

GROUNDING MORAL MODERATION IN ADDRESSING THE EROSION OF SOCIAL VALUES

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Abstract: *This article examines the phenomenon of moral erosion in modern society, influenced by globalization, technological advancements, and demographic changes, which contribute to the rise of crime, corruption, and the degradation of social trust. Employing a qualitative research approach based on the theory of Maqāṣid al-sharī‘ah and a literature review, this study proposes moral moderation as a crucial strategy for restoring and strengthening social values, particularly in multicultural societies. The findings reveal that moral erosion is marked by a decline in the application of social norms, driven by factors such as globalization and economic disparities, which complicate the integration of values within society. Moral moderation is proposed as a response to balance behavior and prevent extremism, and it is essential in cultivating wise and responsible character. This concept is also relevant in educational and workplace settings, supporting the principles of Maqāṣid al-sharī‘ah in safeguarding vital human aspects. The article also explores the relationship between moral moderation and religious moderation in Indonesia, emphasizing the importance of balance and respect for diversity to create a harmonious and tolerant society. This research provides academic contributions and practical recommendations for policymakers and educators to strengthen morality in modern society.*

Keywords: *Globalisation; Maqāṣid al-sharī‘ah; Moderation; Morals*

Introduction

In this era of globalization, moral issues have become a significant concern in society,¹ the increasingly intensive intercultural interactions often present new challenges to traditional values and social norms.² Social transformations, technological advancements, and shifts in economic dynamics tend to influence how individuals and societies perceive and practice morality.³ This issue is crucial because moral erosion can have widespread implications, ranging from increased crime rates to fractures within broader social structures.⁴ The decline in ethical and moral values is evident in various aspects of society, such as the rise in corruption cases,⁵ neglect of human rights⁶ and the diminishing levels of trust and social solidarity.⁷ Therefore, understanding the root causes of these shifts is essential to identify effective strategies for prevention.

Previous research has highlighted the need for innovative approaches to integrate moral values and implement stricter supervision in the use of technology among students, ensuring they grow into balanced

¹Nicholas Stevenson, *The Transformation of the Media: globalisation, morality and ethics*, 1 ed. (Routledge: Routledge, 2014), <https://doi.org/10.4324/9781315841915>.

²Amita Sen Gupta, "Intercultural Experience and Education," ed. oleh Geof Alred, Michael Byram, dan Mike Fleming (Multilingual Matters, 2002), 155–78, <https://doi.org/10.21832/9781853596087-013>.

³Arif Ismunandar, "Dinamika Sosial dan Pengaruhnya Terhadap Transformasi Sosial Masyarakat," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 3, no. 2 (2020): 205–19, <https://doi.org/10.32332/tarbawiyah.v3i2.1810>.

⁴Herman Herman dkk., "Relevansi Dekadensi Moral Terhadap Degradasi Lingkungan," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 8, no. 01 (2023): 79–96, <https://doi.org/10.30868/at.v8i01.4329>; Syawal Amri Siregar, Gomgom Siregar, dan Muhammad Ansori Lubis, "Criminological Perspective Of Street Crime," *Journal of Advanced Research in Dynamical and Control Systems-JARDCS* 12, no. 6 (2020): 603–11, <https://doi.org/10.5373/JARDCS/V12I6/S20201069>.

⁵Carl J Friedrich, "Corruption concepts in historical perspective," dalam *Political Corruption* (Routledge: Routledge, 2017), 15–24.

⁶Ben Luongo, "Human Rights Violations, Moral Emotions, and Moral Disengagement: How States use Moral Disengagement to Justify their Human Rights Abuses," *Journal of Human Rights Practice* 15, no. 2 (2023): 559–80, <https://doi.org/10.1093/jhuman/huad017>.

⁷Alexander Gofman, "Tradition, Morality and Solidarity in Durkheim's Theory," *Istanbul University Journal of Sociology* 39, no. 1 (2019): 25–39, <https://dergipark.org.tr/en/pub/iusosyoloji/issue/47898/601573>.

and responsible individuals.⁸ Consequently, there is an urgency to balance technological advancements with the preservation and enhancement of moral and ethical values, particularly among the younger generation, who form the backbone of future technological utilization.⁹ On the other hand, online gaming addiction can also significantly impact children's behavior and morals.¹⁰ One proposed approach to preventing moral decay is through communal prayers, such as “*shalat berjamaah*”¹¹ and “*shalat dbuha*”.¹² Furthermore, parents and teachers play pivotal roles as key figures in fostering children's character and morality.¹³

Other studies have also shown that the internalization of social values through education can moderate moral disengagement, which occurs when individuals neglect their moral responsibilities in specific social situations.¹⁴ Another theoretical model reveals that restoring eroded

⁸Abidah Abidah, “Dampak Penggunaan Gadget terhadap Degradasi Moral Pelajar,” *Jurnal Pendidikan dan Konseling (JPDK)* 5, no. 1 (2023): 2716–25, <https://doi.org/10.31004/jpdk.v5i1.11393>.

