

RELIGIOUS MODERATION ACCORDING TO ISLAMIC LAW AND ITS APPLICATION IN EDUCATION

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ABSTRACT

Religious moderation (wasathiyah) from an Islamic legal perspective and its implementation in education. This research uses a qualitative-descriptive approach based on library research, referring to primary sources of Islamic law, namely the Qur'an, the Sunnah, and the works of classical and contemporary scholars. The results of the study indicate that religious moderation is not a new idea, but rather the essence of Islamic law itself, grounded in Surah Al-Baqarah, verse 143, where Muslims are positioned as a community of wasathan (a community of people). This concept rests on five main pillars: tawassut (the middle path), i'tidal (justice), tasamuh (tolerance), tawazun (balance), and shura (deliberation). Methodologically, Islamic law supports the principle of moderation through the flexibility of ijtihad and the principles of Islamic jurisprudence oriented towards the Maqasid al-Shari'ah. In the context of education, the application of religious moderation is carried out through four main strategies: integrating the values of moderation into the curriculum, strengthening the role of teachers as role models (uswah), creating an inclusive school culture, and implementing critical and reflective learning methods. The main challenges faced in the digital era include filter bubbles, the spread of radical narratives, and the shallowing of religious understanding due to the consumption of micro-content. These challenges can be overcome through strengthening digital religious literacy, reorienting the curriculum, and collaboration between schools, families, and the community. Education is the most strategic instrument for transforming a moderate, inclusive, and welcoming understanding of Islam, in order to shape a generation that is both steadfast in its faith and flexible in social interactions amidst the diversity of the Indonesian nation.

Keywords: *digital era, education, islamic law, religious moderation, wasathiyah, tolerance*

ABSTRAK

Moderasi agama (wasathiyah) dari perspektif hukum Islam dan implementasinya dalam pendidikan. Penelitian ini menggunakan pendekatan kualitatif-deskriptif berdasarkan penelitian perpustakaan, mengacu pada sumber-sumber primer hukum Islam, yaitu Al-Qur'an, Sunnah, dan karya-karya ulama klasik dan kontemporer. Hasil penelitian menunjukkan bahwa moderasi beragama bukanlah gagasan baru, melainkan esensi dari hukum Islam itu sendiri, yang didasarkan pada Surah Al-Baqarah, ayat 143, di mana umat Islam diposisikan sebagai komunitas wasathan (komunitas orang). Konsep ini bertumpu pada lima pilar utama: tawassut (jalan tengah), i'tidal (keadilan), tasamuh (toleransi), tawazun (keseimbangan), dan syura (musyawarah). Secara metodologis, hukum Islam mendukung prinsip moderasi melalui fleksibilitas ijtihad dan prinsip-prinsip yurisprudensi Islam yang berorientasi pada Maqasid al-Syariah. Dalam konteks pendidikan, penerapan moderasi beragama dilakukan melalui empat strategi utama: mengintegrasikan nilai-nilai moderasi ke dalam kurikulum, penguatan peran guru sebagai panutan (uswah), menciptakan budaya sekolah yang inklusif, dan menerapkan metode pembelajaran yang kritis dan reflektif. Tantangan utama yang dihadapi di era digital antara lain gelembung filter, penyebaran narasi radikal, dan dangkalnya pemahaman agama akibat konsumsi konten mikro. Tantangan-tantangan tersebut dapat diatasi melalui penguatan literasi beragama digital, reorientasi kurikulum, dan kolaborasi antara sekolah, keluarga, dan masyarakat. Pendidikan adalah instrumen paling strategis untuk mentransformasi pemahaman Islam yang moderat, inklusif, dan ramah, dalam rangka membentuk generasi yang teguh dalam imannya dan fleksibel dalam interaksi sosial di tengah keberagaman bangsa Indonesia.

Kata kunci: digital era, hukum islam, moderasi agama, Pendidikan, toleransi, wasathiyah

A. Pendahuluan

Indonesia is a nation blessed with extraordinary ethnic, cultural, linguistic, and religious diversity. While this diversity represents a national treasure, it also carries the potential for conflict if not managed wisely. In recent years, a trend toward extreme diversity has emerged, both in the form of rigid radicalism and excessively liberalism. This

phenomenon often triggers intolerance that can threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI).

In the context of Islamic law, the phenomenon of extremism contradicts the basic principles of sharia. Islam is essentially a religion of wasathiyah (moderation). This principle emphasizes that Muslims must be a moderate community—a community

that is in the middle, not excessive in religion (al-ghuluw), but also not neglecting the basic principles of faith and worship. Religious moderation in Islamic law is not an attempt to superficialize faith, but rather a perspective and attitude that prioritizes justice ('adalah), balance (tawazun), and tolerance (tasamuh).

The education sector plays a vital role in instilling these values of moderation. Schools are not simply places to transfer knowledge, but also strategic institutions for shaping the character and perspectives of the younger generation. If religious education is delivered through an exclusive or rigid narrative, students are vulnerable to being exposed to ideologies that disrespect diversity. Conversely, education based on moderation will produce graduates who are both spiritually intelligent and socially inclusive.

