriptions and business partners. This is also possible what Muhammad SAW did when carrying his merchandise to various parts of the Arab country. One of the characteristics possessed by the Prophet in doing business is ethics. The Prophet hinted and confirmed That in addition to ethical issues on which success in business depends, there are also other factors, namely, skills and knowledge of ethics itself. Failure to know the knowledge of ethics and business procedures that are true in Islam will fail to obtain goals. If the science built to obtain happiness hereafter is also ethically based, then with the same science built for the world must also be ethically based (Abd.ghafur, 2018).

For approximately 28 years, Muhammad SAW ran the trading business. His trading areas included Yemen, Syria, Busra, Iraq, Jordan, Bahrian, and other trading cities in the Arabian Peninsula. Muhammad also led four times trading expeditions for Khadija to Syria and Jorash in Jordan. There is a Roman Amphitheatre with a very spacious hall and until now it is still well preserved. Thus, at a young age, Muhammad (peace be upon him) became a regional trader because his trade covered almost the entire Arabian Peninsula. When managing one's trade as a young man, Muhammad (peace be upon him) received wages like the form of a camel. It is narrated by Allama Zahabi that he made two trading trips for Khadija and was paid two adult female camels. Looking at the business and entrepreneurs run by Muhammad Saw, it seems to provide da'wah messages to Muslims in running a business or business, in that context this paper wants to express in outline the secrets of the success of the Prophet's business which is full of da'wah messages for the ummah (Gusriani & Faulidi, 2017).

Muhammad (peace be upon him) made trade agreements or Khadija's name five times. When Khadija discovered that Muhammad (peace be upon him) had gained enormous profits, which no one had ever achieved before, Khadija gave her a greater share of the profits than they had agreed before. Two other trips were made to Yemen. On the way, Khadija's man named Masyarah also helped him. Yemeni markets are usually conducted for three days in the month of Rajab. His purpose in coming to this market was to buy fabrics and apparel to sell in Makkah. Throughout the history of Arab trade, Yemen has been known as a center for garments and

textiles. This may be due to its open sea port position with India and China which allows importing textiles from both countries which until now have a strong spirit of the clothing industry. The success of the Prophet in running a business is inseparable from simplicity. Balance and fairness, means, that business conduct must be balanced and fair. Equilibrium means not to be excessive (extreme) in the pursuit of economic profit (QS.7:31). Unlimited individual ownership, as in the capitalist system, is not justified. In Islam, property has a strong social function (QS. 51:19) (Ermansyah, 2022).

Several hadiths that provide trade guidance show that Muhammad (peace be upon him) knew exactly the ins and outs of business. He knows how to trade successfully. He also knew about the qualities that can damage or hinder one's trading business or damage the market system as a whole. This certainly cannot be explained by people who are not directly involved in practical and feel the dynamics of trade and the characteristics of business people at that time. Moreover, he has also proven that success in business can be achieved without using these illicit business methods. Islam does not allow a person to work at will to achieve his goals and desires by justifying all means such as committing fraud, cheating, perjury, usury, bribery and other vanity deeds. But in Islam there is a boundary or line of separation between what can and cannot be, right and wrong and what is halal and what is haram. This limitation or dividing line is known as ethics. Behavior in doing business or trading also does not escape the existence of moral values or business ethical values. It is important for business people to integrate the moral dimension into the framework or scope of the business. Along with the growing awareness of ethics in business, people began to emphasize the importance of the interrelation of ethical factors in business. Indeed, in terms of the entire implementation of life has been regulated in the view of Islamic teachings to regulate all human life, including in relation to the implementation of the economy and business (Yunia, 2018).

In addition, the nature of independence and love to do business that has been ingrained since childhood in the heart of Muhammad SAW, indirectly states that it is impossible for him to remain silent and only live on his wife's income. It is impossible for him to just stay at home and spend months or even years of daily time unemployed without any activities to support his family. In economics, people are free to implement Islamic rules. Because of economic problems, including aspects of muamalah, not worship, the general rule of "all may be except forbidden". What is not allowed in Islam is injustice and usury. In this level, human freedom is actually not absolute, but is a responsible and just freedom (Ermansyah, 2022).

Muhammad (peace be upon him) remained visible in the field of trade like most of the rest of Makkah. Three of his trades that were reported were trade trips to Yemen, Najd, and other

cities, he was involved in trade affairs during the wholesale trade in Makkah City. Muhammad SAW's career journey in the field of trade at the age of 12 years or term apprenticeship. This continued to be done until the age of 17 when he had opened his own business. At that time his uncle encouraged him to trade so that the burden on their family could be reduced. Thus at this age he has become a business manager. In further developments, when Makkah capital owners entrusted the management of their trades to Muhammad SAW he became an Investment Manage. Forms and types of nation trade

Arab jahiliah is very varied, among other things, the owners of capital can be directly involved in managing trade, or simply as investors (Heriyansyah, 2018).

