

## Integration of Qur'anic Values in Tribrata and Catur Prasetya POLRI: Reconstruction of Institutional Ethics Based on Religious Moderation

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### Abstract

This article aims to analyze the integration of Qur'anic values into the Tribrata and Catur Prasetya of the POLRI, and their relevance to strengthening institutional ethics and religious moderation in the development of police human resources. This study departs from the fact that research on religious moderation tends to develop in the context of policy, education, and the digital space, whereas studies on Tribrata and Catur Prasetya are more firmly placed within the framework of professional ethics and institutional professionalism. Using qualitative research based on literature reviews and thematic interpretation, this article examines Qur'anic verses related to wasathiyah, amanah, al-'adl/qist, tasamuh, tawazun, and i'tidal, and then compares them with the formulations of Tribrata and Catur Prasetya as life and work guidelines for the POLRI. The results of the study show that the Qur'anic values correspond substantively with the ethos of devotion, justice, protection, service, and moral responsibility within the POLRI. Tribrata and Catur Prasetya, therefore, are not sufficiently understood as a formal ethical formulation of the organization, but can be reread as a Qur'anic institutional ethos that deepens the moral-spiritual basis of the apparatus's formation. This article emphasizes that integrating Qur'anic values into the POLRI's institutional ethics strengthens religious moderation that is more transcendental, humanist, and oriented towards public benefit.

Keywords: qur'anic values, tribrata, catur prasetya, religious moderation, institutional ethics of POLRI

### A. INTRODUCTION

In the last decade, religious moderation (*tasamuh dini*) became a central topic in Indonesian Islamic studies.<sup>1</sup> It is seen not only as a political tool but also as a means to interpret and renew religion, so it remains a moral-ethical foundation and a shared public benefit for

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<sup>1</sup> S. Azis and D. Samad, "Religious Moderation In An Islamic Perspective: Literature Review And Recent Research Developments," *Moderatio: Jurnal Moderasi Beragama* 4, no. 2 (2024): 125-400, <https://doi.org/10.32332/moderatio.v4i2.9353>.

Indonesian society, which is plural and diverse. In Indonesia, the topic of religious moderation has gained considerable attention, mainly because the concept combines two important elements: devotion to religious teachings and the maintenance of peaceful social order.<sup>2</sup> Therefore, religious moderation should be understood not as a religious reduction but rather as an effort to build a just, balanced, and accountable approach in dealing with religious plurality in the public sphere.<sup>3</sup>

Looking at the research map, studies on religious moderation in Indonesia grew widely in many areas, but the development was largely concentrated in certain fields. There are many studies discussing higher education as a strategic site for cultivating religious moderation by promoting nationalism, tolerance, anti-violence, and respect for local cultures.<sup>4</sup> Also, many studies have highlighted the role of religious moderation in the digital space in countering extreme religious narratives in online media.<sup>5</sup> In general, the study on religious moderation increased, but it mainly concerned policy, educational institutions, and digital media.

Discussions on religious moderation in the Qur'an and Tafsir typically explore the ideas of *wasathiyah* and *ummatah wasathan*. Nurdin demonstrated how the Qur'an and hadith advocate for a balanced and moderate approach to the *ummah*, rejecting extremism.<sup>6</sup> Additionally, Ulinnuha and Nafisah's works highlight that applying Indonesian interpretations of religious moderation—such as those by Hasbi Ash-Shiddieqy, Hamka, and Quraish Shihab—produces contextually grounded explanations.<sup>7</sup> Rahmadi, Syahbudin, and Barni further argued that verses promoting *wasathiyah* serve not only as normative guidance but also as an ethical basis for religious moderation in Indonesia.<sup>8</sup> However, most focus primarily on conceptual development, often overlooking the institutional ethics of the state apparatus.

Police literature and research mostly covers the aspect of ethics, discipline, and professional standards within the police institution. The POLRI Regulation of the Republic of Indonesia No. 7 Year 2022 indicated the importance of the POLRI Professional Code of Ethics as guidelines for POLRI members' attitudes, behavior, and actions.<sup>9</sup> The institution considers Tribrata as the moral and ethical values of POLRI members, while Catur Prasetya as the Police members' operating commitment during carrying out their duties, as the complementary principle for the character and professionalism of the police officers.<sup>10</sup> From this description, it is clear that the Tribrata and Catur Prasetya are considered important values, but they are seen only as an organization's ethical and professional commitments.

<sup>2</sup> E. Junaidi, "Inilah Moderasi Beragama Perspektif Kementerian Agama," *Harmoni* 18, no. 2 (2019): 182–86, <https://doi.org/10.32488/harmoni.v18i2.414>.

<sup>3</sup> I. Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022): 451, <https://doi.org/10.3390/rel13050451>.

<sup>4</sup> B. Afwadzi and Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review," *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (2021): 203–31, <https://doi.org/10.18860/ua.v22i2.13446>.

<sup>5</sup> W. Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

<sup>6</sup> F. Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021), <https://doi.org/10.22373/jim.v18i1.10525>.

<sup>7</sup> M. Ulinnuha and M. Nafisah, "Moderasi Beragama Perspektif Hasbi Ash-Shiddieqy, Hamka, Dan Quraish Shihab: Kajian Atas Tafsir an-Nur, al-Azhar, Dan al-Mishbah," *SUHUF* 13, no. 1 (2020): 55–76, <https://doi.org/10.22548/shf.v13i1.519>.

<sup>8</sup> R. Rahmadi, A. Syahbudin, and M. Barni, "Tafsir Ayat Wasathiyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia," *Jurnal Ilmiah Ilmu Ushuluddin* 22, no. 1 (2023), <https://doi.org/10.18592/jiu.v22i1.8572>.

