Religious Moderation from the Perspective of Spirituality According to Grand Sheikh of Al-Azhar Ahmad Muhammad Al-Tayyeb

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ABSTRACT

The motivation for this study comes from Al-Tayyeb's appeal as Sheikh al-Azhar, who is in charge of putting an end to the use of religion and sects to spread hatred, violence, and blind fanaticism, as well as the use of the name of God to defend terrorism, tyranny, murder, and displacement. In order to stop wars and conflicts that are causing mankind to regress to a lower level of civilization in the digital age, he urged international leaders to step in right away. In order to comprehend the benefits of religious moderation in Sheikh Al-Tayyeb's spiritual perspective, this research is crucial. This kind of study combines critical and descriptive analysis with qualitative research. The formal topic of Sheikh Al-Tayyeb's remarks, which were posted on the Dubai Media YouTube channel on February 4, 2019, during his speech at the Conference of Human Fraternity in the United Arab Emirates. The tangible item is a piece of writing on religious moderation. This study employs a religious phenomenology method, drawing on the philosophy of spirituality and the Indonesian Ministry of Religion's religious moderation paradigm. Discourse analysis is used to examine Sheikh Al-Tayyeb's Islamic moderation values. The results of this research prove that Sheikh Al-Tayyeb's religious moderation is in an interactive spirituality perspective with four indicators of moderation which are in the thought pillar, movement pillar and religious tradition pillar. Twelve Abu Dhabi papers contain the fundamentals of religious moderation.

Keywords: Moderation, Religion, Spirituality

INTRODUCTION

Religion plays a highly significant role and function in the current context. If religion is misused, it will merely be seen as a tool to serve the interests of those who exploit it irresponsibly. Although religion has a comprehensive function in regulating human life, daily life remains inseparable from various socio-community problems, including religious issues, which may lead to violence and religious conflict. Several incidents of violence related to religion have occurred due to the inability of religious adherents to

control their emotions. As a result, numerous acts of violence have been committed in the name of religion. In reality, religion has become entangled with discrimination, intolerance, attitudes, prejudice, hatred, threats, fundamentalism, and so forth, culminating in acts of bombing (terrorism, extremism, radicalism, hardline ideology) (Irawan, 2023). Throughout the year 2011, the SETARA Institute recorded 244 incidents of violations against freedom of religion/belief involving 299 types of actions, which were spread across 17 monitored regions and other areas beyond these monitored zones. There were five provinces with the highest levels of violations: West Java (57 incidents), South Sulawesi (45), East Java (31), North Sumatra (24), and Banten (12) (Syukron, 2017). Karen Armstrong documented numerous cases of religion-based violence occurring across the globe, perpetrated by followers of various religions. On the international stage, several religion-based violence cases in Indonesia have significantly influenced foreign perceptions of Indonesian Muslims (Armstrong, 2001).

Based on the above phenomenon, individuals may consider, reflect upon, and improve the role and function of religion through various conferences, such as the one held for the first time in 1970 in Kyoto. The second was held in Louvain in 1974. The third conference took place in Princeton in 1979. The conference was attended by approximately 338 participants from 47 countries representing various religions and beliefs (Banawiratma, 1986). In addition, it is necessary to consider the Theory of Religious Critique and the Theory of Communicative Praxis by Jürgen Habermas. This critique is expected to assist religion in restoring its communicative role and the relationship between humans and God (Siebert, 1985). As a result, religion must return to its role and function in helping to build a more open global society so that world peace may be achieved.

For more than ten years, German philosophers and sociologists have debated and discussed the role and function of religion (Sindhunata, 1982). Furthermore, scholars and religious leaders have deliberated over their roles and responsibilities throughout the first half of the 21st century. A significant document signed by Sheikh Ahmad Muhammad Al-Tayyeb, the Grand Imam of Al-Azhar, and His Holiness Pope Francis originated in Abu Dhabi. On February 4, 2019, the two signed the Document on Human Fraternity for World Peace and Living Together. During the Crusades, Sultan Malik Al-Kamil and Saint Francis of Assisi engaged in dialogue. The meeting of these two great religious figures served as the inspiration for this contemporary interfaith dialogue. Both figures remain sources of inspiration for the modern world, which continues to be marked by violent conflicts in the name of religion.

