

Religious Moderation in Islamic Law and Its Educational Implementation: A Normative and Pedagogical Analysis

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ABSTRACT

This study addresses the growing challenges of religious radicalism and exclusivism in the public sphere by reconstructing the concept of wasathiyyah (moderation) within Islamic law and its application in education. Employing a qualitative literature review with a legal-normative approach, this research analyses classical and contemporary Islamic legal texts, including the Qur'an, Sunnah, fiqh principles, and Maqasid al-Shariah, using descriptive-analytical and content analysis methods. The findings reveal that Islamic law fundamentally upholds justice ('adl) and balance (i'tidal) as core pillars of moderation. Moderation is not a dilution of faith but a return to the essence of Sharia, rejecting both textualist extremism and liberal overreach. In educational contexts, moderation is applied through an inclusive curriculum, dialogic learning methods, and an institutional culture that fosters tolerance (tasamuh). This research suggests that integrating Islamic legal principles into pedagogy can reduce religion-based conflicts and foster sustainable social harmony. The study is limited to theoretical analysis and suggests future empirical research on implementing moderation models in diverse educational settings. The contribution lies in providing a theoretical framework for developing Islamic education that produces graduates who are intellectually and spiritually intelligent.

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1. INTRODUCTION

Religious moderation is a crucial discourse in maintaining social cohesion amidst the nation's diversity [1]. Conceptually, moderation does not mean moderating religious teachings that are already perfect and sacred. The primary focus is on moderating the perspectives, attitudes, and behaviours of believers in expressing their religion. This aims to ensure that religious practices remain on the inclusive middle path or *wasathiyyah* [2]. In the

context of multicultural Indonesia, moderation is a key factor for national stability [3]. Ethnic and religious diversity requires an ideological glue capable of accommodating differences [4].

However, contemporary realities reveal a growing tendency toward extremist religious thought [6]. Tensions often arise between a rigid interpretation of religious texts and social dynamics. Texts interpreted in a literalist-textual manner tend to foster exclusive attitudes within society. On the other hand, the challenges of globalisation demand that religion remain relevant to the times. If not managed properly, this tension can trigger harmful horizontal conflicts. This situation constitutes the research problem: an increasing gap between the ideal of religious moderation and the rise of exclusive, literalist interpretations of Islamic law threatens social cohesion in Indonesia.

Previous studies have largely addressed religious moderation as a conceptual or theological discourse. For instance, Ahmad [5] emphasised the transformation of religious moderation within Islamic education as a need for cognitive and affective resilience, but did not elaborate on how Islamic law itself normatively supports or requires moderation. Likewise, several studies on *wasathiyyah* have focused on its doctrinal basis in the Qur'an and Hadith, yet few have examined its practical implementation in educational curricula as a systematic solution to the problem of legal rigidity. Thus, the research gap lies in the lack of an integrated framework that links Islamic legal principles of moderation directly with pedagogical strategies in education.

To address this problem, the author's plan for problem-solving efforts is to conceptually bridge the normative foundations of moderation in Islamic law with applicable educational methods. This will be done by analysing classical and contemporary *usul al-fiqh* principles, such as *maslahah* (public interest) and *tawazun* (balance), and by translating them into curriculum design and teaching approaches that foster moderate attitudes among students.

The theoretical study for this problem draws on the concept of *wasathiyyah* as derived from QS. Al-Baqarah (2):143 and its commentaries, as well as the legal maxims "*al-muhafazah 'ala al-qadim al-salih wa al-akhdzu bi al-jadid al-aslah*" (preserving the good old and adopting the new that is better) and "*al-yusr wa raf'u al-haraj*" (ease and removal of hardship). These theories provide a framework for understanding that Islamic law is not static but adaptive, aiming for justice and public good. In education, this theoretical lens is operationalised through constructivist pedagogy, which encourages critical yet respectful engagement with religious texts.

The objectives of this study are: (1) to examine how Islamic law normatively views the urgency of religious moderation, (2) to formulate practical strategies for implementing this moderation within formal educational settings, and (3) to find a common ground between Islamic legal norms and effective pedagogical methods that harmonise text and context.