<sup>9</sup> Peraturan Kepolisian Negara Republik Indonesia Nomor 7 Tahun 2022 Tentang Kode Etik Profesi Dan Komisi Kode Etik Kepolisian Negara Republik Indonesia. (2022).

<sup>10</sup> Kepolisian Daerah Kepulauan Riau, "Tribrata Dan Catur Prasetya," [Pid.Kepri.Polri.Go.Id](https://pid.kepri.polri.go.id/tribrata-dan-catur-prasetya/), 2024, <https://pid.kepri.polri.go.id/tribrata-dan-catur-prasetya/>.

From this onwards, it becomes obvious where the lack in the studies is. Studies on religious moderation grow rapidly on policy, educational institutions, and digital media, while studies on *Tafsir* mainly discuss the concept of *wasathiyah* on Qur'an. On the contrary, studies on POLRI focus on Tribrata and Catur Prasetya, examining professional ethics and the institution's professional standards. But there are a few works connecting these two topics: thematic interpretations of Qur'anic values as expressions of religious moderation, and interpretations of Tribrata and Catur Prasetya as POLRI's institutional ethic and the police's character development. This is what this article would like to discuss. Not a generalized concept of religious moderation but a concept of how POLRI's institutional ethic should be reinterpreted using Qur'anic principles of justice, balanced, tolerant, and devoted.

While there are many developments, a lack of research persists; research on religious moderation focuses more on policy, educational institutions, and digital media, whereas Tribrata and Catur Prasetya's studies focus on professional ethics and institutional professional standards. One crucial question missing from the studies and research is the interpretation of Qur'anic values for their implementation in POLRI's institutional ethics, as discussed by Tribrata and Catur Prasetya. Understanding and reinterpreting these elements would be important, since the discussion of religious moderation and the ethics of policing remains on separate planes and is not linked to the organizational ethic development process.

The main idea of this article is that Tribrata and Catur Prasetya must not be viewed as the formal organization's ethics but rather as POLRI's institutional ethics, with a clear meaning grounded in Qur'anic verses. Through a thematic interpretation, this article seeks to reinterpret the meanings of Tribrata and Catur Prasetya in relation to the application of Qur'anic values and to their role in developing police officers' morality through religious moderation. The significant contribution of this article is in bridging the discussion between Qur'anic interpretation and state institutional ethics.

## **B. TRIBRATA AND CATUR PRASETYA AS THE INSTITUTIONAL ETHOS OF THE POLRI**

The Tribrata and Catur Prasetya POLRI should first be defined as institutional codes that represent the ethos or spirit that drives POLRI. According to official doctrines, Tribrata is a moralistic principle that guides police values and ethics, while Catur Prasetya is an operational code for the fulfillment of police duties. Together, they form a system in which Tribrata is a moralistic value that directs a certain sense of 'devotion' or 'responsibility' to produce Catur Prasetya, a system that translates moral duties into concrete service for law and order. Hence, they should not be perceived merely as something to be memorized but rather treated as normative principles guiding the institution's view of devotion, responsibility, and professionalism.<sup>11</sup>

It is necessary to differentiate between these two doctrines to understand that they are not merely for a Police officer to recite and memorize; they are guidelines that must be adopted and lived by the officer. This is exactly where the institutional problem of POLRI lies. Often, organizations are better at reciting, writing, or displaying codes and principles than at internalizing them. Martinez, Skeet & Sasia (2009:241) also suggest that organizational ethics has "more significance in practice, judgments and interactions than in rhetoric, ritual, or paperwork".<sup>12</sup> Thus, Tribrata and Catur Prasetya represent the institutional ethic of POLRI.

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<sup>11</sup> Kopolisian Daerah Kepulauan Riau.

<sup>12</sup> C. Martínez, A. G. Skeet, and P. M. Sasia, "Managing Organizational Ethics: How Ethics Becomes Pervasive within Organizations," *Business Horizons* 64, no. 1 (2021): 83-92, <https://doi.org/10.1016/j.bushor.2020.09.008>.

In this sense, Tribrata and Catur Prasetya may be viewed as two interconnecting tiers of ethics in an institution. Tribrata defines the moral compass and direction the police ought to be heading towards regarding God, the state, and the people, while Catur Prasetya addresses the practical responsibilities they should take charge of, namely, security, service, legal certainty, and social order. The two are closely related because of the moral principles and work ethic that define POLRI, not merely because of sloganizing techniques. Such a relationship between Tribrata and Catur Prasetya is further confirmed by the research of Fernandez et al., in which the ethical principles embedded in Tribrata continue to guide and influence the moral and professional aspects that constitute police officers' discipline, integrity, and performance quality.<sup>13</sup>

The article's relevance lies in exploring Tribrata and Catur Prasetya beyond the traditional framework of professional discipline, ethics, and institutional professionalism. While previous literature often categorizes Tribrata and Catur Prasetya under these approaches, this article will demonstrate that their values can also be viewed from the perspectives of Quranic ethics. The truth is, not only are they the organizational codes, but they are also institutions that reflect a sense of 'devotion', 'responsibility', and 'performance' guided by certain core values of the Qur'an: *Taqwa*, *'Adl*, *Wasathiyah*, *Tasamuh*, and *'Itidal*, just to mention some. The main aim is not to create a precise match between a verse and a code, but a deep ethical connection between how the police is conceptualized as devotion, responsibility, and professionalism, and the Qur'anic conceptualization of humanity and public interests.