However, the implementation of religious moderation in educational institutions currently faces significant challenges, particularly with the rapid flow of information in the digital age, which often contains provocative content. Therefore, an in-depth study is needed on how Islamic law views religious moderation and how to

formulate its appropriate application within the curriculum and educational environment. Indonesia is a nation blessed with extraordinary ethnic, cultural, linguistic, and religious diversity. While this diversity represents a national treasure, it also carries the potential for conflict if not managed wisely. In recent years, a trend toward extreme diversity has emerged, both in the form of rigid radicalism and excessively liberalism. This phenomenon often triggers intolerance that can threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI).

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B. Metode Penelitian

This research employed a qualitative approach with library research. The selection of this research method was based on the

conceptual-normative nature of the study object, namely examining the values, principles, and ideas of religious moderation (wasathiyah) contained in religious texts, Islamic law, and contemporary Islamic educational literature.

Data collection was conducted through documentation, namely by identifying, collecting, reading, recording, and classifying information from various relevant written sources. Data sources were divided into two categories. First, primary sources, including the Qur'an (specifically Surah Al-Baqarah: 143), the Prophet's hadith, classical books on Islamic jurisprudence and principles of Islamic jurisprudence such as *Al-Muwafaqat fi Usul al-Syari'ah* by Al-Syathibi, *l'Iam al-Muwaqqi'in 'an Rabb al-'Alamin* by Ibn al-Qayyim al-Jauziyyah, and official publications from the Indonesian Ministry of Religious Affairs on religious moderation. Second, secondary sources include contemporary books, scientific journal articles, and laws and regulations related to education and religious moderation in Indonesia.

Data analysis was conducted using three complementary techniques: (1) content analysis, used

to in-depth examine the content of religious texts and educational literature to identify the concept and values of wasathiyah (moderation); (2) comparative analysis, used to compare the views of various ulama and scholars on the concept of religious moderation and its relevance in the educational context; and (3) interpretive analysis, used to interpret the meaning of the concept within the social context and the challenges of education in the digital age.

Data validity was ensured through the principle of source triangulation, which involves cross-checking one source with another. Each argumentative claim was confirmed by at least two credible and relevant sources, thus minimizing researcher subjectivity and maintaining the objectivity of the study

C. Hasil Penelitian dan Pembahasan

Theoretical Review of Religious Moderation in Islamic Law

1. The concept of Wasathiyah in Islam
Etymologically, the term wasathiyah comes from the root word wasatha which means middle, fair, and best

In the context of Islamic law, wasathiyah is not a new ideology, but

rather the essence of Islamic teachings itself which emphasizes the principle of balance. This concept places the people Islam is in a "middle way" position so as not to fall into two extreme poles: al-itshat (extreme left who tend to underestimate or ignore the rules religion) and al-ghuluw (extreme right which is radical, rigid and goes beyond limits).

The main theological basis of this concept is contained in QS. Al-Baqarah verse 143, where Allah calls Muslims a wasathan community. This middle ground provides an advantage for Muslims to act as witnesses which is fair to all mankind, because they are able to see the problem objectively without excessive bias. In practical terms, wasathiyah includes several important pillars which is a hallmark of religious moderation.

The first is tawazzun or balance, namely the ability to harmonize the demands of the text religious with the realities of modern developments, and balancing worldly and ukhrawi interests. The second is i'tidal, which means perpendicular in carrying out the truth and being fair to anyone, even though towards disliked groups. The third is tolerance, namely the attitude of respecting differences in

beliefs and opinions without having to sacrificing the principles of faith that are believed in. Through these pillars, Islamic law appears as an elastic system (shalihun likulli zamanin wa makanin), but still have a solid foundation in maintaining human welfare (maqashid al-syari'ah). The implementation of the wasathiyah concept is the main key in facing the challenges of diversity in the modern era. Religious moderation according to Islamic law requires every individual to have a sound understanding of religion. comprehensive, not just textual. By understanding the spirit of each law, a Muslim will be wiser in responding to differences and more prioritize dialogue over confrontation. This proves that moderation does not mean compromising on beliefs, but rather a perspective that inclusive to create social peace in the midst of society compound.