Based on the above reasons, this study is important to examine the dynamic process of the role and function of religion as a form of religious moderation within the understanding of spirituality. The development of spiritual character is an appropriate step toward realizing religious moderation. This is because spiritual character contains the value of self-awareness regarding origin, purpose, and destiny (Jumala, 2019). Religious moderation begins with the emergence of spiritual motivation stemming from desires and immaterial activities aimed at discovering the One Supreme God. Spiritual motivation will guide a person toward a pious soul and behavior. Clearly, the transformation of a spiritual soul in a Muslim occurs when one is able to abandon the path of misguidance and move toward obedience to Allah. Spirituality

manifests within an individual as a form of self-enlightenment in the pursuit of a more meaningful purpose and meaning in life (Hasan, 2006). It is under this condition that one experiences religious moderation. There is no desire within the individual to create conditions that may disturb or destroy peace in life.

One prominent figure who actively promotes religious moderation is Sheikh al-Tayyeb. He is widely recognized as a tolerant and moderate Muslim leader. This can be seen in the agreement established between him and Pope Francis, the leader of the Roman Catholic Church in Italy. The agreement was formalized in a document entitled *Watsiqot al-Ikhwah al-Insaniyah min Ajli as-Salam al-'Alamy wa al-'Aisy al-Musytarok* (The Document on Human Fraternity for World Peace and Living Together). Therefore, this study becomes important to highlight that religious moderation is not merely a national or individual concept, but has evolved into a global discourse. This research is essential to analyze the dynamic process of the role and function of religion as a form of religious moderation within the spiritual understanding of Sheikh al-Tayyeb.

Studies on Sheikh al-Tayyeb have been widely conducted. For instance, research by Heri Setyawan (Setyawan, 2019) concluded that Pope Francis and Sheikh al-Tayyeb share the same view that the essence of religion is to bring peace and harmony to the world. For both leaders, addressing contemporary issues is not the duty and responsibility of a single religion, but rather, all religions must collaborate and work together based on shared fundamental values. The author's previous research on Sheikh al-Tayyeb's resistance to the burning of the Qur'an categorizes his response as a form of hidden transcript resistance. Sheikh al-Tayyeb

did not respond through physical confrontation; instead, his resistance was expressed through persuasive means (Nurain, 2023). Research by Eka Safitri (Safitri, 2024) reaffirms Sheikh al-Tayyeb's conviction that Islam is a religion that loves peace and tolerates differing opinions. Muslims must unite in all aspects of life, both for the common good and based on their own principles. The research of Reinardus L. Meo (Meo, 2024) shows that this important and historic document, signed by Pope Francis and Sheikh al-Tayyeb, brings great hope for a brighter future and peace for all humanity. Terrorism is one of the threats that endangers human peace.

Based on previous studies, there has not yet been a study that specifically discusses moderation within the framework of Sheikh al-Tayyeb's spirituality. Therefore, this study is expected to offer a novel perspective on Sheikh al-Tayyeb, who indeed deserves to be recognized as a moderate figure in terms of his spiritual understanding.

