

**The Traditions and Thoughts of Sundanese Religious Figure KH.R.**

**Muhammad Nuh Bin Idris in Religious Moderation Education**

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**Abstract**

Amidst the diversity of beliefs in life, harmony is a life goal that must be maintained and nurtured. Religious moderation offers a solution for coexistence and mutual assistance. However, amidst cultural diversity, especially beliefs, the government will not be successful without collaborating with community and religious leaders. Synergy between the government, religious and community leaders is necessary, so that an understanding of religious moderation is fully conveyed and practiced by the community at the grassroots level. This study aims to examine the role models and thoughts that have a significant impact on religious moderation education from a Sundanese religious figure, namely KH.R. Muhammad Nuh Bin Idris. The method used in this study is library research through a qualitative approach. Data collection was carried out through a literature review of both primary data such as his work *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis* and secondary data. The results of this study indicate that the role of figures in broadcasting and disseminating the values or understanding of religious moderation is very effective and has a significant impact on the lives of the community. This is influenced by a figure whose life serves as a central role model, a guiding principle, and a source of solutions in life. A figure's life revolves around the community or congregation almost 24 hours a day, even until death.

**Keywords:** Uswah, Thought, Sundanese Figures, Religious Moderation Education

**Abstrak**

Di tengah keragaman keyakinan dalam kehidupan, kerukunan menjadi tujuan hidup yang harus dijaga dan dirawat. Moderasi bergama menjadi tawaran solusi untuk hidup berdampingan dan saling membantu. Namun, di tengah keragaman budaya terutama keyakinan tidak akan berhasil dilakukan oleh pemerintah jika tidak bekerjasama dengan tokoh masyarakat dan tokoh agama. Sinergi antara pemerintah dengan tokoh agama dan masyarakat perlu dilakukan, sehingga pemahaman moderasi beragama tersampaikan utuh dan dipraktikkan oleh masyarakat hingga tingkat bawah. Penelitian ini bertujuan untuk mengkaji keteladanan dan pemikiran yang memiliki dampak signifikan terhadap pendidikan moderasi beragama dari tokoh agama yang lahir dari tanah Sunda yaitu Sunda KH.R. Muhammad Nuh Bin Idris. Metode yang digunakan dalam penelitian ini adalah *library research* melalui

pendektan kualitatif. Penggalan data dilakukan melalui kajian pustaka baik data yang bersifat primer seperti karyanya kitab *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis* maupun sekunder. Hasil dari penelitian ini adalah, peran tokoh dalam menyiarkan dan menyebarkan nilai-nilai atau paham moderasi beragama sangat efektif dan memiliki dampak besar terhadap kehidupan umat. Hal ini dipengaruhi oleh seorang tokoh yang dalam kehidupannya menjadi sentral percontohan atau kiblat *uswah* dan sumber penyelesaian dalam berkehidupan. Kehidupan seorang tokoh hampir 24 jam bahkan hingga meninggal bersama masyarakat atau umat sekitar.

**Kata Kunci:** Uswah, Pemikiran, Tokoh Sunda, Pendidikan Moderasi Beragama

## INTRODUCTION

Differences are always visible and inherent in every aspect of human life. This applies not only to multicultural countries, but also to countries that have declared Islamic states and non-Islamic states. Differences in physical appearance, beliefs, culture, and other aspects have become part of the law of nature.<sup>1</sup> As for sunnatullah, it is the law or decree of Allah which consistently applies in regulating nature and human life, both in the physical and social dimensions, so that every event occurs through a cause and effect process that can be understood by human reason.<sup>2</sup> This understanding of the sunnatullah is what is included in the moderation of diversity, because this understanding encourages a balanced and moderate attitude, because it realizes that diversity, change, and the dynamics of life are part of Allah's provisions, thus giving rise to tolerant, fair, and open behavior in responding to differences.