Most significantly this paper attempts to move beyond merely discussing the professional and ethical value of Tribrata and Catur Prasetya to discussing the ethical and professional value of these values in relation to the Qur'anic understanding of life. Specifically, it aims to explore whether the professional and ethical value of Tribrata and Catur Prasetya relates to an organizational ideology which mirrors the values of spirituality as found in the Qur'an: faith (*iman*), justice (*'adl*), temperance (*wasath*), tolerance (*tasamuh*), work ethic (*amal*) and commitment to responsibility (*amanah*), values which are important not only to the ethics of professional practice or organizational discipline but which are of relevance and provide an alternate view of the ethical code of POLRI through the Holy Qur'an.

After this, there is a shift from discussing Tribrata and Catur Prasetya as slogans to a careful conceptual connection between these sets of values and Qur'anic verses. This phase is not about finding accurate correlates, but rather about determining logical and plausible links between POLRI's concept of itself as devoted and responsible, doing its duty, and performing its role, and the Qur'anic injunctions regarding the human place in life, its attendant duties and responsibilities, and human welfare.

### C. RESEARCH METHODOLOGY

This paper is qualitative in nature, based on library research, and uses thematic interpretation (*tafsir mawdu'iy*) as the primary means of analysis.<sup>14</sup> This method of interpretation was chosen due to the fact that it is not concerned with one specific verse, but rather finding a specific value from a body of Qur'anic verses, such as *wasathiyah*, *amanah*, justice, tolerance, balance, and *'itidal*, and relating it to the ethical principles in the Tribrata and Catur Prasetya. Contrary to *tahlili* methods, which analyze a specific verse in detail, *tafsir* by theme can establish a holistic ethical framework based on various Qur'anic verses.<sup>15</sup>

<sup>13</sup> F. Fernandez et al., "Implementasi Nilai-Nilai Tribrata Dalam Mewujudkan Polri Yang Presisi: Tinjauan Penerapan Kode Etik Anggota Polri Menuju SDM Polri Yang Profesional Dan Berkualitas Di Kepolisian Resort Jombang," *Jurnal Ilmu Sosial Dan Ilmu Politik* 3, no. 2 (2023), <https://doi.org/10.30742/juispol.v3i2.3482>.

<sup>14</sup> Muhamad Rezi, "Sejarah Dan Karakteristik Metodologi Tafsir Al-Qur'an," *Perada: Jurnal Islam Kawasan Melayu* 4, no. 2 (2021).

<sup>15</sup> Abdul Hayy Al-Farmawi, *Metode Tafsir Maudhu'i: Suatu Pengantar* (Raja Grafindo Persada, 1994).

Qur'anic verses that clearly indicate the relevant ethical values are considered primary data for this article. They are QS al-Baqarah [2]:143 on *wasathiyah*, QS al-Nisa [4]:58 and QS al-Anfal [8]:27 on *amanah*, QS al-Nisa [4]:135 and QS al-Ma'idah [5]:8 on justice, QS al-Baqarah [2]:256 on non-coercion/tolerance, and QS al-Rahman [55]:7-9 on balance. Classical and modern tafsir, relevant hadiths, works of religious moderation and organizational ethics, and POLRI's institutional and normative documents on Tribrata and Catur Prasetya are used as secondary data.<sup>16</sup>

The data collection mainly involved systematically reviewing documents by identifying verses that explicitly highlight the ethical values discussed here and grouping them by theme. These groups of verses were then traced back with insights from relevant *mufassir*, both classical and modern, to find similarities, key themes, and the core ethical value. The interpretive findings were compared with relevant normative and institutional frameworks related to Tribrata and Catur Prasetya to find alignments between institutional ethics and the Qur'an.

In performing the analysis, the research process consists of four steps: first, identifying verses with thematic similarity to determine each value-cluster; second, coding of the relevant verses in terms of theme (i.e., piety, trust, justice, tolerance, balance, and worship); third, comparison of each coded theme between chosen tafsir works to establish the repeated meanings and interpretive priorities; fourth, correlating the ethical themes with the formal concepts of Tribrata and Catur Prasetya. The objective here is not merely to establish a verse-code relation, but to interpret a coherent ethical framework and relate it to the institutional ethos. It includes qualitative procedures such as data reduction, display, and conclusion drawing as proposed by Miles and Huberman.<sup>17</sup>

To ensure its accuracy, the research includes the usual trustworthiness criterion, which applies to any qualitative research. Credibility is maintained through a triple check, namely, by cross-checking Qur'anic verses, classical and modern tafsir, POLRI's normative and institutional frameworks, and various publications on religious moderation and institutional ethics. Confirmability is ensured by each interpretation of meaning related to the verse and its cluster; in fact, each argument should trace directly back to the source of the citation, thematic cluster, and the interpretation performed. Dependability is established through the systematic application of the chosen interpretation and analytical process to each category of value under analysis, from the selection of verses to the connection to institutional ethos.<sup>18</sup>

This paper does not serve as an empirical assessment of a specific training within POLRI. Rather, it serves as a critical interpretation of a framework that views the Tribrata and Catur Prasetya as embodying an institutional ethos grounded in the values of the Qur'an. The significance of the research lies in linking Qur'anic interpretation to institutional ethics and in transforming the study of religious moderation into concrete, institutional knowledge.

## D. CORRESPONDENCE OF QUR'ANIC VALUES WITH TRIBRATA AND CATUR PRASETYA

### 1. *Wasathiyah* as an Ethical Framework for Integration

In the conventional, simplistic interpretation, religious moderation, or *wasathiyah*, simply means being a "middle way" within religious discourse, but within the interpretive framework, it

<sup>16</sup> Fernandez et al., "Implementasi Nilai-Nilai Tribrata Dalam Mewujudkan Polri Yang Presisi: Tinjauan Penerapan Kode Etik Anggota Polri Menuju SDM Polri Yang Profesional Dan Berkualitas Di Kepolisian Resort Jombang"; Peraturan Kepolisian Negara Republik Indonesia Nomor 7 Tahun 2022 Tentang Kode Etik Profesi Dan Komisi Kode Etik Kepolisian Negara Republik Indonesia.