RESEARCH METHODS

This study is qualitative in nature, employing critical and descriptive analysis. The formal object of this research is the thought of Sheikh Al-Tayyeb. The primary source of the study is Al-Tayyeb's speech at the Human Fraternity Conference in the UAE on February 4, 2019, as published on the Dubai Media YouTube channel. Therefore, this research is closely related to netnography. Kozinets explains that netnographic data is purely derived from computer-mediated communication or interactions that occur through the use of information technology (Kozinets, 2015). This data is used to analyze all forms of activity, behavior, and values within an online community. Netnography also emphasizes the essential role of the researcher and the importance of context in

portraying contemporary online culture. The netnographic process in this research includes identifying social networking platforms, identifying the target community, collecting data, analyzing data, mapping the network, interpretation, and drawing conclusions. Meanwhile, Carpenter (1999) offers structured and easy-to-follow steps while employing Husserlian phenomenology and elements of phenomenology as formulated by Spiegelberg as a foundation. The research steps are: (a) Determining the phenomenon under study, (b) Data collection using purposeful sampling, where anyone with relevant experience of the phenomenon may become a participant, (c) Data treatment and analysis by repeatedly reading transcripts to immerse in the data, extracting significant statements, formulating meanings from specific statements, identifying themes and theme clusters, constructing a comprehensive description of the phenomenon, and validating it by presenting the description to participants, (d) Conducting an in-depth literature review to understand the position and relation of the findings to previous studies, (e) Maintaining the validity of research results, and (f) Ethical considerations (Carpenter, 1999). The material object of the study is literature related to religious moderation. This research applies the Religious Moderation Theory developed by the Ministry of Religious Affairs of the Republic of Indonesia, using a phenomenological approach to religion. The values of religious moderation in Sheikh Al-Tayyeb's thought are analyzed through discourse analysis. The discourse found in the communication message—both textual and contextual—is the subject of this analysis.

RESULTH AND DISCUSSION

Sheikh Ahmad bin Muhammad bin Ahmad bin Al-Tayyeb, the Grand Sheikh of Al-Azhar, was born in a place in the Qina province, southern Egypt, on the 3rd of Safar, 1365 AH. His son is Imam Hasan bin Ali bin Abi Talib. He has had a deep interest in attending peace gatherings between tribes, organized by his father, Sheikh Muhammad Thayyib, and his grandfather, Sheikh Ahmad Thayyib, since childhood. He continued to attend these gatherings even after becoming the Sheikh of Al-Azhar in his hometown (www.egytstudeninformation.com, 2019).

Sheikh Al-Tayyeb (1946) was appointed as the Grand Imam of Al-Azhar in March 2010. He then served as the president of Al-Azhar University for seven years. His influence as a leading intellectual in Sunni Islam spread worldwide. He was a staunch guardian of traditional Islamic teachings. He took a moderate stance during the political turmoil in Egypt. On one hand, he opposed the Muslim Brotherhood because they used Islam as a political tool. On the other hand, he rejected President Abdel Fatah El-Sisi's call for a "religious revolution" and attempts to "renew Islamic discourse." He worked to improve foreign relations and met with many religious leaders and heads of state, including the Pope and Queen Elizabeth. Therefore, Sheikh Al-Tayyeb holds a moderate religious view due to the background of his perspectives and attitudes.

"Moderation" comes from the Latin word "moderatio," which means "moderateness" or "not excessive." In addition, "moderate" can also mean the ability to control oneself from excessive or insufficient behavior. Moderation is defined in the Indonesian Dictionary (KBBI) as reducing violence and avoiding extremism. Hakim Lukman (Saefuddin, 2019) states that in terms of beliefs, attitudes, and religious behavior, moderation always takes the primary position and acts fairly and non-extremely in various situations. As a result, a

moderate person is defined as someone who acts in a normal, reasonable, and non-extreme way. In general, being moderate means prioritizing balance in terms of beliefs, morals, and character, both when dealing with others as individuals and with state institutions.

"Spiritual" or "Spiritus" in English means spirit, soul, essence, life, or energy (Purwadaminta, 2012). The word "spirit," which literally means soul, essence, and energy, originates from the word "spiritual." It is related to the soul and inner dimension of human beings. In Islamic view, there are three main components that form human intelligence: the spirit, or qalb, is responsible for spiritual intelligence, emotions, or nafs, are responsible for intellectual intelligence, and the mind, or aql, is responsible for intellectual intelligence (Naim, 2014). In terms of spirituality, a similar notion is found by (Heuken, 1995), stating that spirituality has a relationship or characteristic with the psyche (spiritual, inner self). A believer's personal relationship with Allah and its various manifestations in their attitudes and actions is referred to as criticality.