Dangers and threats will arise if citizens fail to truly understand and practice the meaning of the sunnatullah (the law of God) and religious moderation. Threats can arise from small things and escalate to become threats to the state. Threats can arise from various directions, such as excessive fanaticism born of ideology. Radicalization arises from an individual's inability to accept differences, whether of faith or otherwise.<sup>3</sup> If this ideology is allowed to persist and its chain is not broken, it will be dangerous for others and the nation. Therefore, all Indonesian

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<sup>1</sup> Tejo Waskito and Miftahur Rohman, "PENDIDIKAN MULTIKULTURAL PERSPEKTIF AL-QUR'AN," *Tarbawi: Jurnal Ilmu Pendidikan* 14, no. 2 (2018): 29–43, <https://doi.org/https://doi.org/10.32939/tarbawi.v14i2.260>.

<sup>2</sup> uh. Dahlan Thalib, "TAKDIR DAN SUNNATULLAH (Suatu Kajian Tafsir Maudhu'i)," *Al-Ishlah: Jurnal Studi Pendidikan* 13, no. 1 (2015): 28–38, <https://doi.org/https://doi.org/10.35905/alishlah.v13i1.486>.

<sup>3</sup> Gina Lestari, "Radikalisme Atas Nama Agama Dalam Perspektif Intelektual Muda Di Tengah Realitas Multikultural," *Khazanah Theologia* 3, no. 3 (2021): 181–93, <https://doi.org/https://doi.org/10.15575/kt.v3i3.12723>.

citizens must understand and apply the meaning of religious moderation, including students, who need guidance because the nation is in their hands.<sup>4</sup>

In fact, the very students we rely on are now being exposed to radical ideology from online games. In fact, the trend of radicalization continues to rise year after year.<sup>5</sup> The increasing number of children exposed to radical ideology through online media indicates an increasingly massive and structured recruitment process, exploiting psychological vulnerabilities and low digital literacy and religious understanding in children. In reality, this phenomenon underscores the importance of strengthening balanced, inclusive, and tolerant religious education, as well as family and community support to ensure that the younger generation is not easily influenced by extremist teachings but instead understands religion peacefully, rationally, and respects diversity.<sup>6</sup>

Although radicalism and extremism have different meanings, both are dangerous viruses that must be countered by strengthening the understanding of religious moderation, whether through campaigns on social media or other platforms, or through public figures. This means that figures serve as role models and convey their message to others. In schools, teachers are the primary figures in their students' understanding. In the community, community and religious figures have the impact and power to convey and exemplify the values of religious moderation.<sup>7</sup> Meanwhile, KH.R. Muhammad Nuh Bin Idris was a religious figure, community leader, and educator whose thoughts were open to accepting differences.

The importance of instilling the values of religious moderation and the importance of serving as a role model for others in society is crucial. The figure in question certainly has significant influence on society. In other words, such a figure

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<sup>4</sup> Anting dien Gristyutawati and endro puji Purwono, "PERSEPSI PELAJAR TERHADAP PENCAK SILAT SEBAGAI WARISAN BUDAYA BANGSA SEKOTA SEMARANG TAHUN 2012," *ACTIVE: Journal of Physical Education, Sport, Health and Recreation* 1, no. 3 (2012): 129–35, <https://doi.org/https://doi.org/10.15294/active.v1i3.443>.

<sup>5</sup> Divisi Humas Polri, "110 Anak Teridentifikasi Direkrut Kelompok Radikal Lewat Game Online-FB," 18 November 2025

<sup>6</sup> Insan Alhafizh and Dede Setiawan, "Pendidikan Moderasi Beragama Sebagai Pilar Penguatan Karakter Dan Toleransi Di Sekolah," *Andragogi : Jurnal Pendidikan Dan Pembelajaran* 5, no. 1 (2025): 207–21, <https://doi.org/https://doi.org/10.31538/adrg.v5i1.1987>.

<sup>7</sup> Muhammad Syamsuddinil Islam, "INTERNALISASI NILAI NILAI MODERASI BERAGAMA PADA PENYULUH AGAMA ISLAM DALAM PERSPEKTIF SOSIOLOGI ISLAM," *JISA : Jurnal Ilmiah Sosiologi Agama* 8, no. 1 (2025): 1–23, <https://doi.org/http://dx.doi.org/10.30829/jisa.v8i1.22221>.

possesses leadership qualities that can influence others to carry out instructions in a positive direction.<sup>8</sup> KH.R. Muhammad Nuh Bin Idris possessed all of these elements. Besides his immense influence, he also possessed an extraordinary depth of knowledge. Therefore, it's natural that he is a renowned figure with a wealth of knowledge and a role model, particularly in religious moderation education. This research is crucial to serve as a role model for implementing the understanding and values of religious moderation education.