The research aims to strengthen religious literacy in Indonesia and to serve as a strategic step toward preserving diversity for a peaceful national future. The expected benefits are twofold: theoretically, it enriches the discourse on *fiqh al-wasathiyyah*;

practically, it offers actionable recommendations for curriculum developers, Islamic school teachers, and policymakers in the Ministry of Religious Affairs.

Therefore, a redefinition of the application of Islamic law is necessary to address the challenges of modernity. Islamic law must not be viewed as a static entity detached from human reality. The application of Sharia must be capable of transforming into solutions for complex social problems. The essence of Sharia, which embodies the values of justice and the public good, must retain its authenticity. Education plays a vital role in fostering this moderate approach to Islamic law [7]. Through educational institutions, the values of moderation can be systematically internalised. However, religious education practices are sometimes still trapped in closed-minded doctrinalization. This phenomenon demands innovation in curricula and teaching methods at the academic level. This study aims to fill the aforementioned gap by examining how Islamic law views the urgency of such moderation and by directing its focus toward practical implementation in the field of education. It is crucial to find common ground between Islamic legal norms and effective pedagogical strategies. The harmonisation of text and context serves as the core principle in the narrative of moderation being developed. It is hoped that the results of this study will contribute to strengthening religious literacy in Indonesia. This effort is a strategic step toward preserving diversity for a peaceful future for the nation.

2. METHOD

Methodology is the primary foundation for ensuring the validity and reliability of scientific work. This study is categorised as normative legal research, often referred to as a literature review [8]. Its primary focus is to examine Islamic legal norms, both textual and contextual. The nature of this study is descriptive-analytical, providing a comprehensive overview. This means the study not only presents data but also conducts in-depth critical analysis.

The approaches used to analyse this phenomenon are conceptual and legislative. The primary data sources in this study are divided into primary, secondary, and tertiary legal materials. Primary legal materials include the sacred texts of the Qur'an and the Sunnah, which serve as the highest authorities. Both serve as the theological foundation for formulating the concept of *wasathiyyah* or moderation. Additionally, fiqh principles (*qawaid fikihiyyah*) are employed as flexible legal instruments. These principles help bridge religious texts with dynamic social realities.

Secondary legal sources were obtained from relevant scholarly literature, books, and reputable journals. Previous studies on religious moderation provide an important point of comparison for this analysis. Data collection was conducted through systematic document review or *library research*. The researcher classified various Islamic legal perspectives on moderation. The data analysis technique applied in this study is *content analysis*. Content analysis is used to dissect the implied meanings within Islamic legal texts. The interpretation process involves linking classical doctrines with contemporary needs. The next step is to synchronise legal theory with educational practice. The researcher seeks a common thread on how the principles of *'adl* and *itidal* can be internalised. Triangulating data from various literary sources maintains objectivity in the analysis. Each legal argument is tested for

consistency with the universal principles of *Maqasid al-Shariah*. The analysis results are then synthesised to produce an applicable model of moderation. The validity of the findings is based on the strength of the juridical and pedagogical arguments constructed. This approach is expected to provide a methodological contribution to the study of Islamic law.

3. RESULTS AND DISCUSSION

3.1. Religious Moderation from the Perspective of Islamic Law

In Islamic law, moderation is known as *wasathiyyah* [2]. This principle is rooted in Surah Al-Baqarah 143 of the Quran, which refers to the Muslim community as *ummatah wasathan* (the middle community).

Linguistically, the word *wasath* means "middle" or "something situated between two extremes." In the context of Islamic law, this middle position does not imply a compromise that erases one's identity, but rather the best and most just position. Like the centre point of a circle, it is equidistant from all sides, thus maintaining balance (*tawazun*). Exegetes (such as At-Tabari and Ibn Kathir) explain that *ummatah wasathan* is a just and chosen community. This "middle" characteristic places Islam between two extremes: The Far Left (Liberal/Minimalist): Ignoring sacred texts in favour of logic alone. The Far Right (Radical/Excessive): Interpreting texts rigidly without considering the social context (*ghuluw*) [9].