It is very important to build oneself based on divine values through spiritual intelligence that comes from the heart. A complete understanding of tawhid to Allah SWT is known as spiritual intelligence. This is evident in everyday actions, such as worship and interacting with others. Furthermore, this intelligence has the ability to give meaning to life by demonstrating behavior in line with divine values, which effectively supports intellectual and emotional intelligence. On the other hand, spiritual intelligence helps both of these intelligences to work together to produce a perfect human being, or *insan kamil*.

Danah Zohar and Ian Marshall state that there are several elements that serve as

the basis for identifying spiritual intelligence (Marshall, 2007), such as:

A. Intelligence in positioning oneself, being open-minded, and willing to accept the opinions of others.

B. Intelligence in self-evaluation with a clear life purpose and the ability to see both strengths and weaknesses in oneself.

C. Intelligence in dealing with life challenges, such as poverty, trials, and pleasures, by treating them as valuable life lessons.

D. Intelligence in facing difficulties, such as illness or limitations, by increasing self-awareness and drawing closer to God. Ultimately, this leads to the emergence of the ability to accept and forgive, as well as a clear vision and values.

E. The ability to avoid harmful or detrimental actions for oneself and others, thus shaping the quality of life.

F. Thinking holistically, which means acting in accordance with societal norms and thinking logically.

G. Becoming an independent individual.

Some of the aspects above, in the practice of spirituality, can be categorized based on the type of spirituality. In this regard, Wahyudi Siswanto (Siswono, 2010) divides the types of spirituality into the following:

A. Heteronomic spirituality, which is spirituality that accepts, understands, believes in, or practices values derived from external authority.

B. Autonomic spirituality, which is spirituality that comes from one's own thoughts and is isolated and independent from external authority, rejecting external influences and authority.

C. Interactive spirituality, which is spirituality that arises as a result of interaction with others. This spirituality comes from the dialectical process between spiritual potential (mental, emotions, and morals) and external authority, represented by customs, environmental challenges, and traditional beliefs.

Based on the three types of spirituality above, Syekh al-Tayyeb appears to be aligned with interactive spirituality. This is because his spiritual beliefs can be seen as a process or stage of self-actualization through the development of intuition, creativity, joy, peace, tolerance, love, and a sense of purpose in life. One of the expressions of his spirituality, rooted in care and empathy, is his involvement in addressing social issues, such as contributing to society or serving others. The following table illustrates signs of moderation in the spiritual actions of Syekh al-Tayyeb.

Table 1.
Analysis of Religious Moderation Indicators of Syekh Al-Tayyeb (Media, 2019)

No	Indicator	Spiritual Perspective, Attitude, and Behavior
1.	National Commitment	Syekh Al-Tayyeb calls on world leaders, policymakers, and those who control society and the balance of military and economic power to immediately intervene to end the ongoing wars and conflicts witnessed globally.
		Syekh Al-Tayyeb urges world leaders to intervene to stop the bloodshed, the loss of innocent lives, and senseless wars, which lead to the regression of civilization and threaten the outbreak of a third world war.
2.	Tolerance	Syekh Al-Tayyeb urges his Muslim brothers in the East to continue embracing their Christian counterparts wherever they may be. They are our allies in nation-building, and the Quran reminds us that they are the closest to us in compassion. The Quran describes this compassion in the verse: "That is because among them are priests and monks, and because they are not arrogant" (Quran: Al-Ma'idah: 82). Christians—all Christians—have hearts filled with goodness, compassion, and mercy, and it is God who places these virtues in their hearts. As stated in Al-Hadid: "And We