## **RESEARCH METHODS**

This research applies a qualitative approach with a literature study type, because the focus of the study is on the thoughts of a scholar documented in written works.<sup>9</sup> The primary source used is the book *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis Salimah* by KH.R. Muhammad Nuh bin Idris. Through this approach, researchers not only examine the text as it is, but also attempt to understand its content and messages and interpret the characters' thoughts in greater depth by referring to various supporting literature.

Furthermore, this research adopts a historical approach to explore the context in which these ideas emerged. This approach emphasizes that every idea is influenced by the social, cultural, and intellectual conditions that underlie it. As Azyumardi Azra explains, a historical approach plays a crucial role in helping us understand a document's meaning more fully by examining its context.<sup>10</sup> By combining these two approaches, this study attempts to connect the text's content to the realities of community life, particularly in the context of religious moderation education in Indonesia. A qualitative approach was chosen because it allows researchers to explore the full meaning, discover the values contained within the text, and connect them to evolving social dynamics, resulting in more comprehensive and relevant study results.

## **RESULT AND DISCUSSION**

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<sup>8</sup> Sukataman et al., "WOMEN ' S LEADERSHIP AS CAREGIVERS AT THE IAINU PRINCESS STUDENTS ' ISLAMIC BOARDING SCHOOL - KEBUMEN ( AN NAHDLAH ISLAMIC BOARDING SCHOOL KEBUMEN )," in *Pesantren as a Basis for Islamic Studies*, vol. 1, 2024, 21–27.

<sup>9</sup> Lexi J. Moleong, *Metodologi Penelitian Kualitatif* (Remaja Rosdakarya, 2014).

<sup>10</sup> Lukmanul Hakim et al., "Analisis Historiografi Terhadap Pemikiran Azyumardi Azra Dalam Jaringan Ulama," *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 517–46, <https://doi.org/https://doi.org/10.31291/jlka.v18i2.795>.

## **About KH.R. Muhammad Nuh Bin Idris**

KH.R. Muhammad Nuh bin Idris is known as an important scholar from Cianjur, West Java, who contributed greatly to the development of Islamic scholarship in the early 20th century.<sup>11</sup> He was a profound jurist and prolific writer, with a strong interest in the social and religious issues of the Sundanese people. His famous work, "Al-Ajwibatus Syafiyah li Dzawil 'Uqulis Salimah" (1966), contains a collection of fatwas addressing a wide range of issues, from worship to local traditions, with a moderate approach appropriate to the community's circumstances.

He was born in 1878 in Kaum, Cianjur, with the full name Raden Haji Muhammad Nuh bin Raden Haji Idris. He came from a distinguished family of scholars whose lineage traces back to Wira Tanu Datar, the founder of Cianjur. His father, Raden Haji Idris, was the son of Raden Haji Munji, a cleric who died when the ruins of the Cianjur Grand Mosque collapsed during a major earthquake. KH.R. Muhammad Nuh bin Idris died in Cianjur on Monday, March 20, 1966.

In the field of scholarship, he was known as a mufti with a moderate style of Islamic jurisprudence (tawassuth). Although he adhered to the Shafi'i school of thought, he remained open to the social and cultural conditions of Sundanese society. His fatwas demonstrate his efforts to adapt Islamic teachings to real life without abandoning sharia principles. This is evident in his discussions of various issues, such as the implementation of Friday prayers for farmers, inheritance law, and other socio-religious issues.

Although his educational history is not well documented, he is known to have studied at several Islamic boarding schools (pesantren) in Cianjur before continuing his studies in the Holy Land, such as Mecca or Medina, following the tradition of Nusantara ulama of the time. The depth of his knowledge and works demonstrate his broad insight and keen sensitivity to social conditions.

