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Religious Moderation Education in Suppressing Extremism and Islamophobia

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KEYWORDS

Moderate Religious Education; Wasathiyyah; Extremism; Islamophobia.

Abstrak

This study aims to analyze religious moderation education as an effort to suppress extremism and Islamophobia from the perspective of Islamic education. The research is motivated by the increasing intolerance, digital radicalism, identity conflicts, and religious prejudice within multicultural societies in the era of globalization. The research method used is a qualitative approach with a type of library research. Data were obtained from scientific books, journal articles, and various relevant academic literature, then analyzed using content analysis techniques with conceptual and socio-religious approaches. The formal object of this research is religious moderation education, while the material objects include Yusuf al-Qaradawi's concept of wasathiyyah, Islamic education, extremism, and Islamophobia in the context of multicultural societies. The results show that religious moderation education holds a strategic position in shaping students' character to be tolerant, inclusive, and humane. Yusuf al-Qaradawi's concept of wasathiyyah emphasizes the principles of balance, justice, tolerance, dialogue, and anti-extremism as the foundation of a moderate religious life. The implementation of religious moderation can be carried out through curriculum integration, inclusive school culture, educator role modeling, socio-religious habituation, and strengthening digital literacy to counter radicalism narratives and religion-based hate speech. Furthermore, the values of moderation through the stages of value transformation, value transaction, and value transinternalization are able to reduce Islamophobia prejudice and strengthen social harmony in pluralistic societies. This study concludes that religious moderation education is an effective preventive instrument in suppressing extremism and Islamophobia and contributes to building a peaceful, tolerant, democratic, and civilized society..

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INTRODUCTION

Amid the global challenges of the 21st century, marked by technological advancements, rapid information flows, and moral and social crises among the younger generation, education is no longer understood merely as a process of transferring knowledge, but as a strategic means of shaping human character, attitudes, and behavior.(Anita, 2025) Ideally, education is directed toward the holistic development of all students' potential, as reflected in Ki Hajar Dewantara's view that education is a process of guiding children's growth to

achieve the highest possible safety and happiness as individuals and members of society. (Budiono, 2009) However, the current reality of education still shows a dominance of academic orientation and cognitive achievement over the strengthening of moral, social, and humanitarian values. This condition makes the study of character education and human potential development increasingly important, as it holds strategic relevance in creating a generation that is not only intellectually superior but also has integrity, is humane, and is capable of wisely facing global dynamics.

Thus, character education holds a strategic position in strengthening religious moderation amidst the rise of intolerance, hate speech, digital radicalism, extremism, and Islamophobia developing in society and social media. (Alhafizh & Setiawan, 2025This condition leads to the weakening of mutual respect, the emergence of social conflict, discrimination, and polarization in a multicultural society (Rosita et al., 2026). This issue not only affects students and educational institutions, but also the wider society facing the threat of a crisis of tolerance and social disintegration. Therefore, education on religious moderation becomes crucial as an effort to shape the character of students who are tolerant, inclusive, and capable of rejecting various forms of extremism and religious prejudice. Murtiningsih explains that character education aims to build a society that is competitive, tolerant, morally upright, and based on the values of Pancasila, scientific knowledge, and faith in God Almighty (Murtiningsih et al., 2024). However, this ideal condition still faces the reality of increasing intolerance, extremism, digital radicalism, and Islamophobia in both social and educational environments (Nurhakim et al., 2024). If left unaddressed, this issue risks triggering social conflict, weakening social relations, and fostering discriminatory attitudes among the younger generation (Noor, 2020). Therefore, research on religious moderation education is important to build the character of students who are moderate, inclusive, and capable of maintaining harmony in a multicultural society.