		raised Isa, son of Maryam, and We gave him the Injil, and We placed compassion and mercy in the hearts of those who follow him" (Quran: Al-Hadid: 27).			supporting murder, displacement, terrorism, and oppression in the name of God.
3.	Anti-Violence	Syekh Al-Tayyeb calls on world leaders with responsibility in the East and West to fulfill their duty to track down terrorists, confront them with full force, and protect the lives, beliefs, and places of worship of communities from their evil.			Syekh Al-Tayyeb reminds that God did not create human beings to kill or torture them.
		Syekh Al-Tayyeb states that the main cause of the contemporary global crisis is the lack of human conscience, the absence of religious morality, and the unchecked tendencies and materialistic desires that mock the teachings of God.	4.	Accommodation to Local Culture	Syekh Al-Tayyeb calls on Christian brothers in the East to discard the culture of the term "minority" that breeds hatred. They are full citizens with rights and obligations. Unity is the only foundation for not differentiating between a Christian and a Muslim.
		Syekh Al-Tayyeb calls for the use of religion and sects to combat hatred, violence, and blind fanaticism.			Syekh Al-Tayyeb urges Muslims in the West to positively integrate into their societies while maintaining religious identity, respecting the laws of those societies, and understanding that the security of these societies is a legitimate responsibility. Even if laws are made that force them to break the law, Muslims in the West will be accountable before
		Syekh Al-Tayyeb urges people to stop			

		God. They will take legal action as it is sufficient to restore their rights and freedoms.

The table above shows that Syekh Al-Tayyeb's perspective, attitude, and religious behavior are all moderate. In various issues and crises, he always takes a moderate position, acts justly, and is not extreme in religious matters, including: (1) Humanitarian crises such as the civil war in Sudan, the Israel-Hamas war, armed group disruptions in Burkina Faso, conflict with rebel groups, and the injustice committed by the Myanmar junta against the Rohingya people. (2) Conflict and violence that occur in Africa, such as in the Democratic Republic of Congo and Ethiopia, leading to refugees, which adds to the crisis. The evacuation of the Afghan population after the Taliban's victory over the capital Kabul. (3) The manipulation of God, such as promoting terrorism, oppression, displacement, and killing using the name of God. (4) The manipulation of religion, such as using religion to prevent hatred, violence, and immoral fanaticism.

Therefore, the views, attitudes, and actions mentioned above are derived from the principle of religious moderation found in every religious teaching. The discourse on religious moderation is not only present in Islamic teachings but also in the teachings of other religions such as Christianity, Hinduism, Buddhism, and Confucianism. The essence of all religious teachings is humanity, emphasizing the principle of religious moderation, which is justice and balance (Amri, 2021). Studies on moderation in major religions such as Islam, Christianity, Buddhism, Hinduism, and Confucianism reveal similarities in the universal principles that promote balance, tolerance, and harmony

(Idris Siregar, 2024). This religious moderation is also a characteristic of religious traditions in Southeast Asia. The values of tolerance, harmony, and respect for religious differences are highly emphasized in society (Sirait, 2024). Thus, universally, religions always aspire to peace, justice, and the preservation of human values. This shows that, when Egypt faced extreme right and left wings, Syekh Al-Tayyeb took a moderate approach in his spiritual understanding by compromising both with himself and others. This is reflected in the political unrest in Egypt.

The three pillars of moderation are known in Indonesia as moderation of thought, moderation of movement, and moderation of action (Saefuddin, 2019). Moderate religious thought is characterized by the ability to reconcile texts with context. They do not solely rely on religious texts and impose them onto new realities and contexts, but instead, they can interact dynamically with both. Second, religious propagation campaigns aimed at encouraging virtue and preventing vice must be based on the call to improve oneself and avoid vice without resorting to violence. Third, moderation in religious tradition and practice means strengthening the relationship between religion, culture, and local community traditions. Religion and culture do not conflict; instead, they speak to each other, forming a new culture. It appears that Syekh Al-Tayyeb's spiritual understanding consists of these three pillars of moderation. The table below shows this.