To this day, the thoughts of KH.R. Muhammad Nuh bin Idris remain influential in the Islamic tradition in West Java, particularly within the Sundanese community. His work is concrete evidence that Islamic teachings can go hand in hand with local culture, while reflecting the inclusive, contextual character of Islam

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<sup>11</sup> Sutopo Sutopo and Misno Misno, "Kontribusi Abdullah Bin Nuh Dalam Pengembangan Pendidikan Islam Di Cianjur, Sukabumi Dan Bogor, Jawa Barat," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 4, no. 1 (2017): 71–84, <https://jurnal.stiti-kp.ac.id/index.php/murabbi/article/view/3084.%0A>.

Nusantara, which respects local cultural wisdom.

### **Relay of Struggle KH.R. Muhammad Nuh Bin Idris was Succeeded by His Son**

KH.R. Muhammad Nuh Bin Idris's struggles did not end with him; the fruit never falls far from the tree. His influence in education and society was continued by his son, who is renowned as a contemporary thinker and also in modern economics. He was K.H. Raden Abdullah bin Nuh, a figure who dedicated his entire life to the interests of the people. He was known as a fighter, educator, cleric, and journalist who made significant contributions in various fields. He was born on June 30, 1905, in Bojong Meron Village, Cianjur, into a religious family with noble ancestry. His father, K.H. Raden Muhammad Nuh bin Idris, was a prominent cleric in Cianjur, while his mother, Nyi Raden Hj. Aisyah binti Sumintapura, was devout and devoted to her husband. He was the 11th descendant of Raden Aria Wiratanudatar, the founder of Cianjur Regency, so from an early age he instilled strong values of scholarship and social responsibility.

From childhood, his life was marked by experiences that shaped his personality. He lived in Mecca with his grandmother, Nyai Raden Kalipah Respati, who wished to spend the rest of her life in the holy land. These experiences had a profound influence on his spiritual development. After two years, he returned to his homeland and continued his education at the Madrasah Al-I'alah Al-Mubarakah, founded by his father. It was here that his talent and intelligence began to emerge, particularly in languages.

At the young age of 8 to 13, he demonstrated extraordinary ability in Arabic. He not only understood but also mastered Arabic literature. He even wrote poetry and articles in Arabic, which he submitted to various magazines in Surabaya. He also mastered English, a rare language at the time. He continued to deepen his knowledge, both through formal education and by learning directly from his father. His prowess led him to pursue higher education. In 1926, at the age of 22, he was accepted into Al-Azhar University in Cairo. There, he studied Islamic jurisprudence, particularly the Shafi'i school of thought, and studied in the Faculty of Sharia and Darul Ulum. During his education in Egypt, he was known as an intelligent, independent, and disciplined individual. His enthusiasm for learning is also very high, as can be seen from his habit of attending religious study groups outside campus after completing his studies at Al-Azhar.

After completing his studies, he returned to Indonesia and built a family by marrying Nyi Raden Mariyah, a relative, with whom he had five children. During the independence struggle, he remarried Mursyidah binti Abdullah Suyuti, one of his female students, and from this marriage he had six children. His family life went hand in hand with his devotion to the community. In addition to actively developing Islamic boarding school education, he was also involved in movement organizations such as the Sarekat Islam in Cianjur. His struggle was not only through preaching and education, but also through the military. He served as a commander in PETA and BKR, demonstrating his direct involvement in the Indonesian independence struggle. His role as Daidanco emphasized his commitment to the struggle on the ground. K.H. Raden Abdullah bin Nuh died on October 26, 1987, at the age of 84. He left a significant legacy in the fields of scholarship, education, and struggle. He was buried in the courtyard of the Al-Ghazali Islamic Boarding School in Bogor. His figure will always be remembered as a role model who successfully combined knowledge, faith, and devotion in his life's journey.

**The book *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis Salimah* by KH.R. Muhammad Nuh bin Idris as a Response to Wahabi Thought**

The writing of *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis Salimah* cannot be separated from the religious conditions in Indonesia, particularly in West Java, in the mid-20th century. At that time, Muslim society was facing major changes following the end of colonialism, along with the influx of modernization and diverse Islamic thought from the Middle East. This situation created a need for a religious work that could explain Islamic teachings clearly while remaining relevant to local social conditions.