Several previous studies by Aluf have shown that strengthening religious moderation can be achieved through integrating tolerance values into the educational curriculum, fostering a culture of interfaith dialogue in schools, and utilizing digital literacy to counter narratives of radicalism and Islamophobia.(Aluf et al., 2024) Other studies, such as those by Ramadhani et al., also emphasize a character-based learning approach and the strengthening of multicultural education as strategies to curb the spread of extremism among the younger generation (Ramadhani et al., 2025). However, these studies still have limitations, primarily because they focus more on conceptual and policy aspects, while the implementation of religious moderation values in everyday educational practices has not been examined in depth and sustainably. Therefore, research on religious moderation education is crucial to strengthening a more contextual, applicable, and effective educational model in suppressing extremism and Islamophobia in educational settings and multicultural societies

This study offers a new perspective through a literature review on religious moderation education as a strategy for strengthening social resilience within multicultural societies. The research focuses on a conceptual analysis of various literature discussing the reinforcement of school culture, value-based learning, and inclusive socio-religious habituation as instruments of religious moderation education. Through a critical examination of theories, previous research findings, educational policies, and various relevant scientific publications, this study seeks to formulate a conceptual framework regarding the role of religious moderation education in preventing the spread of extremism and Islamophobia in educational environments.

Theory

a. Yusuf al-Qaradawi's Theory of Religious Moderation

Yusuf al-Qaradawi views wasathiyyah (moderation) as a fundamental principle of Islam that places the community in a middle, just, and balanced position in all aspects of life (Al-Qaradawi, 1990). This concept is not interpreted as a compromising stance that eliminates religious principles, but rather as a strategic approach to avoid two extreme poles: excessiveness (ghuluw) and negligence of religious teachings (tafrith).

Al-Qaradawi explains that wasathiyyah encompasses a balance between spiritual and material dimensions, between text and context, between individual rights and social interests, and between commitment to religious teachings and openness to contemporary developments (Al-Qaradawi, 1990). In his view, a moderate Islam is capable of presenting tolerance, justice, dialogue, and peace in multicultural societies. Therefore, religious moderation is positioned as a civilizational strategy for the community to face the challenges of modernity, radicalism, identity conflicts, and various forms of extremism that can damage social unity.

Besides that, Yusuf al-Qaradawi emphasized that the application of wasathiyyah must be realized through education, dakwah, and the formation of inclusive social character. (Al-Qaradawi, 1990) Moderation education is considered important for building a community that has a comprehensive understanding of religion, is not narrowly fanatical, and is able to live harmoniously with other groups. Thus, the concept of wasathiyyah according to al-Qaradawi is not only theological but also has social, educational, and humanitarian dimensions relevant to building a peaceful and civilized society.

Yusuf al-Qaradawi's thoughts on wasathiyyah can be understood through six stages or implementative principles that describe the process of forming a moderate attitude in religious life. (Al-Qaradawi, 1990) These stages can be formulated as follows:

- Comprehensive Understanding of Religion. Al-Qaradawi emphasized the importance of understanding Islam holistically (syumuliyah), not partially or merely textually. Religious understanding must encompass aspects of creed, worship, ethics, social matters, and humanity to avoid fostering extreme attitudes. Islam cannot be understood partially, literally, or limited only to the ritual dimension of religion. A narrow understanding of Islamic teachings has the potential to produce an exclusive and extreme pattern of religiosity.
- Avoiding Extreme Attitudes. Al-Qaradawi rejected two forms of deviation, namely ghuluw (excessiveness/radicalism) and tafrith (neglecting or belittling religion). A moderate attitude lies in the middle without losing the basic principles of Islam. Ghuluw means being excessive, harsh, or radical in religion, while tafrith means trivializing, neglecting, or ignoring religious values. Al-Qaradawi explained that ghuluw often leads to fanaticism, intolerance, and a tendency to blame others easily, whereas tafrith causes a weakening of moral commitment and a loss of religious identity.

- Developing Tolerance and Dialogue. Religious moderation must be realized through respect for differences, openness to dialogue, and peaceful coexistence in a multicultural society. Islam teaches respect for differences in beliefs, views, culture, and social backgrounds as part of the sunnatullah in human life. Therefore, Muslims are required to build openness in dialogue, prioritize mutual respect, and avoid fanaticism and hostility that can trigger social conflict.

Actualizing the Values of Justice and Humanity. According to al-Qaradawi, wasathiyyah must foster fair behavior, respect for human dignity, and the building of peace and social harmony. Respect for human dignity as beings honored by Allah is crucial, making all forms of

discrimination, violence, and oppression contrary to the values of Islamic moderation. From the perspective of wasathiyyah, just and humane behavior serves as a means to create harmony within society.