<sup>17</sup> M. B. Miles and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. (California: Sage Publication, 1994), [https://doi.org/10.1016/S0272-4944\(05\)80231-2](https://doi.org/10.1016/S0272-4944(05)80231-2).

<sup>18</sup> Lincoln and Guba, *Naturalistic Inquiry* (Beverly Hills: Sage Publication, 1985).

can signify a much more profound meaning. If we analyze QS al-Baqarah [2]:143, we can see that the verse does not only represent passivity or mediation among excesses, but is also deeply associated with ideas of justice, balance, appropriateness, and adopting a correct, proportionate moral perspective. As stated by Rahmadi, Syahbudin, and Barni, by analyzing this verse, we are not only interpreting the "ummah of the middle" but also seeking a standard for constructing a just, balanced, consistent, and recommendable society.<sup>19</sup> Also, Nurdin states that both the Qur'an and Hadith show that humans should neither be extremist nor excessive; rather, they prescribe principles for the ummah to be balanced, gentle, suitable, reasonable, tolerant, and proportionate.<sup>20</sup>

The *wasathiyah* is essentially a guiding principle that links the worldly and the transcendent.<sup>21</sup> It is not a neutral, objective view but a correct-proportions perspective on religion, neither excessively severe nor excessively lenient; rather, it holds that human concerns are indeed relevant and should therefore be included.<sup>22</sup> In this perspective, the correctness of a moderate religion cannot be defined in terms of a lesser degree of religious belief, but rather the opposite; rather, it adds more validity to religious belief, based on the right proportion and correctness of an acceptable proportion.<sup>23</sup> This type of religion thus has a strong and steady presence in human society.

Perhaps it is appropriate to argue that if we can read and interpret the Tribrata and Catur Prasetya using *wasathiyah*, the two become not just formal principles of an organization, but the main ethical value and principles of the institution that embody justice and empathy, loyalty to the state and public concern, as well as an authoritative yet protective role, to serve and defend the people and state. Given that, POLRI's official communique identifies the Tribrata as principles, morals, and a basis, while the Catur Prasetya are interpreted as commitments that guide POLRI in fulfilling its duty. Within the framework of *wasathiyah*, the Tribrata and Catur Prasetya are appropriate subjects for thorough study as ethical guidance principles of POLRI rather than merely procedural rules.<sup>24</sup>

All in all, the concept of *wasathiyah* appears to be the most suitable framework for aligning the understanding of the Qur'an with the ethos of the POLRI institution. It provides a flexible yet structured framework of interpretation, neither weak in the normativeness and morality of the belief, nor too rigid. Here, *wasathiyah* could be understood not just as a value but also as an ethos and perspective grounded in justice, reliability, tolerance, balance, and devotion to God, which could be elaborated through Tribrata and Catur Prasetya.

## 2. Piety, Amanah, and Integrity: Rereading the First Tribrata

Point one of Tribrata reads: "Servant to state and nation with piety toward the Lord Almighty".<sup>25</sup> This sentence suggests that the state and nation must be worshiped through piety toward the Lord Almighty. By correlating this sentence with verses that speak of Amanah (trust),

<sup>19</sup> Rahmadi, Syahbudin, and Barni, "Tafsir Ayat Wasathiyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia."

<sup>20</sup> Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist."

<sup>21</sup> S. Abdullah, N. I. Mohamad, and M. N. Sahad, "The Quranic Principle of Wasathiyah as the Foundation of Malaysia Madani's Civilizational Framework," *International Journal of World Civilizations and Philosophical Studies* 2, no. 2 (2025): 86-104.

<sup>22</sup> H. Bielefeldt, "Freedom of Religion or Belief—a Human Right under Pressure," *Oxford Journal of Law and Religion* 1, no. 1 (2012): 15-35.

<sup>23</sup> Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist"; Rahmadi, Syahbudin, and Barni, "Tafsir Ayat Wasathiyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia."

<sup>24</sup> Peraturan Kepolisian Negara Republik Indonesia Nomor 7 Tahun 2022 Tentang Kode Etik Profesi Dan Komisi Kode Etik Kepolisian Negara Republik Indonesia.; Kepolisian Daerah Kepulauan Riau, "Tribrata Dan Catur Prasetya."

<sup>25</sup> Kepolisian Daerah Sumatera Utara, "Tribrata & Catur Prasetya," TBNews, accessed April 16, 2026, <https://tribrataneews.sumut.polri.go.id/tribrata-catur-prasetya/>.

such as QS al-Nisa [4]:58 and QS al-Anfal [8]:27, it becomes clear that there is a significant link between the dimensions of spirituality and public duty or ethics. Here, piety is not limited to worship; it serves as the basis for officials' moral ethics toward their office, authority, and duty. Accordingly, the duty toward the nation is inherently associated with worshipping God and is motivated ethically by a sense of spirituality.

The significance of the first Tribrata is also strengthened by the connection to the meaning of *amanah*. According to Firdaus and Aziz's research, the Qur'anic model of ethics presents the dimensions of work ethic, trust, and integrity.<sup>26</sup> Within this concept of ethics, trust means not only believing in oneself but also believing in the sense of human responsibility to their duties. Integrity does not only mean the conformity of Faith, Language, and Action, but also their embodiment. Firdaus and Aziz's research is useful because it suggests that, according to the Qur'anic approach, the spiritual dimension is concrete with respect to professionalism, work ethic, and societal duty. Consequently, a pious official, a policeman, for example, not only adheres to laws and regulations, but he also believes that public office is essentially serving God to whom he is accountable.