In his foreword, KH.R. Muhammad Nuh bin Idris states that this book was compiled at the request of several of his companions. They desired a treatise discussing religious issues in a question-and-answer format to strengthen the faith of the community, particularly those of Ahlussunnah wal Jama'ah. They also hoped that the discussion would be supplemented with evidence from the Quran and Hadith. The author fulfilled this request, not only as a form of assistance to others but also as a reminder to himself and the community who still had limitations in understanding religious teachings. Judging from the time context, this book was

likely written between 1920 and 1940, when the debate between traditionalist and modernist Muslims was quite intense. The traditionalist group, often referred to as the "old school," was represented by Nahdlatul Ulama, while the modernist or "young school" group was represented by organizations such as Muhammadiyah, Al-Irsyad, and Persis. Although the modernist group was small in number, their ideas were quite strong and often sparked debate because they criticized long-established religious practices in society.

Several practices such as visiting graves, talking to the dead, reciting the Ushul before prayer, congregational remembrance of God (dhikr), celebrating the Prophet's birthday, and the practice of following a school of thought have become the object of criticism. Modernists consider these practices to be heretical, or deviations from the pure teachings of Islam. These differing views have given rise to tensions, both in the realm of thought and in society. In this context, the book by KH.R. Muhammad Nuh bin Idris emerged as an attempt to provide a balanced explanation. He sought to maintain the purity of faith while preserving local religious traditions deeply rooted in the community. One important background to the writing of this book was the arrival of Wahhabi thought in West Java, which brought a spirit of purifying Islamic teachings by rejecting practices not directly based on the Quran and Hadith. However, for the Sundanese people, who had long practiced Islam in a moderate manner and in harmony with local culture, these teachings actually caused anxiety. Practices such as visiting graves, tawassul (religious prayer), and tarekat (Islamic order) practices, which had become part of daily life, were deemed inappropriate by the reformists. This difference is not only a matter of debate among scholars, but also has an impact on social relations in society.

This situation prompted traditional Islamic scholars to be more active in providing explanations to the community. They emphasized that local religious practices were not deviations, but rather the result of a long process of adaptation between Islamic teachings and Nusantara culture, still based on the principle of moderation. This gave rise to various intellectual responses, including the work of KH.R. Muhammad Nuh bin Idris, which served as a defense of established religious traditions.

In Cianjur, the influx of these new ideas also caused unrest within the

community. Teachings that rejected local traditions were perceived as disrupting the long-established social and spiritual balance. Some groups even claimed to be the most righteous and viewed community practices as a form of polytheism, thus further destabilizing the situation. Faced with this situation, the community displayed diverse attitudes. Some maintained their traditions, while others felt confused and needed clarification. In this situation, the role of the kiai (Islamic scholars) became crucial. They served not only as religious teachers but also as mediators, maintaining harmony amidst differences.

KH.R. Muhammad Nuh bin Idris became one of the scholars trusted to provide answers to these various questions. He was known as a figure with broad insight, strong thinking skills, and an understanding of social conditions. Through his work and preaching, he emphasized that Islam does not reject traditions as long as they do not conflict with fundamental religious principles. The community's trust in the kiai demonstrates the close relationship between ulama and the community. The kiai are viewed not only as sources of knowledge but also as guardians of peace and community unity. This relationship fosters a leadership style based not only on scholarship but also on emotional closeness and social responsibility.

#### **KH.R.'s attitude Muhammad Nuh bin Idris on Understanding Shirk Monotheism**

KH.R.'s thoughts Muhammad Nuh bin Idris regarding monotheism and shirk in his work shows a combination of firmness of the principles of faith and breadth of perspective. He places monotheism as the non-negotiable core of Islamic teachings, but at the same time does not necessarily consider practices such as pilgrimage, tawassul, and tahlilan as forms of shirk. In the book *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis Salimah*, he discusses various issues such as tawassul, maulid, and grave pilgrimages which have long been part of the Ahlussunnah tradition. According to him, what constitutes major shirk is associating partners with Allah in true worship, not using pious people as intermediaries with the belief that everything still depends on Allah's will. He also strengthened his views with hadith evidence, including the story of the Prophet's advice to his friends to ask Uwais al-Qarni for prayers.

In responding to the issue of shirk, KH.R. Muhammad Nuh bin Idris employed a rational and argumentative scientific approach, not an emotional one.