Research Method

This study uses a qualitative approach with a library research method (Larry L. Richardson, 2019). This approach was chosen because the research aims to conduct a conceptual and analytical study of the role of education as an instrument of deradicalization in responding to the phenomena of extremism, Islamophobia, and identity conflicts from the perspective of Islamic education. The qualitative approach allows researchers to deeply understand the construction of thought, ideas, and normative frameworks developing in academic literature related to the research theme (Khoiriyah, 2024).

The library research method is used to systematically examine various literature sources relevant to the focus of the study (Hadi, 2021). The research data sources consist of primary and secondary data. Primary data is obtained from scientific books, indexed journal articles, and academic works that specifically discuss educational deradicalization, religious moderation, Islamic education, extremism, and Islamophobia. Meanwhile, secondary data comes from academic documents, research reports, and other scientific publications that support the conceptual analysis in this study. Subsequently, the collected data is analyzed using content analysis techniques (Krippendorff, 2016). This technique is carried out by systematically analyzing various concepts, theories, and findings from previous research related to educational deradicalization. After that, the researcher conducts a critical analysis to identify the relationships between the concepts of Islamic education, religious moderation, and educational strategies in responding to the phenomena of extremism, Islamophobia, and identity conflicts.

In the analysis process, the researcher also uses a conceptual approach and a socio-religious approach, namely by integrating the theoretical perspective of Islamic education with the social realities developing in contemporary global society. Through this approach, the research not only examines the concept of deradicalization at the normative level but also analyzes its relevance in building a religious identity that is moderate, inclusive, and oriented towards peace. This research is expected to produce a comprehensive conceptual analysis of the role of Islamic education as an instrument of deradicalization and to provide an academic contribution to the development of an educational model that is responsive to the challenges of extremism, Islamophobia, and identity conflicts in the era of globalization.

Discussion

Religious Moderation Education

Education holds a strategic position in responding to various social issues within society (Al-Qaradawi, 1990). In addition to functioning as a center for the development of Islamic sciences, Islamic education also contributes to the emergence of social dynamics, particularly those related to patterns of religious understanding (Cahyaningtias et al., 2024). Against a diverse social background, Islamic education faces the challenge of emerging emotional religious understandings, often triggered by differing perspectives in responding to beliefs (Ngadhimah, 2007). In certain situations, these interpretational differences can develop into large-scale horizontal conflicts, especially when religious institutions are unable to play a mediating role in bridging diverse understandings. This condition becomes increasingly complex within social groups that have limited understanding of the reality of diversity, thus tending to maintain narrow religious views (Nasution, 2022).

In general, there is a significant urgency to integrate Islamic education with the strengthening of religious moderation understanding. This effort is directed at responding to conservative religious thought tendencies, which often reject the reality of diversity and

difference (Ikhwan et al., 2025). Furthermore, this type of understanding has the potential to create exclusive identity constructs that are less accommodating to the values of moderation, including in their relationship with culture and local wisdom in the practice of Islamic education. In some contexts, resistance to moderate approaches can also emerge at the policy level (Fathan fihris, 2025). Therefore, within the educational sphere, synergy is needed between the strategic position of Islamic religious education and the process of instilling moderation values.

Islamic education essentially not only transmits normative teachings but also serves as a medium for shaping inclusive and moderate religious attitudes, through the cultivation of values of tolerance, multiculturalism, and respect for differences in belief. Thus, ideally, Islamic education learning must be closely integrated with the process of religious moderation (Hairunnisa, 2025).

The Concept of Religious Moderation

According to Yusuf al-Qaradawi in Al-Wasathiyyah: Manhaj Istirātījī lil-Ummah, moderation from an Arabic linguistic perspective originates from the term الوسطية (al-wasathiyyah), which is rooted in the word وسط (wasath) (Al-Qaradawi, 1990). Etymologically, the word wasath means "middle," "just," "balanced," and "best" (Najmi, 2023). Meanwhile, in English, the word moderation is often interpreted as an average state, standard, or being in a position that does not deviate, while conceptually, moderation encompasses a balance between belief, morality, and character in social interaction, both in relationships between individuals and with state institutions (Rahmadhani, 2024).