Characteristics of Moderate Islamic Law: In practice, *wasathiyyah* in Islamic law (Fiqh) is reflected through several indicators:

- a. Tawazun (Balance): Balancing worldly and otherworldly aspects, as well as individual rights and the public interest.
- b. I'tidal (Uprightness/Justice): Making legal decisions based on objective facts and evidence, without prejudice that leads one to act unjustly.
- c. Tasamuh (Tolerance): Recognising differences of opinion (*ikhtilaf*) as a blessing, not as a source of division.

Relevance to Contemporary Islamic Law: The principle of *wasathiyyah* requires a *fukaha* (legal scholar) to not only master the text (*nash*) but also understand reality (*waqi'*). Moderate Islamic law is law that is capable of providing solutions (*manhaj al-taysir*) to the problems of the ummah without violating the fundamental principles of Sharia (*thawabit*).

3.1.1. The Principle of Justice ('Adl)

The principle of justice or '*adl*' serves as both an ethical and legal foundation in Islamic law. Semantically, '*adl*' means granting rights to those proportionally entitled to them. In religious moderation, justice is the axis that maintains the balance of the social order. Islamic law is not designed to take an extreme side with any particular group. Justice requires a Muslim to remain objective even in situations of conflict. This is emphasised in the Qur'an, which states that hatred must not be a reason for injustice [10].

From a moderate perspective, '*adl*' means placing everything in its proper proportion. It lies between two extremes: excess (*ifrat*) and deficiency (*tafrit*). The attitude of *ifrat* often gives rise to radicalism that rigidly imposes legal will. Meanwhile, the attitude of *tafrit* can lead to liberalism that disregards the boundaries of Sharia. Justice serves as a filter to ensure

that Islamic law remains firmly within a moderate framework. This principle is also manifested in the recognition of basic human rights (*huquq al-ibad*). Islamic law guarantees justice for every individual regardless of religious background [11], [12].

In a pluralistic context, justice means providing space for the expression of other beliefs. The state and educational institutions are obligated to apply this principle in their operational policies. Justice in Islamic law also encompasses the aspect of equality before the law (*musawah*). There are no special privileges in Islam that permit the violation of others' rights. Just moderation demands an understanding of the texts that takes public interest into account. A faqih or legal scholar must be able to weigh benefits and harms fairly. Without the principle of justice, religious moderation will merely be a slogan devoid of substantive meaning.

The application of the principle of *'adl* fosters a sense of security and mutual trust in a diverse society. In the field of education, justice means providing equal access and treatment for all. We are taught to think critically while remaining fair in assessing differences. This principle serves as a bulwark against discriminatory ideologies. Thus, justice is the spirit that animates moderation in the practice of Islamic law [3].

3.1.2. The Principle of Ease (*Taysir*)

The principle of *taysir*, or ease, is a distinctive characteristic of Islamic law. This concept affirms that Islamic law does not aim to make things difficult for its adherents. Philosophically, Islamic law was revealed to bestow mercy upon the universe. This principle is grounded in the textual evidence that Allah desires ease for His servants. Allah does not burden anyone beyond their capacity. In fiqh studies, this principle manifests through the rule *al-masyaqqatu tajlibut Taysir* [13].

This principle means that the difficulties faced by a mukallaf can lead to ease. The difficulty or *masyaqqah* here refers to conditions beyond human reason. Religious moderation in Islamic law is highly dependent on the flexibility of this principle. Without *taysir*, Islamic law would be trapped in rigid and burdensome formalism. The principle of ease allows for ruksah, or leniency, in worship. However, *taysir* does not mean arbitrarily simplifying religious rules. Ease is granted within the boundaries of Sharia to ensure the continuity of obedience [14], [15].