The concept of trust may, in general, embrace not only integrity but also social responsibility regarding fulfilling one's office and duty. Thus, serving the state and nation as referred to in the first Tribrata is not simply about obligation to serve but a form of undertaking made accountable toward God, society, and public obligations, a concept based on sincerity, and it is not of an opportunistic nature, hypocrisy, or shallow; it is beyond a showy exterior.<sup>27</sup>

In this respect, the role of Tribrata assumes an ethical significance far beyond merely an institutional slogan. It fuses the spheres of spirituality and public life, two areas usually segregated. Through its fusion, piety is best conceived in correlation with Amanah and integrity; without trust, piety will be merely symbolic of religion's rituals, and without integrity, public office loses its meaning.<sup>28</sup> The synergy among piety, *amanah*, and integrity forms the fundamental basis on which POLRI builds and carries out its task, not just institutionally grounded in regulations, but also ethically oriented: by exercising its authority with integrity, preserving public trust, and conducting public service with religious conscientiousness.<sup>29</sup>

Based on that, one can observe that the importance of integrating Qur'an values into POLRI ethics lies not in any form of forceful connection to specific verses. However, the most significant aspect lies in the synergy among the dimensions themselves. The piety mentioned in the first Tribrata is closely related to the Qur'anic dimension of trust and integrity, and this itself is believed to form the ground of moral human behavior. Developing POLRI personnel requires not only improving skills but also fostering professionalism and ethical values. By and large, they need to be induced to have the notion that working, their task, their authority, and being public servants are not just an ordinary job but something of a sacred, divine trust to be managed with sincerity, firm determination, and full responsibility.

### 3. *Al-'Adl* and *Qist*: From Normative Truth to Public Justice

The second part of Tribrata underlines "truth, justice, and humanity in law enforcement in Indonesia", derived from Pancasila and UUD 1945. Added to this were two related values from Catur Prasetya: "protecting life, body, property, and human rights" and "ensuring certainty

<sup>26</sup> N. F. Firdaus and H. Aziz, "Work Ethic, Amanah, and Integrity in the Qur'an: Constructing an Integrative Ethical Framework," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2026): 279-96, <https://doi.org/10.58363/alfahmu.v5i1.749>.

<sup>27</sup> Firdaus and Aziz.

<sup>28</sup> S. Haryani, A. Alimuddin, and D. Darwis, "Islamic Ethics as the Antithesis of Manipulation Culture: A Critical Study on the Failure of Trust (Amanah) in Financial Reporting Practices," *Ankop Management Accounting Review (AMAR)* 5, no. 2 (2025): 1513-39.

<sup>29</sup> Firdaus and Aziz, "Work Ethic, Amanah, and Integrity in the Qur'an: Constructing an Integrative Ethical Framework."

in the law”.<sup>30</sup> At a surface level, these might be seen as generic ethical considerations. However, if looked at through the perspective of the Qur'an, and specifically verses such as QS al-Nisa' [4]:135, and QS al-Ma'idah [5]:8, “truth, justice, and humanity” highlights a critical principle in the ethics of policing, namely, the fundamental interconnection between law, justice, and humanity.

In discourse on *al-'adl* (justice) in the Qur'an, this concept typically serves as the principal reference for justice. However, the verses mentioned, along with other related verses in the Qur'an, demonstrate that *qist* emphasizes a much more grounded interpretation of justice, specifically, maintaining constant fairness, even towards undesirable parties. Abou-Bakr argues that *qist* is not merely an ideal to strive for but a tangible aspect of what is equitable and properly due, and that it is specifically situated at the crossroads of personal morality and collective action. In other words, *qist* is more than just asking officers “be just”; it involves issues such as the distribution of power, resources, and rights and their equitable allocation within social structures, taking it out of the realm of personal morality and institutionalizing it as a professional ethic.<sup>31</sup> Thus, the Catur Prasetya should not be interpreted simply as a list of behaviors but, through *al-'adl* and *qist*, should be understood to take a deeper moral turn; it involves issues of law and equity, as well as the relationship between human beings in their collective interactions and institutional structures.

If the standard is the second Tribrata, “to uphold truth, justice, and humanity”, it must also entail ensuring that the appropriate people receive their rights, not merely the enforcement of laws. This also necessitates protecting individuals' vulnerable positions and preventing the law from becoming a weapon wielded as an oppressive force against citizens. This sentiment echoes Abou-Bakr's concept of *qist* in the Qur'an, which denotes criticism of unjust authority and the misuse of power.<sup>32</sup> This suggests that law without *qist* can be reduced to cold, bureaucratic implementation. Laws are ultimately not ends in themselves but are instruments for the pursuit of justice on behalf of the members of society. Laws executed by police actions that embrace *qist* thus not only fulfill a procedural task but are used to implement justice for the benefit of the living.

This last argument reaffirms the second Tribrata and the link to the second and third Catur Prasetya. Fostering the security of life, body, property, and human rights, and ensuring legal certainty, are not merely formal requirements; they also represent the implementation of justice amongst people. In addition, legal certainty cannot be reduced to procedural guarantees alone, as legal certainty without justice tends to create discontent among citizens. This indicates the greater importance of Catur Prasetya when interpreted within *al-'adl* and *qist*: law ought to be certain, but the certainty should be bounded by human beings and justice, and should not merely involve the process of law itself. Moreover, the POLRI decree also specifically mentions truth, justice, and humanity to assert the need for ethics at a normative-institutional level.<sup>33</sup>

It is argued that police ethics cannot simply rely on discipline and professionalism. The ethical basis of the profession must be grounded in the Qur'anic notion of justice as a representation of human social values. Thus, when Qur'anic concepts are integrated into the Tribrata and Catur Prasetya, it is not merely the insertion of Qur'anic texts into organizational instruments, but the acknowledgment of the totality of “truth, justice, and humanity”. Such an interpretation provides a robust notion of the values underlying POLRI as a moral guideline rather than merely a formal set of rules for officers to enforce justice.