⁹Nurbaiti Marufah, Hayatul Khairul Rahmat, dan I Dewa Ketut Kerta Widana, “Degradasi Moral sebagai Dampak Kejahatan Siber pada Generasi Millennial di Indonesia,” *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial* 7, no. 1 (2020): 191–201, <https://doi.org/10.31604/jips.v7i1.2020.191-201>.

¹⁰Luthfi Nur Alam, Aries Dirgayunita, dan Agustriarini Eka Dheasari, “Dampak Kecanduan Game Online Pada Moralitas Anak-Anak Di Desa Gunggungan Kidul Kabupaten Probolinggo,” *Jurnal Pendidikan dan Konseling (JPDK)* 4, no. 1 (2022): 519–29, <https://doi.org/10.31004/jpdk.v4i1.3776>.

¹¹Muh Asroruddin, “Pembinaan Moral Spiritual Siswa Melalui Pembiasaan Shalat Jamaah,” *Al-Amin Journal: Educational and Social Studies* 1, no. 1 (2016): 72–116, <http://ejournal.kopertais4.or.id/sasambo/index.php/alaman/article/view/3078>.

¹²Kandiri Kandiri dan Mahmudi Mahmudi, “Penerapan Shalat Dhuha dalam Peningkatan Moral Siswa di Sekolah,” *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 3, no. 1 (2018): 13–22, <https://doi.org/10.35316/edupedia.v3i1.316>.

¹³Kandiri Kandiri dan Arfandi Arfandi, “Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa,” *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 6, no. 1 (2021): 1–8, <https://doi.org/10.35316/edupedia.v6i1.1258>; Lasmida Listari, “Dekadensi Moral Remaja (Upaya Pembinaan Moral Oleh Keluarga Dan Sekolah),” *Jurnal Pendidikan Sosiologi Dan Humaniora* 12, no. 1 (2021): 7–12, <https://doi.org/10.26418/j-psh.v12i1.46320>.

¹⁴Tahrir Tahrir, “Concern for Others and Perspective Taking on Moral Disengagement: Social Values as Moderator,” *Psychotic: Jurnal Ilmiah Psikologi* 9, no. 2 (2022): 177–88, <https://doi.org/10.15575/psy.v9i2.21238>.

social norms requires significantly more effort than maintaining them from the outset, highlighting an asymmetry in the dynamics of adherence to norms.¹⁵ Furthermore, the importance of Islamic boarding schools (*pesantren*) in fostering values of Islamic moderation has been identified as a key factor in shaping moderate and inclusive attitudes among the younger generation, contributing to better social cohesion within society.¹⁶ The integration of moderation values in education, particularly from an early age, is crucial for preventing the influence of radicalism and preserving social harmony in the future.¹⁷

Specifically, the development of moderation has been explored beyond religious moderation, as existing research has also investigated the concept of household moderation. The proposed concept of household moderation includes practices such as prudent financial planning, equitable distribution of responsibilities, effective time management, education, and physical and mental health, which together form a strong foundation for a harmonious and supportive family life. Moreover, the concept of household moderation emphasizes the importance of effective communication, cooperation, and flexibility in addressing daily challenges and adapting to changes in family life.¹⁸

Building on previous research, this study offers a new perspective on understanding moral issues in the context of an ever-changing contemporary society. It focuses on explaining the causes of moral erosion while delving deeper into new concepts such as the application of moral

¹⁵Paul T de Beer dan Robert HJ Mosch, "The waning and restoration of social norms: a formal model of the dynamics of norm compliance and norm violation" (Netherlands: Netherlands Central Bank, Research Department, 2007).

¹⁶Miftahul Huda, "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 59–71, <https://doi.org/10.35723/ajie.v8i1.458>.

¹⁷Gusnarib Wahab dan M. Iksan Kahar, "Konsep Moderasi Beragama Pada Anak Usia Dini," *Musawa: Journal for Gender Studies* 15, no. 1 (2023): 121–35, <https://doi.org/10.24239/msw.v15i1.2907>.

¹⁸Arif Sugitanata, "HOUSEHOLD MODERATION AS A FOUNDATION FOR BUILDING A HARMONIC FAMILY: An Integration of Murray Bowen's Family Systems Theory and Maqashid Sharia," *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum* 18, no. 1 (2024): 37–62, <https://doi.org/10.24239/blc.v18i1.2997>.

moderation in everyday life. Additionally, this study seeks to compare and differentiate between moral moderation and religious moderation, two concepts often misunderstood as synonymous, particularly in the context of Indonesia's rich religious and cultural diversity.

The concept of moral moderation is analyzed and tested through the lens of Maqāṣid al-Sharī'ah, an essential framework within Islamic law. This theory not only serves as an evaluative tool but also provides a distinctive perspective on how universal moral values can be practically implemented in the daily lives of Muslims. By examining moral moderation in relation to Maqāṣid al-Sharī'ah, the study explores how these values can be adapted and applied within the broader framework of Islam, offering insights into their relevance and applicability. Maqāṣid al-Sharī'ah connects universal moral principles with the specific objectives of Islamic law, emphasizing that moral moderation is not merely a theoretical balance but a practical application aligned with the fundamental goals of Sharī'ah, including the protection of religion, life, intellect, lineage, and property.