He criticized the absolute rejection of practices such as talqin-e-mayit (religious rituals) without considering the historical background, the objectives of sharia, and the views of scholars of various schools of thought. He argued that such a rigid stance could damage Islamic brotherhood and disrupt the long-established balance of socio-religious life. Therefore, he emphasized the importance of practicing religion based on the principles of tasamuh (tolerance), tawazun (balance), and i'tidal (moderation), and avoided easily judging others' practices as heretical or even infidel.

He also emphasized that local religious traditions, including those developed in the Indonesian archipelago, can be maintained as long as they do not conflict with the principles of monotheism. In his defense of various practices such as talqin, tawassul (religious prayer), tahlilan (recitation of the Prophet's birthday), and grave pilgrimage, he presented evidence from the Quran, hadith, and scholarly consensus. Talqin-e-mayit, for example, is considered a practice recommended by the majority of scholars and has been agreed upon as good. Similarly, tawassul is only considered deviant if it is believed that someone other than Allah possesses independent power. Conversely, if it is understood as an intermediary created by Allah, it remains within the teachings of Ahlussunnah wal Jama'ah. He also cited Imam al-Ghazali's view that a person's blessings can still be claimed even after their death.

Regarding grave visits, KH.R. Muhammad Nuh bin Idris explained that the practice has a strong basis in the Prophet's hadith, which demonstrates its permissibility as a means of remembering the dead. He also touched on the spiritual connection between the living and the deceased, where the deceased feels joy from the prayers and visits given to them. Quranic recitation and prayers addressed to the deceased are seen as a significant gift, like the help one awaits in difficult times. Therefore, grave visits are not merely a tradition but also have a religious value and spiritual depth.

Ultimately, KH.R. Muhammad Nuh bin Idris's defense of religious traditions in the archipelago emphasizes his role as a scholar who maintains the continuity of the teachings of Ahlussunnah wal Jama'ah. He seeks to correct misunderstandings resulting from an overly narrow and judgmental approach to religion. By referring to the Quran, authentic hadith, the practices of the early

scholars, and the consensus of the community, he demonstrates that these traditions are part of the richness of Islamic practices that have long existed within society. Through a gentle yet firm delivery style, he emphasized that following the path of the majority of scholars is a safe choice, as the meaning of the hadith is that Allah's help is always with the *الجماعة* or the majority of Muslims.

### **KH.R. Muhammad's Thoughts in the Basic Framework of Religious Moderation Education**

In general, the thoughts of Kiai Haji Raden (KH.R.) Muhammad Nuh bin Idris represent an important and relevant contribution to strengthening religious moderation (*wasathiyah al-Islam*) in Indonesia. A closer examination reveals a coherent theological framework. This framework not only aligns with the principles of moderation but also enriches them with deeper philosophical thought. This study reveals the pillars of moderation, manifested in various moderate values, as follows:

#### 1. *Tawasuth*

The thinking of KH.R. Muhammad Nuh bin Idris demonstrated a firm stance of *tawasuth*, or middle ground, that is, neither siding with overly rigid nor overly liberal attitudes. He rejected views like those of the Wahhabis, who readily labeled practices as *shirk* (polytheism) or *bid'ah* (heresy). However, he also disapproved of religious practices without a clear basis. In other words, he strove to maintain a balance between firmness in principle and flexibility in practice.

In his book *Al-Ajwibatus Syafiyah li Dzawil 'Uqulis Salimah* (The Reconciliation of the Faithful), he explained that practices such as *talqin* (religious practice), *tawassul* (religious practice), *tabarruk* (circumcision of the graves), and visiting graves are permissible as long as they aim to draw closer to God and do not violate Islamic law. This view demonstrates a balanced way of thinking: adhering to the evidence, but not understanding it narrowly without considering the explanations of scholars. This approach aligns with the teachings of the Quran, Surah Al-Baqarah, verse 143, which emphasizes that Muslims are a moderate nation, a just and balanced nation.