Tabel 2.
Analisis Tiga Pilar Moderasi Beragama Syekh Ahmad Tayyeb

No	Pilar	Spiritual Values
1.	Thought	In his comprehensive work *Muqawwimat*

		ul-Islam (The Important Features of Islam), Sheikh Al-Tayyeb positions Islam as a religion for all. Islamic law should serve "the interests of all people, regardless of nationality, time, and country." In his understanding, Islam does not only serve Muslims but also all people and the world. (Al-Tayyeb S. A., 2017)			similar understanding of the content of spiritual and moral principles. (Al-Tayyeb S. A., 2017)
		The *Document on Human Brotherhood for World Peace and Living Together* was released on February 4, 2019, based on the deep spiritual values of Sheikh Al-Tayyeb and Pope Francis (Media, 2019).			At the meeting of Muslim and Christian Youth in Cairo, August 2016, Sheikh Al-Tayyeb emphasized the necessity of dialogue and acquaintance. For him, Muslims should never harm any human being, including those of other religions. He placed great hope in young people to build human brotherhood and stop violence and hatred in society in the name of religion. He pointed out that the Qur'an places unity as its primary principle, which can be achieved through acquaintance. (Al-Tayyeb S. A., 2017)
2.	Movement	Sheikh Al-Tayyeb agreed on the role of religion in peacebuilding at the *Al-Azhar International Peace Conference* (April 27-28, 2017), emphasizing the coherence of the messages of Prophet Muhammad, Jesus, Moses, Abraham, and Noah about spiritual and moral principles. Each religion shares a			Sheikh Al-Tayyeb claimed that Al-Azhar started the dialogue between Egypt, Arab-Arab dialogue, and Islamic-Islamic dialogue. For him, dialogue for the common good is the message of the Qur'an, Sunnah, and Islamic practice. (Al-

		Tayyeb, *Al-Azhar Declaration*, 2017)			*World Peace and Living Together* on February 4, 2019 (Media, 2019).
		Sheikh Al-Tayyeb delivered a speech at Al-Azhar University and the Catholic Church during the conference titled "Freedom and Citizenship: Diversity and Integration" (February 28-March 1, 2017). He was deeply pained by the wars and killings carried out in the name of religion. In response to this, he suggested the need for practical guidelines and profound ethical principles based on religious teachings. He also emphasized that citizenship follows Islam. Citizenship in Islam addresses equality and protects everyone. He insisted that the state protect all citizens, their freedom, property, and human dignity. (Al-Tayyeb S. A., 2017)	3.	Religious Tradition	Sheikh Al-Tayyeb has strongly opposed terrorism on many occasions. He has also addressed various social issues related to terrorism and violence. He is also known for protecting Al-Azhar University from the Muslim Brotherhood. He embodies the spirit of Islamic tradition and supports traditional Islam. (Setyawan, 2019)
					Since becoming the Grand Sheikh, Sheikh Al-Tayyeb has emphasized his mission to promote traditional Islam. He has stressed the importance of teaching students about the heritage of moderate Islam, as Al-Azhar graduates represent Islam worldwide. (Safitri, 2024)
		Sheikh Al-Tayyeb and Pope Francis, the leader of the Roman Catholic Church in Italy, signed the *Document on Human Brotherhood for*			Sheikh Al-Tayyeb defines *Ahl al-Sunnah wa al-Jama'a* as the Sunni group that follows Imam Abul-Hasan Al-Ash'ari and Imam Abu Mansur Al-

		Maturidi, along with scholars of Hanafi, Maliki, and Shafi'i jurisprudence, as well as Sufis who follow the path of Imam Al-Junayd Al-Arabi. (Safitri, 2024)

By adopting the three pillars of moderation mentioned above, it becomes evident that moderation in Sheikh Al-Tayyeb's spiritual understanding is not confined to the first pillar alone but also extends to the second and third pillars. These three pillars work in unison, making his approach to religious moderation highly significant for fostering good interfaith relations. It is equally important within the religion itself, to create harmony among various schools of thought and sects. As a leading Sunni Muslim intellectual, these three pillars are undoubtedly influenced by his academic background. He has taught in Saudi Arabia, Qatar, and the United Arab Emirates. He also served as the head of the Faculty of Islamic Studies in Aswan and the Faculty of Theology at the International Islamic University in Pakistan. His mission is to uphold traditional Islam, as practiced by the majority of Muslims throughout history.