Furthermore, applying Maqāṣid al-Sharī'ah enriches both the theoretical understanding and practical implementation of moral moderation within the Islamic context. This integration reveals that moral moderation is deeply rooted in Islamic law, grounded not only in universal values of justice but also in the specific traditions and principles of Sharī'ah. By bridging these universal and particular concepts, the theory facilitates a more comprehensive and applicable understanding of moral moderation, fostering a dialogue that enhances its relevance to both individual and societal practices in Islam.

Method

This study employs an in-depth literature review and a qualitative research approach, with its analytical framework grounded in the theory of Maqāṣid al-Sharī'ah. The study utilizes high-quality primary data, including prominent books, peer-reviewed academic journals, and credible online sources, to gather rich information for analysis using descriptive-analytical

techniques. While descriptive-analytical methods are commonly used in qualitative research, this study applies them with particular focus on critically interpreting how the principles of Maqāṣid al-Sharī'ah are applied to the concept of moral moderation. The approach goes beyond mere description, seeking a deeper understanding of the dynamics influencing the application of Maqāṣid al-Sharī'ah while identifying its practical implications for the development of moral moderation.

The study also employs the descriptive-analytical technique to examine the relationship between Maqāṣid al-Sharī'ah principles and the concept of moral moderation. This is achieved through data triangulation, combining primary sources with an intertextual approach to provide a comprehensive and relevant analysis. By integrating various perspectives, the research aims to offer new insights into the development of moral moderation. The findings are expected to yield practical recommendations for policymakers, educators, and community leaders, contributing to the formulation of strategies that strengthen moral values and social integrity in addressing contemporary global and local challenges.

Result and Discussion

Exploration of the Causes of Moral Erosion in Contemporary Society

In recent decades, there has been a significant shift in moral values across many societies worldwide.¹⁹ This phenomenon, often referred to as “moral erosion”, reflects a decline in the application and understanding of social norms that were previously widely accepted.²⁰ This issue has drawn both academic and public attention due to its far-reaching implications for social structures and the functioning of society. The decline in moral values is evident through several indicators, such as rising crime rates,

¹⁹Abdullah Idi dan Jamali Sahrodi, “Moralitas Sosial dan Peranan Pendidikan Agama,” *Intizar* 23, no. 1 (2017): 1–16, <https://doi.org/10.19109/intizar.v23i1.1316>.

²⁰Rusydi Syahra, “Krisis moral dan krisis identitas: Kendala dalam menghadapi tantangan globalisasi,” *Simposium dan Lokakarya Internasional II*, 2001, 1–14, <https://simposiumjai.ui.ac.id/wp-content/uploads/20/2020/03/17.2.2-Rusydi-Syahra.pdf>.

widespread corruption, and decreasing trust among individuals and in institutions.²¹ Factors such as globalization and technological advancements have transformed how we interact and communicate,²² consequently influencing social norms.²³ Social media, for instance, has reshaped our understanding of privacy, altered perceptions of “normalcy” in sharing personal information, and often promoted more egocentric or unethical behaviors.²⁴

On another front, large-scale demographic changes and human mobility have introduced new challenges in social integration and value coherence.²⁵ Multicultural societies formed through large-scale immigration may experience value conflicts that complicate shared understandings of moral behavior.²⁶ Additionally, growing economic disparities deepen divides among social groups, potentially leading to polarization of values and norms.²⁷ Social scientists employ theories such as Émile Durkheim's concept of *anomie* to explain conditions where social norms become weak or unclear, resulting in increased deviant and

²¹Friedrich, “Corruption concepts in historical perspective”; Gofman, “Tradition, Morality and Solidarity in Durkheim’s Theory”; Herman dkk., “Relevansi Dekadensi Moral Terhadap Degradasi Lingkungan”; Siregar, Siregar, dan Lubis, “Criminological Perspective Of Street Crime.”

²²Patricia A. Abbott dan Amy Coenen, “Globalization and advances in information and communication technologies: The impact on nursing and health,” *Special Issue Informatics: Science and Practice* 56, no. 5 (1 September 2008): 238-246.e2, <https://doi.org/10.1016/j.outlook.2008.06.009>.

²³Bernhard G Gunter dan Rolph Van Der Hoeven, “The social dimension of globalization: A review of the literature,” *Int'l Lab. Rev.* 143, no. 1/2 (2004): 7–43, <https://doi.org/10.1111/j.1564-913X.2004.tb00545.x>.

²⁴Foluke N Bolu-Steve dkk., “Influence of Social Media on In-school Adolescents’ Morals: Implication for School Counsellors,” *e-BANGI* 19, no. 7 (2022): 161–70, <https://doi.org/10.17576/ebangi.2022.1907.13>.