<sup>30</sup> Kopolisian Daerah Sumatera Utara, “Tribrata & Catur Prasetya.”

<sup>31</sup> O. M. Abou-Bakr, “The Egalitarian Principle of ‘Qist’ as Lived Ethic: Towards a Liberational Tafsir,” *Religions* 14, no. 9 (2023): 1087, <https://doi.org/10.3390/rel14091087>.

<sup>32</sup> Abou-Bakr.

<sup>33</sup> Kopolisian Daerah Sumatera Utara, “Tribrata & Catur Prasetya.”

#### 4. *Tasamuh*, Protection, and Respect for Human Dignity

While justice was the previous core value, the new focus is on *tasamuh*. Contrary to the common misconception that equates *tasamuh* with religious intolerance, it carries a broader ethical meaning in the Qur'an. This encompasses rejecting tyranny, respecting human rights, avoiding arbitrariness, and ensuring others' security. An example illustrating the absence of coercion in religion is found in QS al-Baqarah [2]: 256. Fahmi et al. report that accepting *al-samhah*, *i'tidal*, *tawazun*, and *tawassuth* as guiding principles helps redefine rigid religious narratives.<sup>34</sup> *Tasamuh* signifies ethical maturity in honoring human dignity, not ethical weakness.

These interpretations are especially relevant to the texts of Tribrata and Catur Prasetya, particularly when discussing humanity, security, and peace. For example, Tribrata states that the Police must “always protect, nurture, and serve the public with sincerity for security and public order”, while Catur Prasetya emphasizes the Police's duty to safeguard human safety and security.<sup>35</sup> From the perspective of *tasamuh*, protection should not be viewed solely through material or formal aspects; instead, it should be seen as a spirit aimed at preventing mistreatment, abuse, discrimination, and tyranny in service. True protection involves not just exercising authority but respecting the rights, dignity, and humanity of individuals.

Fahmi et al. said that, at its roots, the main problem in radical religious discourse lies in an extremely rigid, literal, extremely scriptural, and extremely partial understanding, which will then erode meaning.<sup>36</sup> In relation to the article, police ethics are essentially similar: an extremely rigid normative system that is considered too rigid as a mere tool for punishment, thereby diminishing its ethical power. *Tasamuh* is seen as a balancing element, so that power does not become too dominant and the maintenance of order does not lead to violations of safety and dignity. It simply means that human-created power must not have dehumanizing effects.

In this stage, security, service, and protection can be regarded not only as common terms in the POLRI vocabulary but also as a sign of active tolerance. Police officers cannot be seen as merely not threatening, but as individuals whose spirits create safety, security, and dignity for citizens, and foster respectful interaction with them. Simply put, to maintain “sense of security and safety”, as stipulated in Catur Prasetya, means to ensure and foster such an atmosphere in which citizens are free from harm, insult, and treated with high dignity. This is much closer to the spirit of *tasamuh* of the Quran compared to merely restrictive and commanding power.

By understanding the meaning of *tasamuh*, the third Tribrata and the second and fourth Catur Prasetya could be reread beyond their initial scope, emphasizing the institution's capacity to serve by protecting and caring, not merely to guarantee the certainty of law and punishment. It advocates religious moderation, as it forms the POLRI institution with restrained behavior and high dignity towards humans and security of social life. This is what can be said as incorporating *tasamuh* in POLRI ethics.

#### 5. *Tawazun*, *I'tidal*, and Soothing Devotion

If *wasathiyah* can be taken in a broader sense, *tawazun* and *i'tidal* can serve as models of its implementation. In terms of religious moderation, *tawazun* has widely been accepted as balanced, while *i'tidal* means ‘a steady, upright, and righteous condition’. This condition not only avoids extremism but also implies the capacity to regulate oneself proportionately: steadiness

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<sup>34</sup> M. Fahmi et al., “Konstruksi Nilai-Nilai Toleransi Berbasis Al-Quran Sebagai Upaya Menangkal Narasi Radikalisme Agama Di Indonesia Kontemporer,” *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 1 (2023), <https://doi.org/10.18592/al-banjari.v22i1.6239>.

<sup>35</sup> Kepolisian Daerah Sumatera Utara.

<sup>36</sup> Fahmi et al., “Konstruksi Nilai-Nilai Toleransi Berbasis Al-Quran Sebagai Upaya Menangkal Narasi Radikalisme Agama Di Indonesia Kontemporer.”

without rigidity, strength without arbitrariness, and stability without depersonalization.<sup>37</sup> It represents moral maturity and rejection of two extremes: the violent and permissive approach, which will inhibit law; it alludes to the balance mentioned in QS Ar-Rahman [55]: 7-9.

With such an interpretation, these two concepts influence how they are applied and determine the direction of these practices. Tribrata are those who perform police duties to protect, secure, and provide services to the public, thereby maintaining public order and peace. On the other hand, Catur Prasetya contains four operational guidelines: to eradicate disorder, to protect life, property, and human rights, to provide certainty of the law, and to create a peaceful atmosphere.<sup>38</sup> Integrating Tribrata and Catur Prasetya into the concepts of *tawazun* and *i'tidal* shifts the police from being law enforcers and order keepers to being worshipers, so that the social situation becomes calm, safe, and humane.