#### b. Religious Moderation in the Quran

The Quran is a sacred source and reference for Muslims in navigating and overcoming the challenges that lie ahead of their lives. Now, the global challenge directed by advanced technologies created by the secular-state is unstoppable, in fact it is not to be feared because it is a necessity. In Islam moderation is defined as *wasathiyah*. *Wasathiyah* is an Islamic teaching that directs its people to be just, balanced, benevolent and proportional, in all dimensions of life. *Wasathiyah* or moderation has now become an Islamic discourse and discourse that is believed to be able to bring Muslims superior and more just and more relevant in interacting with modern civilization in the era of globalization and the industrial revolution, information and communication. *Wasathiyah* Islam is not a new teaching or a new *ijtihad* that emerged in the 20th or 14th century Hijri. But Islamic *wasathiyah* or Islamic moderation has existed along with the descent of revelation and the emergence of Islam on earth 14 centuries ago. This can be seen and felt by Muslims who are able to understand and animate Islam in accordance with the originality of its *nash* and in accordance with the concept and pattern of life of the Prophet Muhammad, companions and *salaf shaleh* (Madjid, 2021).

The matching of words meaning religious moderation in the Quran has been aligned by Islamic scholars with the word *wasathan*. As revealed in the Quran. Al Hujarat Letter:13  
Meaning: O man, Behold, We created you from a man and a woman, and made you into nations and tribes, that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. (Al-Hujurat: 13)

*Wasathiyah* in the Islamic perspective is universal, as well as a religious model that always embodies safety, justice, peace, which is based on the values of *tawhid* and the nature of humanity. *Wasathiyah* Islam seeks to create a moderate and inclusive attitude in fighting for the agendas of

universality of human civilization. Islam is not only based on faith, science, but also on understanding social aspects so that the success and glory of Muslims can be created. Wasatiyah Islam can be created through a deep understanding of three things as the embodiment of Islamic power (Nurdin, 2021).

The Islamic world is unable to compete with them because it is lulled and engrossed in nostalgia for the romanticism of civilization that they have achieved in past centuries, so that what is happening now the Islamic world is easily swayed because the economy, industry, technology and mass media are in their hands. Some people often exploit religious teachings to fulfill their lust, animal interests, and not infrequently also to legitimize their political desires. These exploitative actions in the name of religion cause religious life to become unbalanced, tend to be extreme and excessive. So, in this case, the importance of religious moderation is because it is a way of restoring religious practice to its essence, and for religion to actually function to preserve human dignity and dignity, not vice versa (Ri, n.d.).

The global era with the sophistication of transformation and information makes the world smaller. Various ethnicities, languages, cultures and religions seem to gather in a container. In this case, empirical facts show that Muslims are divided into various sects, sects and sects, each of which hits each other as happened in the Middle East rife with civil war. And this is a golden opportunity for the opponents of Islam to be exploited to destroy Islam. And what is being witnessed now, the labels of radical Islam, terrorist Islam, fundamental Islam have always been carried on their shoulders. The above conditions are difficult to contain and overcome because the current understanding of Muslims towards the teachings of their religion is unbalanced, incorrect, weak, partial and fanatical. So that they hate other religions and disbelieve each other, in addition to the economic, industrial and technological fields the Islamic world lags far behind them where previously Muslims were at the vanguard of world civilization. Therefore, religious moderation in the modern era is very important. Religious moderation as a middle way in uniting differences between religions and different religions. Religious moderation can also prevent radicalism in society. So that radical ideas that occur in society can be prevented and minimized. This is in line with the teachings in the Quran. It can be said, such fundamental values are the foundation and philosophy of people in the archipelago in undergoing religious moderation in the life of the nation and state, including when conducting business activities (Nashir, 2015).

Religious moderation in the Qur'an has been agreed upon by Islamic leaders that it is the main source and reference in referring to all problems encountered in all walks of life. This was done from the generation of the Prophet until anytime as long as Muslims still live under the surface of this earth. The term religious moderation does not come from Arabic which is the

language of the Quran but a foreign word that has been absorbed into Indonesian. The question is whether the word religious moderation is found in the Qur'an which is the main source of guidance for Muslims in the world. Departing from this explanation, the implementation of religious moderation must be applied in conducting business activities, because this religious moderation program is in the national interest, the interest of the nation, and the common interest (Indahningrum et al., 2020).