The fundamental purpose of religion is to develop an individual's ability to actualize religious teachings in a fair, proportional, and contextual manner (Bahar, 2022). From this perspective, religious moderation represents an expression of religiosity, both at the individual and collective levels, emphasizing a balance between the dimensions of belief, morality, speech, and action (Fauzi, Asef Umar, 2026). Its implementation is reflected in a religious attitude that remains firmly committed to the principles of one's own beliefs, while also demonstrating openness by providing space for respect toward the existence and religious practices of others.

In this context, religiosity is not only understood as obedience to religious teachings but also includes an open and tolerant attitude toward the religious practices of others, as well as the ability to build harmony amidst diverse beliefs (Rachmawati & Ihwan, 2002). If this inclusive religious character is effectively integrated into the world of education, particularly in the learning process, then the values of religious moderation can be concretely implemented in educational practice.

Normatively, Islam rejects all forms of extremism and radicalism, as its teachings are based on the principles of justice and balance. In relations with followers of other religions, Islam asserts a firm stance while still respecting differences, as reflected in the principle "To you be your religion, and to me be my religion" (Q.S. Al-Kāfirūn: 6).

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ

Translation: For you is your religion, and for me is my religion.

Islam teaches that differences among humans—whether in aspects of culture, ethnicity, nation, or belief—are an inevitable, natural occurrence and part of the sunnatullah (Yoyo Zakaria Ansori, 2019). Such diversity has a constructive purpose, namely encouraging people to get to know one another, interact, and build harmonious communication (Depari, 2025). From a sociological perspective, plurality is an unavoidable reality in social life. The Indonesian context

affirms this through the motto Bhinneka Tunggal Ika, which reflects a collective commitment to remain united amidst diversity.

Religious Moderation as an Effort to Suppress Extremism

Religious extremism arises from an exclusive, literal understanding of religion that tends to deny the existence of other groups (Al-Qaradawi, 1990). This attitude often develops through dogmatic educational patterns and a lack of critical dialogue. In such conditions, education on religious moderation holds an important position as a preventive measure to curb the spread of radical and extremist ideologies within society and educational institutions.

Thus, learners are directed to understand that differences are sunnatullah (the will of God) that cannot be avoided in social life (Santika et al., 2026). Accordingly, the value of moderation can foster an attitude of mutual respect, appreciation for diversity, and rejection of violence in the name of religion. As implied in Surah Al-Baqarah verse 143, which affirms the position of Muslims as ummatan wasathan (a moderate/balanced community) that is just and exemplary:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا

Its translation: And thus We have made you (the Muslim community) a just and chosen nation, so that you may be witnesses over mankind, and the Messenger (Muhammad) may be a witness over you.

The implementation of religious moderation education can be carried out through curriculum integration, the cultivation of school culture, and the role modeling of educators (Alhafizh & Setiawan, 2025). Curriculum integration is done by incorporating values of tolerance, plurality, and peace into learning materials. Meanwhile, an inclusive school culture can be realized through collaborative cross-group activities, interfaith dialogues, and community social activities. The role modeling of teachers is also a crucial factor, as students tend to emulate the attitudes and behaviors displayed by educators in daily life.

Furthermore, religious moderation education also plays a role in strengthening students' digital literacy so they are not easily influenced by extremist narratives on social media. In the digital era, the spread of radical ideologies occurs massively through online platforms targeting the younger generation. Therefore, critical thinking skills and information verification become essential components in strengthening religious moderation.

Religious Moderation in Reducing Islamophobia

Islamophobia is a form of fear, prejudice, and discrimination against Islam and Muslims that arises from negative stereotypes and acts of extremism committed in the name of religion (Banks, 2019). This phenomenon is not only prevalent in Western countries but can also emerge in multicultural societies due to a lack of understanding of Islam's substantive and peaceful teachings.

Religious moderation education becomes an important means to present the face of Islam as humane, tolerant, and *rahmatan lil ‘ālamīn* (a mercy to all creation) (Al-Qaradawi, 1990). Education that emphasizes compassion, dialogue, and respect for humanity can build a positive image of Islam in the public sphere. Thus, religious moderation functions not only as an internal effort for Muslims to prevent extremism but also as an external approach to

reducing negative stigma against Islam..