In this respect, worship will have a deeper notion of holding authority responsibly and balancing it for the sake of public welfare, apart from a devotion to the state. It is about finding an optimal balance among various demands, lest the entire system collapse into one of two problems: a weak mode, in which law has no authority; a violent mode, in which law is seen as immoral. Here, *tawazun* can serve as a foundation that balances various claims, and *i'tidal* means that the balancing acts must take place in the moral dimension. In fact, a devotion to security and order implies no more than controlling the social space; it entails establishing public peace.

From the perspective of the Qur'an, it is crucial to uphold police ethics beyond mere procedural actions. *Tawazun* explains that police duties always involve two key demands: strictly following the law and protecting human rights, social order, and public trust in law enforcement. These goals should be pursued with humanistic and Islamic morals, avoiding bias and fleeting interests. When these qualities are embedded in a policeman's character, the act of policing transcends institutional duty to become an ethical obligation—to protect people from fear, injustice, and chaos.<sup>39</sup> In fact, dedicated police work symbolizes moderation, demonstrating that one can be powerful yet humble, accessible yet non-oppressive, and committed to others' well-being.

The analysis results can be presented with a summary of the correlation between the Qur'an and Tribrata-Catur Prasetya. This table not only aligns with the concept but also uncovers that the core values in the Holy Book—*wasathiyyah*, *amanah*, *al-'adl/qist*, *tasamuh*, *tawazun*, and *i'tidal*—serve as fundamental ethical principles. These principles facilitate the interpretation and application of POLRI's work and life principles. Therefore, Tribrata and Catur Prasetya extend beyond mere formal regulations; they form a basis for fostering an ethos that is transcendental, just, and oriented toward the common good.

Table 1. Correspondence of Qur'anic Values with Tribrata and Catur Prasetya and Their Implications for the Institutional Ethos of the POLRI

Qur'anic Values	Core Ethical Meaning	Correspondence with Tribrata and Catur Prasetya	Implications for the Institutional Ethos of the POLRI
<i>Wasathiyyah</i>	A just, proportionate, and non-extreme middle position	Functions as the overarching ethical frame for Tribrata and Catur Prasetya by balancing law enforcement, humanity, and service	Forms a police ethos that is firm without being repressive, and strong while remaining oriented toward social order

<sup>37</sup> Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist"; Rahmadi, Syahbudin, and Barni, "Tafsir Ayat Wasathiyyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia."

<sup>38</sup> Kepolisian Daerah Sumatera Utara, "Tribrata & Catur Prasetya."

<sup>39</sup> Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist"; Rahmadi, Syahbudin, and Barni, "Tafsir Ayat Wasathiyyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia."

<i>Amanah</i> and Integrity	Moral responsibility, honesty, and consistency between values, speech, and action	Closely related to the first Tribrata, especially the call to serve the nation with piety toward God Almighty	Reinforces the view that police duty is a trust that must be carried out responsibly, honestly, and accountably
<i>Al-'Adl/Qist</i>	Justice, fairness, and the proportional distribution of rights	Corresponds to the second Tribrata, as well as the second and third points of Catur Prasetya concerning the protection of life, property, human rights, and legal certainty	Directs law enforcement beyond procedural compliance toward public justice and the protection of human dignity
<i>Tasamuh</i>	Respect for human dignity and rejection of coercion and arbitrariness	Relates to the third Tribrata and the second and fourth points of Catur Prasetya, particularly in terms of protection, service, and the maintenance of peace	Encourages a humane and non-discriminatory service ethos that treats the public as subjects deserving dignity and respect
<i>Tawazun</i>	Balance between legal authority and social benefit	Reframes the overall orientation of Catur Prasetya, especially in balancing security, legal certainty, citizen protection, and social order	Prevents police service from falling into the extremes of passivity or violence, while keeping it proportional and benefit-oriented
<i>I'tidal</i>	Uprightness, fair firmness, and commitment to truth	Deepens the ethical meaning of the second and third Tribrata and the practical implementation of Catur Prasetya as a whole	Affirms a professional ethos that is upright, non-abusive in the use of authority, and consistent in upholding justice in public service

Source: Processed by the author based on Rahmadi et al. (2023), Nurdin (2021), Abou-Bakr (2023), Firdaus and Aziz (2026), Nawawi et al. (2023), and the official formulations of Tribrata and Catur Prasetya of the POLRI.

Looking at the table clearly, the entire values derived from the Qur'anic values are implicitly incorporated into the Tribrata and Catur Prasetya, not merely symbolic but meaningful in terms of moral and *wasathiyah* values. *Wasathiyah* is a global principle that underlies the concept of police ethics, while *amanah*, *al-'adl/qist*, *tasamuh*, *tawazun*, and *i'tidal* develop specific aspects such as dedication, morality, fairness, love, safety, and positive responsiveness. Therefore, the Tribrata and Catur Prasetya can be considered both state ethics and moral principles based on the Qur'an. The problem of incorporating religious norms into state institutions, including issues of institutionalization, public ethics, pluralism, and ritualization, needs to be addressed. Generally, the moderate Islamic values are not just rhetoric in building POLRI Human Resource Development, but a concrete concept of a fair and responsible institution.

## 6. Critical Reflections on Qur'anic Reinterpretation in State Institutions

However, even if the connection between the principles of Quranic thought and Tribrata and Catur Prasetya would be apparent and logical, the reinterpretation is not without contradictions. Firstly, it's questionable whether Quranic principles can actually be condensed to organizational slogans. This is primarily because the transformation of religious principles into organizational ethics could dilute their transcendental and critical nature, making them a purely legitimation tool; therefore, principles like *amanah*, *al-'adl*, and *tasamuh* become status-oriented terms rather than principles actively used to critique institutional behavior. It's worth stressing here that the reinterpretation does not intend to deify police doctrines, nor to reduce discourse on religious values to mere institutional jargon.