The ideas offered by KH.R. Muhammad Nuh bin Idris explain that the educational values of religious moderation, based on the principle of *wasathiyah*, must be applied in everyday life. Indonesia, a renowned

multicultural nation, will not be able to unite without mutual understanding and respect. The values exemplified by KH.R. Muhammad Nuh and his thoughts on religious moderation are highly relevant to current needs and are essential for instilling the values of religious moderation in educational institutions, from elementary to secondary schools, and even universities.<sup>12</sup>

## 2. *Tawazun*

KH.R. Muhammad Nuh bin Idris applied the principle of *tawazun*, or balance, by combining three essential elements: religious texts (*nash*), the treasury of *ulama*'s thought (*turats*), and the realities of community life. He did not interpret the texts rigidly, as some groups tend to be overly textual, but he also did not accept local culture without considering the values of *sharia*. This approach is evident in his efforts to balance the external (*exoteric*) and internal (*esoteric*) aspects, as well as between obligations to God and responsibilities to fellow human beings.

He also emphasized that spiritual life is not merely about personal worship but must also impact good social behavior. Furthermore, involvement in worldly affairs should not cause one to forget the goal of the afterlife. This thinking aligns with Imam Al-Ghazali's concept in *Mīzān al-‘Amal*, which emphasizes that balance is the primary principle in governing the human soul. The three forces within humans—reason, anger, and lust—must be maintained in balance. When balanced, humans achieve justice within themselves and attain happiness. However, if not, inequality will emerge, causing damage and suffering.

This principle of balance is also evident in the way KH.R. Muhammad Nuh bin Idris constructed his arguments. He combined sources such as the Quran, hadith, the opinions of Shafi'i scholars, and the social conditions of society, particularly the Sundanese. In this way, religious understanding becomes more contextual, balanced, and remains grounded in primary sources without ignoring the realities of life.

This *tawazun* (religious balance) requires a person to think and act with

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<sup>12</sup> Sitti Chadidjah et al., "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI ( Tinjauan Analisis Pada Pendidikan Dasar , Menengah Dan Tinggi )," *Al-Hasanah : Jurnal Pendidikan Agama Islam* 6, no. 1 (2021): 114–24.

balance. This is also illustrated by the Wali Songo's preaching methods, which were easily accepted by the community. This is due in part to the preaching values conveyed without coercion or condemning previous traditions that were already entrenched in society. These values of religious moderation, practiced by the Wali Songo and KH.R. Muhammad Nuh, can serve as a model for learning using a historical approach. This approach is crucial because role models are essential in learning and applying the values of religious moderation.<sup>13</sup>

### 3. *I'tidal*

The thoughts of KH.R. Muhammad Nuh bin Idris illustrate the value of *i'tidal*, a fair and balanced attitude in assessing religious practices. He disagreed with the attitude of some groups who readily accuse others of being infidels, especially those who practice *tawassul* or *tabarruk*. When facing differences, he chose to first examine each opinion by examining the evidence, *sanad* (chain of narrators), and the views of scholars, rather than outright rejecting them.

This demonstrates that a moderate attitude in religion requires accuracy and caution in judgment, rather than hasty or one-sided judgment. This principle aligns with the teachings of the Quran (QS. An-Nisa: 135), which emphasizes the importance of upholding justice, even towards oneself and those closest to us. Thus, justice must be prioritized over personal or group interests. In this context, KH.R. Muhammad Nuh bin Idris's ideas on *i'tidal* serve to maintain the purity of faith and sharia, while simultaneously strengthening the values of social justice and the unity of the community. He emphasized that differences of opinion among scholars, particularly on the issue of branches of Islamic law, should not be a reason to blame each other or accuse each other of being infidels. Instead, these differences should be understood as part of the richness of Islamic thought.

Thus, the just attitude he taught became an important foundation for religious moderation, namely by respecting differences, understanding others'

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<sup>13</sup> Imam Hanafie, Umar Fauzan, and Noor Malihah, "NILAI-NILAI MODERASI BERAGAMA DALAM KERANGKA BERPIKIR CAPAIAN PEMBELAJARAN MATA PELAJARAN PAI JENJANG SMA PADA KURIKULUM MERDEKA," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 2 (2024): 1106–24, <https://doi.org/10.35931/aq.v18i2.3390>.

perspectives, and placing practices within their context.<sup>14</sup> This approach reflects the depth of knowledge and is a wise way to reduce differences and maintain harmony in community life.<sup>15</sup>