Religious moderation in reducing Islamophobia is carried out through three stages: Value Transformation, Value Transaction, and Value Transinternalization (Ardiyansyah, 2025). Value Transformation is done by providing an understanding of moderate, tolerant, and peaceful Islamic teachings through education and learning. Next, Value Transaction is carried out through social interaction, dialogue, and the role modeling of teachers and religious figures in applying moderate attitudes in daily life. Meanwhile, Value Transinternalization is the stage when moderation values have become ingrained within an individual and are reflected in an open attitude, appreciation for differences, and rejection of extremism and prejudice against other religions. Thus, these three stages constitute an important process in building inclusive religious understanding and reducing Islamophobia in society.

Implications of Religious Moderation Education on Social Life

Religious moderation education has significant implications for creating a harmonious, tolerant, and democratic social life (Al-Qaradawi, 1990). Individuals with a moderate understanding tend to be able to accept differences, avoid identity-based conflicts, and uphold universal human values. This shows that religious moderation not only impacts an individual's religiosity but also social stability and national unity.

Religious moderation is an important part of strengthening students' character amidst the challenges of globalization and social polarization (Ministry of Religious Affairs, 2019). Education oriented towards moderation values will produce a generation that is not easily provoked by extreme ideologies or religion-based hate speech. Thus, religious moderation education can be viewed as a social investment in building a peaceful, inclusive, and civilized society. The implications of the values of religious moderation education on social attitudes implemented in daily life are as follows (Hasan, 2021):

1. Tawasuth (moderate/centrist) namely prioritizing a mediating nature, prioritizing balance.
2. I'tidal (upright/straight) namely defending the truth, being fair.
3. Tasamuh (tolerance) namely peace, respecting differences, having awareness, being open and receptive.
4. Syura (deliberation/consultation) namely honesty, mutual respect for opinions, good speech, patience, awareness in speaking, willingness to express opinions, listening to others' opinions.
5. Ishlah (reform) namely renewal, up-to-date, improvement.
6. Qudwah (exemplary/pioneering) namely possessing potential and skills.
7. Muwathanah (citizenship) namely behavior of helping others, thoroughness, sportsmanship, maintaining good relations, wisdom.
8. Al-La'Unfu (anti-violence) namely mutual trust, cooperation, tolerance, acceptance of differences, appreciation.
9. I'tibar al-'Urf (culturally friendly) namely respecting culture and preserving culture.

CONCLUSION

Based on the research results, religious moderation education has a strategic role in suppressing extremism and Islamophobia through shaping students' character to be tolerant, inclusive, and humane. Yusuf al-Qaradawi's concept of wasathiyyah emphasizes the importance of a balanced, fair, and open attitude in religious life so that education functions not only as knowledge transfer but also as a means of forming peaceful and moderate social attitudes. The research discussion shows that the implementation of religious moderation can be carried out through curriculum integration, inclusive school culture, educator role modeling, strengthening dialogue, and digital literacy to counter radicalism narratives and religion-based hate speech.

This research provides theoretical and practical benefits in the development of Islamic education based on religious moderation. Theoretically, this research strengthens the study of religious moderation education from the perspective of Yusuf al-Qaradawi's wasathiyyah as a strategic approach in building a harmonious social life. Practically, the research results can serve as a reference for educational institutions in instilling the values of tolerance, respect for diversity, and strengthening students' character so they are not easily influenced by extremist ideologies or Islamophobic prejudices. Thus, religious moderation education can become a social investment in creating a peaceful, democratic, and civilized society. However, this research has limitations because it uses a library research approach, thus still focusing on conceptual analysis and not yet examining empirical implementation directly in the field. Therefore, further research needs to be developed through field research to measure the effectiveness of applying religious moderation in educational practice and community social life. Based on the research findings, recommendations are addressed to educational institutions, the Ministry of Religious Affairs, the Ministry of Education, and socio-religious institutions to strengthen religious moderation education policies through the development of an integrative curriculum, educator training, strengthening digital literacy, and building an inclusive school culture to prevent the development of extremism and Islamophobia among the younger generation.

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