Secondly, how does this religious reinterpretation relate to the public role of state institutions? POLRI is a governmental body operating within a constitutional framework, guided by professional standards and serving the public. Thus, reinterpreting the Quran as part of the institution's ethics must be done with careful contextual understanding. As Bielefeldt highlighted, in a pluralistic society, public ethics require careful attention to religious freedom and the non-coercive use of state power. Likewise, researchers in organizational ethics (for instance, Martinez,

Skeet, and Sasia)<sup>40</sup> have shown that an ethic can only significantly influence an institution if it affects its culture. Consequently, the article does not propose a formal Islamization of police ethics but rather an interpretive process in which Qur'anic values serve as ethical resources for self-reflection and critique.

Thirdly, adopting a critical perspective helps situate this article within current academic debates. Most research on Islamic moderation has focused on state policies, education, and online communities, whereas studies on Tribrata and Catur Prasetya are largely limited to professional and organizational codes. By linking these two areas, this article further advances the discussion. It is also important to clarify that the goal is not to create a perfect synthesis but to carefully reinterpret Qur'anic values to improve organizational ethics, without erasing the distinctions between religious moral ideals and the practical, constitutional, and pluralistic realities of a state institution.

## **E. SYNTHESIS: TRANSITIONING FROM A FORMAL CODE OF ETHICS TO A QUR'ANIC INSTITUTIONAL ETHOS**

In conclusion, it is understood that Tribrata and Catur Prasetya still possess significant potential for interpretation and development in light of the Qur'an. In short, it's a moral and procedural guide for POLRI members. Yet, it's only after incorporating it with concepts such as *wasathiyah*, *amanah*, *al 'adl/qist*, *tasamuh*, *tawazun*, and *i'tidal* that the concept evolves into the embodiment of the values and spirit of the institution beyond a simple organization's code of conduct. The value of *wasathiyah* can be considered the 'umbrella concept', *amanah* elevates the commitment, *al 'adl* and *qist* bring in the element of justice through legal regime towards society, *tasamuh* emphasizes the spirit of humanity in interactions, and *tawazun* and *i'tidal* help keep moderation, firmness, and reassurance within the commitment.<sup>41</sup>

This reading endeavors to avoid two common misconceptions concerning the article. First, it attempts to overcome a purely normative tendency to believe that the simple alignment of Islamic teachings with the relevant values is sufficient, and second, it avoids adopting an administrative approach that treats the Tribrata and Catur Prasetya as nothing more than the police's internal discipline. Instead, it has advanced a productive reading that does not directly associate a single verse of the Qur'an with the institution's doctrine but rather underlines the common values shared between the spirit of POLRI and the Qur'an's moral values in general. The reading is also in the hope of further developing POLRI's ethics beyond its symbolic support toward real transcendence and actual public service.

In terms of HRD, there is a clear consequence from the perspective that the Tribrata and Catur Prasetya embody the institutional ethos from the Qur'an that members of POLRI should not just be technically competent, have commitment to procedures and structure, but also receive training in inculcating the values internally - taking on task as *amanah*, enforcing law as *al-'adl/qist*, serving the community as *tasamuh*, and applying power as *tawazun* and *i'tidal*. Religious moderation will become a characteristic of the institution's values, linking Tribrata and Catur Prasetya to the Qur'an and strengthening their moral and spiritual backbone and professionalism as servants of the people of diverse faiths.

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<sup>40</sup> Martínez, Skeet, and Sasia, "Managing Organizational Ethics: How Ethics Becomes Pervasive within Organizations."

<sup>41</sup> Abou-Bakr, "The Egalitarian Principle of 'Qist' as Lived Ethic: Towards a Liberational Tafsir."; Firdaus and Aziz, "Work Ethic, Amanah, and Integrity in the Qur'an: Constructing an Integrative Ethical Framework"; Fahmi et al., "Konstruksi Nilai-Nilai Toleransi Berbasis Al-Quran Sebagai Upaya Menangkal Narasi Radikalisme Agama Di Indonesia Kontemporer"; Rahmadi, Syahbudin, and Barni, "Tafsir Ayat Wasathiyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia."

## F. CONCLUSION

It argues that Tribrata and Catur Prasetya, on the one hand, are the formal ethical rules of the POLRI and, on the other, are among the institutional values; the core of these values corresponds to the Qur'anic values: *wasathiyah*, *amanah*, *al-'adl/qist*, *tasamuh*, *tawazun*, and *itidal*. According to research based on thematic interpretation, these values have enabled POLRI personnel to develop a broader understanding of submission, justice, guard/protection, service, and responsibility. Therefore, the link between Qur'anic interpretation and the ethical base of POLRI is not mere symbolism; it is an interpretive process that reveals the institution's real meaning.

The article itself also offers an exclusive interpretation of the relationship between Qur'anic interpretation and the values of public institutions within state relations. That is rarely observed in studies of religious moderation. Theoretically, this article has shown that fragmented Qur'anic values can provide an intellectual framework for an institution's reflection, rather than merely moral guidance. Practically, it reminds us of the need to build the POLRI personnel's character beyond technical expertise and obedience to rules, to embody moderate religious belief and its ethical values. Furthermore, the article implies the importance of self-reflection in this process of reinterpretation, suggesting that the values of the Qur'an can be an object of an institution, not just a motto of appearance, but as a basis for a good, humanitarian-oriented public ethic.

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