This is certainly in line with the role of religion as a source of salvation and global peace, even though religion is at times misused to justify acts of violence. In accordance with Habermas's theory mentioned above, Bhanu Viktorahadi (Viktorahadi, 2017) concludes that: (1) Religion must restore its true role and function as a bridge between humans and God, so that it does not become a chasm that hinders communication and the relationship between humans and the Divine. (2) A religion that aims to fulfill human longing allows individuals to unite with God through emotion and experience. This should serve as its core strength in guiding believers toward ultimate truth and illuminating their path. (3) Religion must reflect on the process of dogmatization. Dogmatization should return to its original meaning. When religion becomes rigid, it loses its sensitivity to societal changes. (4) Religion must contribute to the development of a society that is responsive to a rational discursive space that enables human emancipation. Consequently, both personal and social identity are strengthened, rooted in religious values or virtues as a path toward true truth.

The following table will demonstrate the religious values or virtues employed by Sheikh Al-Tayyeb as normative foundations for the value of moderation in his spirituality. Basic Principles of Religious Moderation according to the Working Group (Islam, 2019):

1. Tawassuth (the middle path). Tawassuth differs from *ifrāth*, which means excessive religious practice, and *tafrīth*, which means neglecting religious teachings. It represents a position in the middle of two extremes—neither too conservative nor too liberal. Tawassuth is applied to: (a) prevent extreme attitudes in disseminating religious teachings; (b) avoid declaring fellow Muslims as infidels based on differing religious views; and (c) position oneself in social life by upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuh*), coexisting with both fellow Muslims and citizens of other faiths.

2. Tawāzun (balance). Tawāzun is the balanced understanding and practice of religion that encompasses all aspects of life, both worldly and spiritual. It also affirms the principle that distinguishes *inhirāf* (deviation) from *ikhtilāf* (difference). Tawāzun also entails the ability to give everything its due right without adding to or subtracting from it.

3. I'tidāl (uprightness and firmness). I'tidāl constitutes the implementation of justice and ethics for every Muslim. It means placing something in its proper place and fulfilling rights and obligations proportionally. Islamic justice is central and balanced in all aspects of life, marked by *ihsan* (doing good). Justice here implies a balance between rights and responsibilities.

4. Tasāmuh (tolerance). The term *tasāmuh* refers to tolerance. In the *Lisan al-Arab* dictionary, the word *tasāmuh* derives from *samah* or *samahah*, which carries meanings closely related to generosity, forgiveness, ease, and peace. Etymologically, *tasāmuh* means to accept or tolerate something with a sincere heart, while terminologically, it means to accept or tolerate differences.

5. Musāwah (egalitarianism). The word *musawah*, meaning "equality," is the root of the term *musāwah*. This concept signifies respect and appreciation for others as creations of Allah. Regardless of race, gender, or ethnicity, all people possess equal dignity and rights.

6. Syurā (consultation). The term *syurā* means to clarify, to state, or to propose and take something. The purpose of consultation, or *syurā*, is to provide mutual explanation and deliberation, to seek advice, and to exchange opinions on a matter.

The following table outlines the religious values or virtues that serve as the foundational basis for the value of moderation in Sheikh Al-Tayyeb's spirituality. Using the aforementioned core principles of moderation, these values function as the underlying framework for the notion of moderation.