#### 4. *Tasamuh*

The principle of tolerance (*tasamuh*) is clearly evident in the way KH.R. Muhammad Nuh bin Idris addressed religious practices in society. He did not impose one *fiqh* opinion as the only correct one, but rather respected the diversity of practices that have long existed in the traditions of Muslims throughout the archipelago. Differences, for him, were natural and should be accepted with wisdom. When faced with groups that tended to be harsh, he responded not with criticism but with scientific and calming explanations. His goal was to provide understanding, not judgment. This attitude reflected the tolerance in thought and social interaction that is a hallmark of *Aswaja*.

Furthermore, the tolerance he taught was active and principled, not simply a matter of allowing disagreements to arise. He remained steadfast in his faith, yet still opened up space for respect for others, dialogue, and cooperation on matters that bring the common good. In this way, differences did not become a source of conflict, but rather became a means of building mutual understanding and strengthening togetherness.

This value is crucial in religious moderation education at all levels of education. At the basic level, students are accustomed to respecting friends who have different backgrounds and learn to work together in a peaceful and harmonious atmosphere.<sup>16</sup> At the secondary level, students begin to be guided to understand that differences in religious views are something normal, so they need to be addressed with openness and the ability to engage in dialogue.<sup>17</sup>

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<sup>14</sup> Mustaqim Hasan, "PRINSIP MODERASI BERAGAMA DALAM KEHIDUPAN BERBANGSA," *Jurnal Mubtadiin* : 7, no. 2 (2021): 110–23.

<sup>15</sup> Abdul Manap, "MODERASI BERAGAMA KERAGAMAN INDONESIA DALAM BINGKAI NEGARA KESATUAN REPUBLIK INDONESIA," *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu* 13, no. 3 (2022): 229–42, <https://doi.org/10.36417/widyagenitri.v13i3.503>.

<sup>16</sup> Neysa Fausta, Raisa Zahra, and Ratna Sari Dewi, "Pengaruh Nilai Cinta Damai Terhadap Perilaku Peserta Didik Di Sekolah," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 5, no. 3 (2024): 386–390, <https://doi.org/https://doi.org/10.54371/ainj.v5i3.552>.

<sup>17</sup> Fashi Hatul Lisaniyah, "Pembudayaan Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Pendidikan Agama Islam Di Tingkat Sekolah Menengah Pertama," *AJMIE: Alhikam Journal of Multidisciplinary Islamic Education* 6, no. 2 (2025): 200–216, <https://doi.org/https://doi.org/10.32478/52z76153>.

Meanwhile, in higher education, this value is further developed into the ability to think critically and analytically in understanding diverse views, while also building cross-perspective cooperation in both academic and social fields.<sup>18</sup> With this approach, differences are no longer seen as a source of division, but instead become a means to strengthen understanding, broaden horizons, and strengthen togetherness in religious and social life.

## CONCLUSION

The exemplary behavior (uswah) and thoughts of KH.R. Muhammad Nuh bin Idris as a Sundanese religious figure play a crucial role in strengthening religious moderation education. His ideas emphasizing the values of tawasuth (middle way), tawazun (balance), i'tidal (justice), and tasamuh (tolerance) demonstrate that Islamic teachings can be understood and practiced proportionally, without excessive attitudes. These values are not only relevant in religious aspects, but are also highly applicable in the world of education at all levels, from elementary, secondary, to tertiary. Furthermore, his exemplary behavior serves as a role model for learning the values of religious moderation in a concrete way in the educational process, both through habituating attitudes, strengthening understanding, and developing critical thinking skills in addressing differences. Thus, the thoughts and exemplary behavior of KH.R. Muhammad Nuh bin Idris are not only an intellectual and spiritual legacy, but also an important foundation in shaping a generation that is moderate, tolerant, and able to live harmoniously in a diverse society.

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<sup>18</sup> Ahmad Patih, Acep Nurulah, and Firman Hamdani, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Dan Pendidikan Kewarganegaraan Pada Mahasiswa Perguruan Tinggi Umum," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 1 (2023): 1387–1400, <https://doi.org/https://doi.org/10.30868/ei.v12i001.6139>.

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