In the context of moderation, *taysir* serves to reduce extreme religious interpretations. Radical ideologies often impose legal burdens that exceed human capacity. This actually distances the faithful from the soothing and peaceful essence of religion. The principle of ease requires adapting religious laws to changes in time and place. In education, the principle of *taysir* can be applied through pedagogical methods.

Educators must present religious material in a way that is easy to understand. An inclusive and solution-oriented approach is prioritised over a threatening one. The internalisation of this value fosters a moderate and flexible mindset among students. We are taught to seek legal solutions that are most beneficial for the public. This principle prevents the emergence of blind fanaticism, which often triggers division. Religious moderation becomes applicable when Islamic law is perceived as a source of ease. Thus, *taysir* is a crucial instrument in grounding Islamic moderation.

3.1.3. Maqasid al-Shari'ah

Maqasid al-Shari'ah is the primary philosophical pillar in the construction of Islamic law [16]. The highest goal of Shari'ah is to realise the comprehensive welfare of humanity. In the context of moderation, Maqasid al-Shari'ah provides a practical framework. Protection of religion (*hifz al-din*) is a top priority in Islam. However, the interpretation of *hifz al-din* within moderation must not be aggressive or closed-minded. Safeguarding religion means preserving religious freedom and the purity of teachings from extremism. At the same time, Islamic law mandates the protection of life (*hifz al-nafs*).

In a broader Sharia perspective, moderation acts as a universal norm that bridges classical legal doctrines with contemporary social challenges. Khalil and Tan [17] emphasise that religious moderation is a fundamental pillar of global sharia studies, providing a necessary counter-narrative to radicalism by re-establishing the role of Islamic law as a provider of public interest (*maslahah*) in a digital and interconnected world.

Human existence is an absolute prerequisite for the fulfilment of devotion to God. From this perspective, preserving human life takes far greater precedence than group sentiments. These two principles must coexist without negating one another. Religious moderation requires a harmonious dialectic between religion and life. Acts of violence committed in the name of religion are legally contrary to the principle of *hifz al-nafs*. Mutual respect among people of different faiths serves as an instrument for maintaining public order. Public order is the space where collective welfare can be tangibly realised.

In a pluralistic society, social harmony is part of the manifestation of the maqasid al-sharia. Islamic law does not justify claims of truth that violate human dignity. Every legal policy must be evaluated to the extent that it can maintain public peace. Islamic education plays a strategic role in transforming this maqasid-based reasoning. We are taught to view the law not merely as text, but as a purpose. By understanding the law's purpose, blind fanaticism can be effectively minimised. The internalisation of the values of *hifz al-din* and *hifz al-nafs* fosters a tolerant character.

Educators need to emphasise that defending religion also means defending humanity. This synergy creates a social ecosystem that is inclusive, safe, and highly civilised [18]. Maqasid al-Sharia serves as a moral compass for navigating the complex challenges of the times. Thus, this principle is the strongest legal foundation for the practice of religious moderation.

3.2. The Application of Religious Moderation in Education

Education is the most strategic sector for planting the seeds of moderation. Its application encompasses three main pillars:

3.2.1. Curriculum Integration

Curriculum integration is a fundamental strategy for grounding religious moderation. Islamic education must not be trapped in the dichotomy between faith and social action. An integrative curriculum must unify theological and sociological aspects. Conventional religious education materials often focus too much on formal worship. While ritual worship is indeed crucial, it must lead to social righteousness. Therefore, reorienting the curriculum

toward strengthening the muamalah aspect is essential. Muamalah in a moderation-oriented curriculum emphasises the ethics of human interaction.

The focus of the study is on harmonious interaction with non-Muslim groups. The value of *tasamuh*, or tolerance, must be the guiding principle in every learning module [19]. Tolerance is not merely about allowing, but about respecting the existence of other beliefs. In this curriculum, students are taught to understand the jurisprudence of diversity. The concept of *ukhuwah al-bashariyah*, or human brotherhood, serves as the core material [20]. This integration aims to eliminate the stigma of exclusivism within educational institutions.