Table 3
Normative Foundations of Moderation Values in the Spirituality of Sheikh Al-Tayyeb

No	Normative Basis	Spiritual Values
1.	At-Tawassut *(Moderation)*	In the first article of the Abu Dhabi Document, Sheikh Al-Tayyeb's spiritual value emphasizes a strong belief that the original teachings of religion are rooted in the values of peace, mutual understanding, human fraternity, and harmonious coexistence; aiming to restore wisdom, justice, and love, as well as to awaken religious awareness among young people so that future generations may live well.
2.	Tawazun *(Balance)*	In article 8 of the Abu Dhabi Document, Sheikh Al-Tayyeb's spiritual value highlights the importance of

		citizenship based on equal rights and responsibilities. Justice should benefit everyone. Building a society that does not marginalize or isolate minorities is crucial.
		In article 6, he stresses that the protection of places of worship—such as synagogues, churches, and mosques—is a duty guaranteed by religion, human values, laws, and international treaties. Acts of violence, bombings, or vandalism against houses of worship are blatant violations of religious teachings and international law.
		In article 9, he affirms that strong relations between East and West are essential. Every individual can enrich others' cultures through dialogue and exchange. The West may benefit from the East in overcoming spiritual and religious crises caused by rampant materialism, while the East may benefit from the West in science, culture, and knowledge. Respecting historical, religious, and cultural differences is vital. Human rights
		must be upheld to avoid double standards and ensure dignity for all.
3.	Al-I'tidal *(Uprightness and Proportionality)*	In article 3, Sheikh Al-Tayyeb asserts that justice based on compassion is the best path to a dignified life to which everyone is entitled.
		In article 7, he strongly condemns terrorism, which threatens safety globally and spreads fear and pessimism—even when falsely justified by religion. The root causes include hunger, poverty, injustice, oppression, and arrogance. Supporting terrorism through funds, arms, strategies, or media is a global crime that must be stopped.
4.	At-Tasamuh *(Tolerance)*	In article 2, Sheikh Al-Tayyeb underscores that freedom is a right of every person. He affirms the right to freedom of belief, thought, speech, and action. God, in His wisdom, created diversity in religion, race, gender, language, and color. This diversity supports both personal and religious freedom. No one should be forced into

		any particular religion or lifestyle.	*and Dialogue)*	dialogue, mutual understanding, and the development of cultures based on tolerance and peaceful coexistence as solutions to major economic, social, political, and environmental issues.
5.	Musawah *(Equality)*	In article 10, Sheikh Al-Tayyeb emphasizes that women's rights must be respected not only in politics but also in education and career opportunities. Women must be freed from historical and social constraints that violate their dignity and faith. Efforts must be made to eliminate exploitation and objectification of women and to revise laws that restrict their rights		In article 5, he emphasizes the importance of interfaith dialogue, suggesting that through meaningful conversations, people can unite on shared spiritual, human, and social values, and reach the highest moral aspirations of all religions.
		In article 11, he advocates for the protection of children's basic rights—such as proper nutrition, education, and safety—and condemns all violations against them, especially in the digital world, including trafficking and abuse.			
		In article 12, he calls for the protection of the elderly, the weak, persons with disabilities, and the oppressed, describing it as a religious and social duty requiring strict legal enforcement and international agreements.			
6.	Ash-Shura *(Consultation*	In article 4, Sheikh Al-Tayyeb promotes			

The spirituality of Sheikh Al-Tayyeb is founded upon the values of moderation, as outlined in Table 3. These values include *tawassuth* (moderation), *tawazun* (balance), *i'tidāl* (equity), *tasamuh* (tolerance), *musāwah* (equality), and *asy-syura* (consultation). The Abu Dhabi Document encompasses all the normative foundations of this spirituality across twelve key items.

CONCLUSION

Sheikh Al-Tayyeb's focus on moderation is not limited to thought but also extends to religious movements and traditions; the four indicators of moderation are national commitment, tolerance, non-violence, and accommodation of local culture. As a result, his religious moderation is essential for fostering harmonious relationships both within and outside religious communities. This is one of the twelve items

in the Abu Dhabi Document that encapsulates the principle of religious moderation.

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