²⁵Antonio Golini, “Globalization, Demographic Trends, and Human Mobility,” *Atti della XLII Riunione Scientifica della Società Italiana di Statistica, Sessioni plenarie-Sessioni specializzate*, 2004, 9–11, <https://www.sis-statistica.org/old/htdocs/files/pdf/atti/RSBa2004p61-80.pdf>.

²⁶Mukhlis Paeni, *Dari Pluralisme Menuju Multikulturalisme* (Jakarta: Direktorat Jenderal Kebudayaan, 2005).

²⁷Benjamin M Friedman, *The moral consequences of economic growth* (New York: Knopf Doubleday Publishing Group, 2010).

antisocial behavior.²⁸ Furthermore, modern theories like Ronald Inglehart's post-materialism suggest that improved economic welfare has shifted the focus away from traditional values toward a greater pursuit of personal fulfillment, contributing to a more pronounced tendency toward individualism.²⁹

The role of media in the context of moral erosion cannot be overlooked.³⁰ In today's information age, the media wields unprecedented power in shaping public views and perceptions.³¹ However, the media often prioritizes sensational or controversial news,³² exacerbating negative perceptions of societal morality. This challenge is further compounded by the emergence of “echo chambers” on social media, where individuals and groups are exposed only to information that reinforces their own views, often sidelining constructive dialogue and deeper exploration of complex issues.³³

Economic pressures experienced by many individuals can drive behaviors that conflict with traditional moral norms.³⁴ For instance, in

²⁸Luigi Tomasi, “Social Differentiation and the Current Significance of Emile Durkheim’s Anomie,” *Social Compass* 40, no. 3 (1 September 1993): 363–74, <https://doi.org/10.1177/003776893040003002>.

²⁹Ronald Inglehart, “Post-materialism in an environment of insecurity,” *American political science review* 75, no. 4 (1981): 880–900, <https://doi.org/10.2307/1962290>.

³⁰BBC, “Media sosial ‘merusak’ perkembangan moral,” *BBC NEWS INDONESIA*, 19 Juli 2016, https://www.bbc.com/indonesia/majalah/2016/07/160718_majalah_mediasosial_moral.

³¹Diana C. Mutz dan Joe Soss, “Reading Public Opinion: The Influence of News Coverage on Perceptions of Public Sentiment,” *The Public Opinion Quarterly* 61, no. 3 (1997): 431–51.

³²Agus Sudibyo, “Tabloidisasi Pemberitaan Media,” *Kompas.id*, 8 Februari 2022, <https://www.kompas.id/baca/artikel-opini/2022/02/07/tabloidisasi-pemberitaan-media>.

³³Matteo Cinelli dkk., “The echo chamber effect on social media,” *Proceedings of the National Academy of Sciences* 118, no. 9 (2021): 1–8, <https://doi.org/10.1073/pnas.2023301118>.

³⁴Novia Turmina Umi dkk., “Dampak Krisis Ekonomi Terhadap Tingkat Pertumbuhan Di Indonesia Dalam Pandangan Islam,” *Salam (Islamic Economics Journal)* 3, no. 2 (2022): 101–9, <https://doi.org/10.24042/slm.v3i2.10306>.

critical economic conditions, some people may feel justified in engaging in unethical actions, such as theft or fraud, as a means of survival. This phenomenon is explained by the theory of crime rationalization, which illustrates how economic pressures can alter a person's perceptions of right and wrong.³⁵ Furthermore, the diminishing presence and influence of traditional institutions such as family,³⁶ religion, and schools in daily life have also contributed to moral erosion. These institutions have historically played a crucial role in instilling and maintaining moral values.³⁷ However, shifts in family structures, declining participation in religious activities, and challenges within the education system have reduced their effectiveness in fulfilling this role.

The Urgency of Grounding the Formulation of Moral Moderation

The increasing prevalence of moral erosion necessitates appropriate measures to address it, one of which is by grounding the formulation of moral moderation. Moral moderation is a proposed concept aimed at maintaining balance and harmony within society. This concept emphasizes the importance of regulating individual behavior and actions to avoid excesses or deficiencies in moral aspects. Moral moderation is not only about avoiding extremism in thoughts and actions but also about finding a middle ground that allows individuals to coexist peacefully and respectfully. The urgency of moral moderation can be observed from various perspectives. From a social standpoint, moral moderation aids in creating a harmonious society. In a diverse community, differences in

³⁵Donald R Cressey, "Why Managers Commit Fraud," *Australian & New Zealand Journal of Criminology* 19, no. 4 (1 Desember 1986): 195–209, <https://doi.org/10.1177/000486588601900402>.

³⁶Didik Wahyudi dan I Made Arsana, "Peran keluarga dalam membina sopan santun anak di desa galis kecamatan galis kabupaten pamekasan," *Kajian Moral dan Kewarganegaraan* 2, no. 1 (2014): 290–304, <https://doi.org/10.26740/kmkn.v1n2.p290-304>.