Religious education must address the challenges posed by the realities of a pluralistic society. Every topic of discussion must be contextualised within the principles of peace. An inclusive curriculum prevents the emergence of rigid and intolerant thinking. Teaching methods must also shift from indoctrination toward a dialogical-critical approach. We are encouraged to explore the universal values of Islam as a mercy to all creation. An emphasis on social ethics strengthens students' character as global citizens [21].

The practical integration of these values has found new momentum through the implementation of the *Kurikulum Merdeka* in Indonesia. According to Maulidiyah [22], this curriculum model allows for a more flexible, context-specific delivery of Islamic education, specifically designed to cultivate a 'moderate' character (*tasamuh*) by embedding pluralistic values into every teaching module and student project.

This curriculum does not diminish the substance of religious doctrine but broadens the horizons of thought. The synergy between sacred texts and social reality fosters a living understanding of Islamic law. Implementing this curriculum requires prepared teaching materials and competent educators. Learning modules must be designed with soothing and inclusive narratives. Students' respectful attitudes toward diversity measure the success of curriculum integration. Thus, the curriculum is the most effective instrument for fostering moderation.

3.2.2. Dialogic Learning Methods

Learning methods are vital instruments in transforming the value of moderation. The dialogic approach stands in contrast to rigid, indoctrinating learning models. In this method, teachers or lecturers act as facilitators, not as sole authorities. Educators are encouraged to create open, critical, and inclusive spaces for discussion [23], [24]. The essence of dialogic learning is to respect every difference of opinion or *ikhtilaf* [25].

In the tradition of Islamic law, *ikhtilaf* is an intellectual inevitability that is a blessing. Students are taught that the truth of legal interpretation is not singular or absolute. Through dialogue, we are trained to listen to arguments from various schools of Islamic law. This process fosters intellectual maturity in navigating the diversity of fiqh thought. Learning no longer focuses on memorising texts but on legal reasoning. We are accustomed to analysing the sociological context of a fatwa. Interactive discussion methods stimulate critical thinking regarding narratives of extremism. Mutual respect among discussion participants serves as a microcosm of social harmony.

Healthy dialogue can reduce the potential for blind fanaticism toward a single viewpoint. Educators must be able to manage debates so they remain within the bounds of

academic ethics. The ethics of disagreement (*adab al-ikhtilaf*) becomes a practical subject in every session. By becoming accustomed to dialogue, we will not easily condemn others' viewpoints. This intellectual openness is the primary foundation of religious moderation. This method also trains the ability to articulate thoughts in a polite and argumentative manner. The world of education must become a laboratory for the peaceful resolution of differences.

The integration of information technology can also expand the scope of cross-cultural dialogue. The success of this method is measured by our ability to empathise cognitively. We are expected to see the truth from different perspectives. The synergy between legal content and dialogic methods creates a healthy learning ecosystem [26], [27]. Thus, the dialogic method is key to fostering moderate intellectuals. Intellectual Responsibility and New Criteria for Truth [28].

3.2.3. School/Campus Culture

Institutional culture is a tangible manifestation of the values taught in the classroom. The creation of an inclusive campus ecosystem is an absolute prerequisite for moderation [29]. A campus must not merely be an intellectual centre but also a centre of civilisation. A healthy ecosystem is a space where diversity is valued as a blessing. Within this culture, the universal values of Islam are collectively implemented.

The principle of cleanliness (*thaharah*) must be practised as part of personal integrity. The cleanliness of the campus environment reflects the purity of the soul and the discipline of the community. Furthermore, the value of order serves as the foundation for the creation of social justice. Order in organisation and behaviour ensures that the rights of every individual are protected. A culture of academic integrity is a cornerstone in building public trust.

Furthermore, the role of institutional leadership and the management of educational culture are pivotal in sustaining a moderate environment. Research by Misdah et al. [30] highlights that educators' personal branding and religious leadership, such as that of *Kyai* or academic leaders, serve as a living blueprint for students, shaping an institutional ecosystem that naturally rejects extremism through exemplary conduct.