Religious moderation or known as *watashiya* as in the Quran must be sought, and explored by its adherents and then developed for the benefit of human life according to place and time, this is where the dynamism of Islamic teachings lies. The equivalent of the word meaning religious moderation in the Quran has been aligned by Islamic scholars with the word *wasathan*. As in the Qur'an surah Al-Hujurat: 13. Meaning: O man, Behold, We created you from a man and a woman, and made you into nations and tribes, that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing".

The Qur'an surah al-Hujarat verse: 13 and ar-Ra'du: verse 3 has pledged a definite promise to Muslims that they will prosper, get along well and peacefully be able to live side by side with other ethnic groups and religions if they are able to multiply and understand the values of life balance and religious moderation in the Qur'an because with the excavation will reveal the mystery of life, the pleasure of tolerance towards the tribe, other cultural and religious nations, as the Prophet Muhammad himself had done so in Medina and had made his law which was named the "Charter of Medina". The Qur'an has invited to observe and examine the balance not only in social life but including the planet and natural phenomena (Nurdin, 2021).

In addition, the Qur'an surah Al-Baqarah verse: 143 also states that Muslims are moderate people, people who are in the best middle position and chosen people. A good religion is not because the prayer faces here and there as the Jews protest to Muslims when leading their Qibla to Jerusalem. The best people are those who are in the middle position, acknowledging, respecting other prophets sent by Allah, not killing the Prophets as done by non-Muslims and facilitating the Prophet in conducting business activities (Nurdin, 2021).

Religious moderation does not mean moderating religion, because religion in itself already contains the principle of moderation, namely justice and balance. It is not a religion if it teaches destruction on earth, tyranny, and wrath. Religion does not need to be moderated anymore, but the way a person is religious must always be pushed to the middle ground must always be moderated, because it can turn extreme, unjust, even excessive. Moderation must be understood

as a shared commitment to maintain a complete balance, in which every citizen, regardless of ethnicity, ethnicity, culture, religion, and political choice must be willing to listen to each other, and learn from each other to practice the ability to manage and overcome differences between them. So it is clear that religious moderation is intimately linked to maintaining togetherness with having tolerance. An ancestral heritage that teaches us to understand each other and feel each other's differences. This is in line with the teachings of Islam which upholds the value of diversity in doing business (Nurdin, 2021).

### **Benefits of Sharia Economy in Religious Moderation**

Economic problems cannot be separated from religious issues. Therefore, it is a mistake if a government only approaches the economic problems faced by its people from an economic perspective alone. A government that only does so, it will not be able to solve the problem because the so-called pure economy has no conscience. Sharia economic development that has been running is considered not yet on target. Indonesia's economic capability is targeted to be able to reach the maximum potential of the global market by utilizing its local wisdom. Sharia economic development can be carried out with several strategies, namely: strengthening halal value, strengthening sharia finance. For this reason, religion must be invited and involved in economic and market life so that both become cool places for all parties (Abbas, n.d.).

Religious moderation is the embodiment of attitudes or behaviors to invite or proselytize religious teachings that are believed in a tolerant attitude to followers of other teachings. The respect given is a relationship as a fellow human being. Moderation requires commitment as it is religious teaching without prejudice or exaggeration. It is related to technological advances, advances in the economic sector also contribute to the welfare of society. In relation to economic matters, an era has now begun where the world economy can develop rapidly and economic flows (Hafizd, 2022).

A good understanding and the right perspective in religion is very important for each religious believer. Matters related to religious rituals, the worship of each religion should not be disturbed and should not be mixed. Through moderation in religion, all community activities in economic activities or muamalah can run peacefully. This can be done if a deep understanding of the community so that it can cause awareness which can eventually become real behavior. Models that only tend to convey halal-haram normatively need to be abandoned. In this case, people who have long used the usury system face the presence of Islamic teachings that bring the teachings of a system based on buying and selling and profit-sharing. In Islamic economics, it is explained that the concept of buying and selling and profit sharing as an Islamic economic system needs to be well understood through the introduction of the positive side of the economic system of buying

and selling and profit sharing as well as the negative side of the practice of ribawi. The system of buying and selling and profit-sharing in economic activity has many virtues whereas the usury system can cause damage in the economy. The benefits of a large ribawi system only apply for the short term or only target certain people up to a point. Economic life becomes exploitative and full of injustice. So it is natural that Islamic teachings forbid the ribawi system (Hafizd, 2022).