³⁷Idi Warsah dkk., "Usaha Guru Mengurangi Kecemasan Belajar Siswa Dalam Pembelajaran Pai," *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, 2023, 31–48, <https://doi.org/10.47498/tadib.v15i1.1763>.

views and beliefs are natural.³⁸ Through moral moderation, individuals can understand and appreciate these differences without prioritizing personal ego or desires that may conflict with prevailing social values and norms.

At the individual level, moral moderation serves as the foundation for character development. An individual who applies moral moderation in their life is more likely to possess self-control, make wise decisions, and act ethically and responsibly. This approach benefits not only the individual but also those around them, fostering a positive environment that supports both personal and collective growth. In a global context, moral moderation becomes a key element in addressing larger-scale conflicts and challenges. In an increasingly interconnected world, extreme differences and a lack of moderation can lead to conflicts, intolerance, and even violence.³⁹ By practicing moral moderation, individuals and societies can contribute to global peace and international cooperation, reducing tensions and conflicts stemming from misunderstanding and intolerance.

Moral moderation also plays a critical role in the context of education and learning. Within educational systems, teaching moral moderation can help students develop a deeper understanding of ethics, empathy, and justice. This equips them to interact more effectively and harmoniously within pluralistic societies.⁴⁰ When values of moderation are instilled from an early age, children learn to appreciate diversity and differing opinions, as well as understand the importance of dialogue and compromise in resolving differences. In the workplace, moral moderation contributes to creating an ethical and productive work environment. Companies and organizations that integrate principles of moral moderation into their policies and practices tend to build a positive reputation, enhance job satisfaction, and foster employee loyalty. This is

³⁸Arif Sugitanata dkk., “Building Harmony In Diversity: Exploring Masnun Tahir’s Perspective on Multicultural Fiqh,” *JURISY: Jurnal Ilmiah Syariah* 3, no. 2 (2023): 47–57, <https://doi.org/10.37348/jurisy.v3i2.346>.

³⁹Arif Sugitanata dan Ihda Shofiyatun Nisa, “Analisis Masalah dalam Membangun Harmonisasi Pluralisme Hukum pada Masyarakat Majemuk,” *Al-Muqaronah: Jurnal Perbandingan Mazhab dan Hukum* 2, no. 2 (2023): 69–77, <https://doi.org/10.59259/am.v2i2.115>.

⁴⁰Sugitanata dan Nisa.

because a workplace rooted in moral moderation promotes honesty, transparency, and fairness—all of which are crucial components for building trust and organizational integrity.

Furthermore, moral moderation is highly relevant in addressing the challenges and ethical dilemmas posed by technological advancements. In today's digital era, issues such as data privacy, artificial intelligence, and the use of technology for surveillance require a balanced and thoughtful approach.⁴¹ The application of moral moderation can assist societies and policymakers in formulating regulations that balance technological innovation with individual rights, preventing the misuse of technology that could harm society. Moral moderation also supports environmental sustainability. By practicing moderation, individuals and communities become more aware of the impact of their actions on the environment. Excessive consumption, overexploitation of natural resources, and neglect of environmental consequences can be mitigated through a moderate approach that emphasizes the importance of sustainability and maintaining a balance between human needs and the health of the planet.

Furthermore, moral moderation plays a crucial role within the family context, where fundamental values and moral principles are often first introduced and instilled.⁴² In a family, practicing moral moderation helps create a stable, nurturing, and supportive environment, which is essential for the emotional and psychological development of family members. From the perspective of parents, moral moderation is vital in raising children. This involves teaching them values such as fairness, patience, and empathy while avoiding extremes such as being overly permissive or excessively authoritarian. By applying moderation in parenting, parents

⁴¹Arif Sugitanata, "Analisis Ekologi Sistem Bronfenbrenner Terhadap Upaya Perlindungan Anak Dari Bahaya Pornografi Di Era Globalisasi Digital," *SPECTRUM: Journal of Gender and Children Studies* 3, no. 2 (2023): 129–38, <https://doi.org/10.30984/spectrum.v3i2.778>.

⁴²Arif Sugitanata dan Fatia Rahmanita, "Pendidikan Kesetaraan Gender Bagi Anak Sebagai Langkah Kritis Menuju Masa Depan Yang Lebih Cerah," *Jurnal El-Hamra: Kependidikan dan Kemasyarakatan* 9, no. 1 (2024): 32–40, <https://doi.org/10.62630/elhamra.v9i1.177>.

can help their children develop a balanced understanding of right and wrong, preparing them to navigate the complexities of the outside world with greater wisdom and maturity.