These universal values transcend sectarian divides and differences in belief. The practice of these values is carried out without discrimination against any background. Every member of the academic community has equal standing under the rules. Justice in service and social interaction is a tangible manifestation of moderation. An inclusive culture prevents the seeds of exclusivism from taking root among students. The campus must serve as a microcosm of a peaceful and civilised society. Institutional leadership plays a vital role in setting a cultural example.

Campus policies must be oriented toward the welfare of all members without exception. Synergy between regulations and collective behaviour will shape the institution's identity. An inclusive environment encourages students to interact openly. Through this culture, students learn that religion is a source of public ethics. Moderation is no longer understood as a theory, but as a lifestyle. Comfort in interacting across groups strengthens

national integration. A moderate campus culture serves as a natural bulwark against radical influence. Thus, institutional culture is a practical laboratory for religious moderation.

3.3. Critical Analysis

A critical analysis of religious moderation reveals profound epistemological challenges. The implementation of moderation often hits a major wall of extremely narrow textualist understanding. Rigid textualism tends to view Islamic law merely as a collection of dead dogmas. This approach often overlooks the spatial and temporal dimensions in the process of establishing Sharia law. Consequently, Islamic law is portrayed as an artefact of the past, no longer responsive to the times.

This literal-textualist understanding risks fostering exclusive and intolerant religious attitudes. In an educational context, such a mindset actually hinders students' critical thinking processes. Therefore, a paradigm shift is needed in the teaching of Islamic law within educational institutions.

Islamic law must be understood and taught as a living *law* [8]. The concept of *living law* views law as a dynamic force moving within society. Islamic law must not be confined solely to the texts of classical Islamic works or medieval literature. It must be capable of actively engaging with sociological realities and human challenges. This transformation demands that Islamic education not merely serve as a vehicle for the transmission of ritual knowledge.

Education must be able to convert revelatory texts into a moderate and inclusive social ethic. Revelation must be positioned as a source of inspiration for building harmony, not as a tool of judgment. This transformation process can only be realised through a contextual approach to *ijtihad*. Contextual *ijtihad* seeks to uncover the legal rationale or underlying *principles* behind a static sacred text [31]. Through contextual *ijtihad*, universal values of justice can be extracted from their historical constraints. This approach enables Islamic law to remain relevant in addressing various issues of global pluralism.

Islamic education in Indonesia bears a significant responsibility for fostering this spirit of *ijtihad*. The curriculum must be designed so that students can distinguish between core teachings and intellectual products. Core teachings (*thawabit*) must be preserved, while intellectual products (*mutaghayyirat*) are subject to change. Failure to contextualise Islamic law will cause it to lose its spirit of *maslahat*. This critical analysis also highlights the importance of the educator's role as an agent of intellectual change. Educators must dare to step out of the comfort zone of conservative thought, which tends to be limiting. Inter-school dialogue needs to be strengthened to demonstrate the richness of perspectives within Islamic law. The tension between the text's idealism and social reality must be resolved through a moderate approach.

Moderation in this analysis does not mean weakening the law, but rather strengthening its functionality. A moderate Islamic law is one that is capable of protecting the rights of minorities fairly. It must also be able to serve as a shield against the penetration of radical ideologies that undermine unity. A criticism of contemporary Islamic education is the continued strength of binary thinking. An absolute "black-and-white" or "right-or-

wrong” mindset often closes off space for discussion. Nevertheless, the history of Islamic law records the diversity of opinions as a blessing for humanity [32], [33].

Education must restore the spirit of respectful *disagreement* in the classroom. The internalisation of moderate social ethics will produce graduates with social intelligence. They will not only be individually obedient but also collectively beneficial to society. Synergy among revealed texts, *ijtihad*, and local contexts will yield an Islamic law grounded in reality. This is the essence of religious moderation we aim to achieve within our national education system. Islamic law must serve as an instrument of integration, not an instrument of social segregation in Indonesia. This analysis underscores that without contextual *ijtihad*, moderation will remain nothing more than an empty slogan.