Economic potential is not only assessed from what exists today, but also needs to be known how in the future. All efforts need to be made so that the potential that may exist can be obtained. The economic development of Muslims that is still not optimal can be the best choice to achieve this target. Seriousness in developing the economy of the Ummah requires a moderate, inclusive, and open attitude from economic actors and the government. It is related to religious moderation. This is the content of values and practices that are most suitable for realizing benefits in the Islamic economy. A moderate, fair, and balanced mental attitude is the key to managing diversity in conducting the Islamic economy. In serving to develop the nation and state, every society has equal rights and obligations to develop a peaceful and reassuring life together. If we can realize this, then every citizen can become a complete Indonesian person, as well as a human being who practices a whole religion in line with the application of sharia economics (Mubarok, 2018).

Good economic growth does not accumulate in certain groups, but needs to be distributed fairly to all levels of society, including diversity. Sharia economics is a solution to the existence of a discriminatory economic system that benefits capital owners. The lack of sharia economic strength can be addressed by education to increase sharia economic literacy in the community. Religious moderation is needed in the process of public education so that literacy has a positive impact on the Islamic economy. The concept and practice of Islamic economics still require development and are not free from shortcomings that make it not fully in accordance with Islamic law. If people's attitudes tend to be radical, they will completely reject the idea of sharia economy, even though to be more it needs the support of many parties instead of being ignored. If the attitude of the public shows no confidence in the idea of Islamic economics, they will underestimate the idea of Islamic economics with justifications that are no different from conventional economics. Welfare is the goal of Islamic teachings in the field of economics. Welfare is part of rahmatan lil alamin taught by this Islamic religion. But the welfare referred to in the Qur'an is not without conditions for obtaining it (Yogyakarta et al., n.d.).

People who have good Islamic economic literacy will behave moderately, namely accepting the idea of Islamic economics with its various shortcomings while still trying to push in a better direction. Sharia economics should apply a Quranic model that prioritizes discrimination and

touches cognitive aspects to the exclusion of religious emotions. Islamic economics needs to be described qualitatively, quantitatively, logically, and rationally. Similarly, what is prohibited in Islamic economics such as usury needs to be described as its negative impact. This is in line with the success of the Indonesian nation in transacting business. Religious moderation is absolutely necessary in order to be a reconciling, compassionate and tolerant human being. The involvement of religious communities in applying the nature of *tawasuth* to the community needs to be cultivated and echoed. Religious moderation in *transaksi* emphasizes understanding compassion, mutual love, mutual respect, and helping in kindness. Because with this understanding, people who transact can implement in their daily lives in carrying out business activities (Guru et al., 2020).

Deep understanding can lead to awareness which can eventually become real behavior in transactions. Models that only tend to convey the attractive need to be developed in a variety of transactions. Religious moderation in transactions must use abandoning the usury system. This is in line with Islamic teachings that bring the teachings of a system based on buying and selling and profit-sharing, so that it can benefit both Muslims and non-Muslims. The concept of buying and selling and profit-sharing as an Islamic economic system needs to be well understood through the introduction of the positive side of the buying and selling economic system and profit sharing as well as the negative side of *riba* practices in transaction moderation. The system of buying and selling and profit sharing in economic activity has many virtues whereas the usury system can cause damage in the economy. Transaction moderation will provide benefits not only applicable to the short term, but the long term is needed when making transactions. Therefore, the concept of welfare that refers to the values of Islamic sharia teachings needs to be developed in transaction life. So that in transacting it is necessary to uphold the values of religious moderation in order to be mutually beneficial (Yogyakarta et al., n.d.).

## CONCLUSION

Based on the discussion above, researchers draw several conclusions. Namely in a diverse life, it is considered necessary to practice sharia economics in religious moderation. An economy based on sharia principles does not recognize discrimination, all human beings have the same dignity and dignity. In the realm of *muamalah* or economics, the benefits of the Islamic economy including Islamic banks can be felt by both Muslims and non-Muslims. Sharia economy can have good non-Muslim customers to instill a sense of diversity in transactions. Sharia economics is a solution to differences in business transactions.

The application of Islamic economics in religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels. Sharia economics in moderation rejecting extremism and liberalism in religion is the key to balance, for the preservation



of civilization and the creation of peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity in the life of the nation and nation.

Economic justice in transactions can be realized by the spread of the Islamic economic system which has a moderate nature when compared to capitalist or socialist systems. Religious moderation is needed in the process of public education so that literacy has a positive impact on the Islamic economy. The concept and practice of Islamic economics still require development and are not free from shortcomings that make it not fully in accordance with Islamic law.

People who have good sharia economic literacy will moderately accept the idea of sharia economics with its various shortcomings while still trying to push in a better direction of its conformity with Islamic sharia and its existence in the sharia economy.

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