Moral moderation in the family also relates to joint decision-making and conflict resolution. Families that prioritize moderation tend to communicate more effectively and resolve disputes more constructively, avoiding unnecessary escalation of conflicts. By emphasizing the importance of dialogue and listening to all perspectives, families can achieve fair and satisfactory solutions for all members.⁴³ Moral moderation also influences the distribution of responsibilities and resources within the family. For instance, in managing family finances, moderation helps determine spending and saving allocations in a way that not only meets present needs but also considers long-term financial sustainability. This approach encourages family members to develop a sense of responsibility and awareness of the importance of prudent resource management.⁴⁴

Ultimately, moral moderation, as a principle that guides individuals and communities to act in a balanced and wise manner, serves as a fundamental cornerstone for building a harmonious, ethical, and sustainable society. From fostering strong family relationships and raising children with positive values to promoting cooperation and understanding in social, professional, and global contexts, moral moderation plays a role in every aspect of life. By embracing this principle, it not only enhances individual quality of life but also ensures a better future for society and the environment. Therefore, nurturing and practicing moral moderation is a shared responsibility that must be emphasized and passed down to future

⁴³Sarah Aqila dan Arif Sugitanata, "HARMONY OF EMOTIONAL INTELLIGENCE AND SPIRITUAL MATURITY IN THE JOURNEY OF MARRIED LIFE: A Synthesis of Mihaly Csikszentmihalyi's Life Balance Theory and Maqashid Shariah," *An-Nubuwah: Journal of Islamic Studies* 3, no. 1 (2024): 1–14, <https://journal.iainkotamobagu.ac.id/index.php/annubuwah/article/view/17>.

⁴⁴Anisatul Latifah, Arif Sugitanata, dan Siti Khamidatus Sholikhah, "Perlindungan Anak dari Kekerasan Ekonomi melalui Asuransi: Analisis Peran Otoritas Jasa Keuangan dalam Meningkatkan Jaminan Hak Anak," *Legitima: Jurnal Hukum Keluarga Islam* 5, no. 2 (2023): 375–94, <https://doi.org/10.33367/legitima.v5i2.4000>.

generations, ensuring a lasting legacy of wisdom, empathy, and sustainability.

Moral Moderation and Religious Moderation: Understanding Similarities and Differences in the Indonesian Context

After formulating the concept of moral moderation, it is essential to understand its relationship with religious moderation in the context of Indonesia. While both concepts share commonalities in promoting balance and avoiding extremism, they operate within different scopes. The discussion of moral moderation and religious moderation in this subsection not only serves as an introduction but also forms the core of the analysis conducted.

Moral moderation focuses on regulating individual and collective behavior and actions to achieve balance in everyday life. It involves assessing what is considered right and wrong, good and bad, while seeking a middle ground that emphasizes ethics and social justice. This concept is universal and can be applied across various situations and cultures. Meanwhile, religious moderation, particularly in Indonesia, emphasizes religious practices that avoid radical or fundamentalist ideologies.⁴⁵ Given Indonesia's religious and spiritual diversity, religious moderation is promoted as a means to foster tolerance, harmony, and mutual understanding among different religious communities. It encompasses efforts to avoid extreme interpretations of religious teachings and encourages interfaith dialogue as well as harmonious and inclusive religious practices.⁴⁶

The implementation of religious moderation in Indonesia is motivated by several key factors. First, Indonesia has a long history of

⁴⁵Anggi Syahrain, Arif Sugitanata, dan Siti Aminah, "Political Moderation as a New Foundation in Indonesia: An Analysis of Deliberative Democracy Theory and Maqashid Shariah," *An-Nida'* 48, no. 2 (2024): 123–42, <https://doi.org/10.24014/an-nida.v48i2.28985>.

⁴⁶Mhd Abror, "Moderasi beragama dalam bingkai toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (2020): 143–55.

religious and cultural diversity coexisting side by side, which necessitates an inclusive and accommodative approach to prevent social conflict. Second, the rising influence of global radicalism and extremism poses a potential threat to the unity and harmony of religious communities in Indonesia. Third, the concept of religious moderation aligns with the values of *Pancasila*, the nation's foundational ideology and philosophy, particularly the first principle, *Belief in the One and Only God*, which emphasizes faith in a tolerant and diverse framework. The Indonesian government, through various institutions, including the Ministry of Religious Affairs and major religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, has actively promoted religious moderation. These efforts include fostering more inclusive religious education, encouraging interfaith dialogue, and organizing activities that support cross-religious understanding. Additionally, mass media and information technology are utilized to disseminate messages of moderation and combat extremist narratives that could disrupt social harmony.⁴⁷

A comparison of the two concepts reveals that while moral moderation is broad and encompasses various aspects of human behavior, religious moderation is more specifically focused on the religious context. Both share the same goal of creating balance and avoiding extremism, but religious moderation in Indonesia is often viewed through the lens of interfaith interactions and social harmony within a pluralistic religious context.⁴⁸ In Indonesia, religious moderation is also closely tied to the concept of *Bhinneka Tunggal Ika*, meaning “Unity in Diversity”. This concept acknowledges and values the diversity of religions, ethnicities, and cultures as integral parts of the national identity while emphasizing the importance of unity and cohesion. Religious moderation in Indonesia is

⁴⁷Agus Akhmadi, “Moderasi beragama dalam keragaman Indonesia,” *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55, <https://bdksurabaya.e-journal.id/bdksurabaya/article/download/82/45>.