Therefore, intellectual courage is needed to continue renewing thought. Every product of Islamic law must be re-examined through the philosophical lens of *Maqasid al-Shariah*. Does the law bring public interest, or does it create a burden for humanity? Moderate Islamic education will produce a generation capable of valuing human dignity. They will view differences as part of God’s natural order that must be managed through legal wisdom. Thus, Islamic law will remain a steadfast moral guide for civilisation. Innovation in the teaching methodology of Islamic law is key to the sustainability of religious moderation.

Living law will always remain relevant because it grows alongside the pulse of society’s life. It is hoped that educational institutions can serve as the vanguard in upholding the value of *wasathiyyah*. This critical analysis calls on all academic elements to return to the essence of peaceful Islam. Diversity in Indonesia demands legal interpretations that prioritise human brotherhood. Islam does not exist to homogenise the world, but to spread universal compassion.

The local Indonesian context must be a key variable in formulating educational fatwas. Harmonising Islamic and Indonesian values is essential for moderation. Doctoral students must be able to critique the stagnation of thought caused by blind imitation. Creativity in *ijtihad* is the key to ensuring Islamic law is not overwhelmed by the tide of modernity. Religious moderation requires the courage to evaluate traditions that no longer serve a purpose. Every religious text carries an eternal message that must be translated into the language of the times.

Liberating Islamic education is education that can revive the spirit of moderation. Rigidity in religion often stems from a fear of losing one’s authentic identity. Nevertheless, moderate Islam actually demonstrates a very high level of intellectual self-confidence. By adopting an open stance, Islam can absorb universal values without losing its substance. This is what is referred to as the dialectic between the revealed text and the reality of the world in which the faithful live. This analysis concludes with the assertion that *ijtihad* is the lifeblood of Islamic law. Without contextual *ijtihad*, religious education will merely become a repetition of the past.

We need laws that can embrace, not laws that can only strike others. Education in religious moderation is a long-term investment for the sustainability of the nation-state. Education must become a laboratory where human values are once again held in the highest regard. Every curriculum designed must reflect the face of Islam that is welcoming of

diversity. The author concludes that the transformation from text to behaviour is the challenge of our education. Let us make Islamic law a bridge toward the creation of a just civilisation. Justice that is not merely on paper, but tangibly felt by all citizens. Moderation will make Islam a guiding light for an inclusive global peace. This innovative thinking is hoped to be a tangible contribution from the academic world to humanity. May this critical analysis spark further discussion to advance Islamic studies in the future.

The structural commitment toward this moderate path is further evidenced by the establishment of 'Religious Moderation Houses' (*Rumah Moderasi Beragama*) across higher education institutions. Kurdi (2023) argues that these centres serve as critical hubs for mitigation, transforming academic theory into social action, ensuring that the campus remains a safe space for intellectual diversity and a bastion against the infiltration of radical ideologies.

4. CONCLUSION

This study concludes that religious moderation has a solid theological-juridical foundation within Islamic law, primarily through the concepts of *wasathiyyah*, *'adl* (justice), *taysir* (ease), and *Maqasid al-Shariah*. Moderation is not a dilution of faith but the very essence of Shariah aimed at realising public good (*maslahah*) and protecting human rights. In education, the application of moderation requires an inclusive curriculum that bridges theology and social ethics, dialogic learning methods that respect differences of opinion (*ikhtilaf*), and an institutional culture that practices tolerance (*tasamuh*) as a daily lifestyle.

The implications of this research are twofold: theoretically, it provides an integrated framework that connects Islamic legal principles with pedagogical practice; practically, it offers educational institutions a reference for designing anti-radicalism strategies and strengthening national integration through value internalisation. This study is limited to a normative literature review and does not include empirical testing of the proposed model. Therefore, future research should conduct field studies or action research to measure the effectiveness of curriculum integration, dialogic methods, and campus culture in fostering moderate attitudes among students. The contribution of this research to the general public is a conceptual blueprint for transforming religious education from a ritual-transmission paradigm to a socially transformative, pluralism-oriented one, thereby advancing a just and harmonious civilisation.

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