⁴⁸Agus Arifand dkk., “Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama,” *Ta'rim: Jurnal Pendidikan dan Anak Usia Dini* 4, no. 2 (2023): 164–77.

not only an effort to counteract religious extremism but also a broader initiative to preserve the social cohesion and harmony of a diverse nation.⁴⁹

The comparison between moral moderation and religious moderation in Indonesia can be expanded by examining how both influence education and public policy. In the Indonesian education system, for instance, there is often an emphasis on the importance of moderate religious values alongside universal ethics and morals, reflecting an effort to integrate these aspects in building the character of its citizens. In public policy, the Indonesian government employs the principle of religious moderation as a tool to promote social integration and prevent conflicts. For example, through interfaith dialogues and community empowerment programs, the government strives to foster a deeper understanding of religious and cultural diversity, aligning with the values of moral moderation in supporting tolerance and social justice.⁵⁰

Moral moderation and religious moderation, particularly in the Indonesian context, are two complementary pillars in building a foundation for a harmonious and tolerant society. Both concepts teach the importance of balance, respect for diversity, and the rejection of extremism in all its forms. Through the practice of moderation, Indonesia continues to solidify its identity as a nation rich in religious and cultural diversity while preserving the values of unity and cohesion. In navigating the era of globalization and addressing modern challenges, maintaining moderation in both moral and religious spheres is essential to ensuring the nation's sustainability and prosperity. This approach reinforces the idea that diversity is not an obstacle but a strength that enriches Indonesian society.

⁴⁹Fathurrohman Fathurrohman, "Internalisasi Nilai Moderasi Beragama pada Masyarakat Multikultural," dalam *Proceedings of Annual Conference for Muslim Scholars*, vol. 6, 2022, 1051–57.

⁵⁰Fahmi Khumaini, Hamam Burhanuddin, dan Rz Ricky Satria Wiranata, "Pendidikan Moderasi Beragama: Integrasi Epistemologi Keislaman dalam Menyikapi Pluralitas Agama di Indonesia," *SALIH: Jurnal Pendidikan & Agama Islam* 6, no. 2 (2023): 318–35, <https://doi.org/10.54396/saliha.v6i2.878>.

Examining Moral Moderation Through the Lens of *Maqāṣid al-Shari‘ah*

This analysis examines the concept of moral moderation within the framework of *Maqāṣid al-Shari‘ah*, a fundamental principle in Islamic law that focuses on the protection and preservation of basic human interests, including religion, life, intellect, lineage, and property.⁵¹ In this context, moral moderation is defined as an effort to maintain balance and harmony within society, aligning with the objectives of *Maqāṣid al-Shari‘ah* in promoting public welfare and preventing harm. From a social perspective, the concept of moral moderation contributes to creating a harmonious society, reflecting *Maqāṣid's* aim to preserve life and lineage. In a pluralistic society, moral moderation encourages recognition and respect for diverse perspectives and beliefs. Within the framework of *Maqāṣid al-Shari‘ah*, this supports the protection of intellect and lineage, as a tolerant and civilized society fosters intellectual growth and the ethical upbringing of future generations.⁵²

At the individual level, moral moderation as a foundation for character development embodies the protection of life and intellect emphasized by *Maqāṣid*. Moderately behaved individuals tend to make wise and responsible decisions, benefiting not only themselves but also those around them. This aligns with the *Maqāṣid* principles of safeguarding intellect and life, which are crucial in preventing moral and psychological decay in society. In a global context, the practice of moral moderation that fosters international cooperation and peace aligns with the *Maqāṣid* objectives of preserving religion and life. Avoiding extremism and intolerance strengthens social cohesion and reduces conflict,⁵³ directly

⁵¹Al-Imam Abu Ishaq Asy-Syatibi, *al-Muwafaqat fi Ushul as-Syari‘ah*, II (Beirut: Dar al-kutub al-Islamiyyah, 2003).

⁵²Suud Sarim Karimullah dan Arif Sugitanata, “The Government’s Strategies for Promoting Religious Tolerance in a Multicultural Society,” *Journal of Religious Policy* 2, no. 1 (2013): 75–102.

⁵³Abdul Azis, Mercy Maria Magdalena Setlight, dan K. Amiruddin, “Analisis Penerapan Sikap Moderasi Beragama Pada Masyarakat,” *Jurnal Tana Mana* 4, no. 2 (2023): 59–68.

supporting efforts to protect life and maintain sound religious values in a globally interconnected environment.

Moral moderation in education and learning emphasizes the importance of empathy and justice, which play a critical role in preserving intellect and property. Education that focuses on these values fosters critical thinking and ethical reasoning, shaping individuals who are prepared to manage resources fairly and wisely, thus supporting the objectives of *Maqāṣid al-Sharī'ah* in safeguarding intellect and property. In the context of family, moral moderation supports the development of stable and harmonious relationships, which are essential for preserving lineage and life. Parents who apply these principles not only teach moral values to their children but also promote healthy emotional and psychological development, which is crucial for maintaining lineage and family harmony.

To strengthen the concept of moral moderation through the lens of *Maqāṣid al-Sharī'ah*, the study incorporates insights from leading scholars to clarify and operationalize this concept. Al-Syathibi, in his work *Al-Muwafaqat*, highlights the importance of protecting the five fundamental human interests,⁵⁴ which serve as the foundation for moral moderation in this discourse. Furthermore, Jasser Auda emphasizes the importance of flexibility and contextualization,⁵⁵ aligning with the view that moral moderation must adapt to dynamic social contexts. Ahmad al-Raysuni asserts that the objective of *Maqāṣid* is to promote welfare and prevent harm,⁵⁶ a principle reflected in moral moderation's prioritization of harmony and balance. Al-Tahir ibn Ashur adds that *Maqāṣid* aims to achieve good and prevent harm,⁵⁷ making moral moderation an effective

⁵⁴Al-Imam Abu Ishaq Asy-Syatibi, *al-Muwafaqat fi Ushul as-Syari'ah*.

⁵⁵Jasser Auda, *Maqasid Al-Shari'ah as philosophy of Islamic law* (Amerika Serikat: International Institute of Islamic Thought (IIIT), 2022).

⁵⁶Ahmad Al-Raysuni, *Imam al-Sbatibi's theory of the higher objectives and intents of Islamic law* (Amerika Serikat: International Institute of Islamic Thought (IIIT), 2005).

⁵⁷Muhammad Al-Tahir Ibn Ashur, *Ibn Ashur: Treatise on Maqasid Al-Shariah* (Amerika Serikat: International Institute of Islamic Thought, 2006).

tool in addressing global challenges. Insights from social-cultural disciplines and moral psychology, such as those outlined by Jonathan Haidt, further emphasize the importance of morality in maintaining balance and preventing conflict in pluralistic societies.⁵⁸

Based on the analysis above, through the lens of *Maqāṣid al-Sharī'ah* theory, moral moderation offers a robust framework for addressing contemporary social, individual, and global challenges. The implementation of moral moderation principles not only strengthens the foundation for individuals and communities to lead ethical and responsible lives but also supports the objectives of *Maqāṣid al-Sharī'ah* in preserving life, intellect, lineage, and property in a balanced manner. This practice is vital for fostering harmony and justice across various levels of human interaction, from family dynamics to international cooperation. As a cornerstone for enhancing social resilience and promoting peace and sustainability, moral moderation must be emphasized across all aspects of policymaking, education, and character development. The respect for pluralism and social justice advocated by this concept is essential for shaping a society that is not only tolerant but also progressive and innovative. Given the complexities of today's global challenges, moral moderation transcends being merely a necessity; it is a strategic imperative. Thus, educating, applying, and upholding the principles of moral moderation are in alignment with the objectives of *Maqāṣid al-Sharī'ah* represents not only a contribution to societal stability but also a legacy for future generations. It ensures that wisdom, empathy, and sustainability remain foundational pillars in building a just and enduring global society.

Conclusion

This article explores the complexities of moral erosion in contemporary society and emphasizes the need for moral moderation as a solution. Changes in global moral values are driven by factors such as globalization, technological advancements, and demographic shifts, which

⁵⁸Jonathan Haidt, *The righteous mind: Why good people are divided by politics and religion* (Amerika Serikat: Vintage, 2012).

create value friction in multicultural societies. These factors have led to increased crime rates, corruption, and declining trust among individuals and institutions. Theories such as *anomie* and post-materialism explain how shifts in values result in antisocial behavior and a focus on personal fulfillment, contributing to heightened individualism. Modern media and economic pressures also play a role in moral erosion, with media often emphasizing sensational and controversial news that worsens societal perceptions, while economic stress pushes individuals toward unethical behaviors as a means of survival. The diminishing effectiveness of traditional institutions such as family, religion, and schools further contributes to the erosion of moral values.

In response, this article proposes the concept of moral moderation, which emphasizes balance and harmony in behavior, as well as the regulation of individual actions to prevent extremism. Moral moderation is not only vital for addressing differences in diverse societies but also for fostering wise and responsible character development. On a global scale, moral moderation helps reduce conflicts and enhance cooperation. In the context of education and the workplace, the concept promotes ethics, empathy, and justice. The article also highlights the relationship between moral moderation and religious moderation in the Indonesian context, explaining how these two concepts complement each other in building a harmonious and tolerant society. Both principles underscore the importance of balance and respect for diversity, which are key aspects in enriching society and addressing modern challenges. Moreover, moral moderation substantively supports the principles of *Maqāṣid al-Shari`ah* by facilitating the preservation and protection of vital human aspects such as religion, life, intellect, lineage, and property. The implementation of these principles across various aspects of modern society is not only relevant but essential for achieving balance and sustainability in an increasingly complex and interconnected world.

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