2. Religious Moderation in the Trajectory of Islamic Law Religious moderation in Islamic law is not a new idea.that appears suddenly, but rather a spirit that has become one with tradition Islamic jurisprudence since the early days of Islam

In its historical trajectory, Islamic law or jurisprudence is never rigid and singular. Fiqh is built on a foundation moderate through a process of ijtihad that continuously considers balance between religious texts and real life contexts. The moderate nature of Islamic law is clearly visible in its characteristics, which are flexible. Islamic legal experts agree that the law can change along with changes in time, place, and circumstances. This proves that Islam places itself in a middle position: not trapped in rigid textual understanding that can burden the people, but also does not trapped in a free understanding that abandons the basic principles of revelation. Moderation in law means the ability to apply religious rules. without eliminating human values. In its methodology, religious moderation is reflected through the rules legal rules that are instruments for solving social problems. As For example, the principle that "difficulty can bring ease" shows that Islamic law is very moderate and does not aim to burden humans beyond their limits. Likewise with the principle that emphasizes that preventing damage should take precedence over take advantage. In the context of diversity, these

principles are used to avoid conflict and extremism in order to maintain the integrity of society. The pinnacle of moderation in Islamic law is the achievement of the goal Sharia or what is known as Maqashid al-Syari'ah. Islamic law is present to guarantee the protection of the five basic elements: religion, soul, reason, descendants, and wealth. From a moderation perspective, maintaining religion is not permissible is done by destroying the human soul. Islamic law ensures that defense of beliefs must go hand in hand with respect towards human dignity. Finally, moderation in the Islamic legal trajectory is characterized by ethics in dealing with differences of opinion. The priests of the previous school of thought had provide an example that the difference in legal branch issues is an inevitability. They prioritize dialogue and mutual respect rather than judging each other. This moderate intellectual attitude is what becomes the main capital for the world of education today, where Islamic law is studied not as a tool to instigate division, but as a way to seeking common good amidst diversity.

Core Principles and Values of Moderation in the Curriculum

1. Pillars of Religious Moderation In implementing religious moderation into the curriculum In education, there are main pillars that form the foundation of a wasathiyah attitude. These pillars serve as a guide for students in understanding and practicing religious teachings in a balanced manner. The pillars are: as follows:
 - a. Tawassut (Tawassut) Tawassut is a middle attitude between two extreme poles. In the curriculum education, this pillar teaches students not to be excessive (ifrath) excessive in religion to the point of ignoring reason) and not even tafrith (underestimating religious teachings or being too free). Students are directed to understand that Islam values tradition and modernity equally proportional. With this pillar, students are trained to become individuals who does not easily judge the differences around him.
 - b. I'tidal (Perpendicular and Fair) I'tidal means putting something in its place and exercising rights. and obligations proportionally. In the school environment, this pillar 6

applied through the instillation of social justice values. Students are taught to be objective; to defend the truth not because of similarity of identity, but rather because of the value of truth itself. This perpendicular attitude is important to form the character of students who have integrity and are non-discriminatory towards friends from different backgrounds

c. Tasamuh (Tolerance) Tasamuh is the most crucial pillar in a pluralistic society. Tolerance in religious moderation does not mean recognizing the truth of everything, religion theologically (syncretism), but rather respects the existence and the rights of others who have different beliefs. In the curriculum, this pillar realized through materials that teach procedures for interacting with adherents of other religions politely, cooperate in social affairs, and maintaining harmony without having to sacrifice each other's beliefs.

d. Tawazun (Balance) Tawazun is a balanced attitude in all things. In the context of education, This pillar includes a balance between understanding religious texts (revelation) with reason

(rationality), as well as a balance between interests worldly and hereafter. Students are taught that religion does not mean away from social reality or science. On the contrary, piety spirituality must be directly proportional to social piety and progress intellectual. e. Shura (Deliberation) This pillar emphasizes the importance of dialogue in resolving any issues. problem. In the curriculum, the value of deliberation trains students to become accustomed to listening to other people's opinions and finding common ground (kalimatun sawa) on a difference. This is a preventive measure so that students do not resolving differences by violence or forcing one's will, but with civilized communication.

2.Implementation of Tolerance (Tasamud) and Inclusivism The attitudes of tolerance and inclusivism are two practical pillars that allows the values of religious moderation to flourish in the midst of pluralistic society. Without both, moderation would be just a theory without any real social impact. a. Implementation of Tolerance (Tasamuh) In the moderate Islamic view, tasamuh or

tolerance is not an attitude of indifference, but rather an awareness to appreciate differences without having to lose religious identity. Its implementation includes several aspects:

- 1) **Respect for the Right to Belief:**
Ensure that every individual has space to practice worship according to their beliefs without feeling fear or intimidation. This is in line with the principle of "Lakum dinukum" "waliyadin" (For you your religion, and for me my religion)
- 2) **Dialogue over Confrontation:**
Prioritizing polite communication when there is a clash of interests. Tolerance requires a person to listen to other people's perspectives before jumping to conclusions.
- 3) **Social Cooperation (Muamalah):**
Opening oneself to cooperate with followers of other religions in humanitarian affairs, such as social action, environmental preservation, and economic development, as long as it does not mix matters of faith and mahdah worship.

b. **Implementation of Inclusivism in Religion**
Inclusivism is a perspective that sees that truth and safety is not only monopolized by one group in a closed manner

social space. In the context of moderation, inclusivism is implemented through:

- 1) **Respecting Diversity as the Sunnatullah:** Understanding that human diversity in terms of ethnicity, nation and religion is a will of Allah SWT so that humans can get to know each other (li ta'arafu). Inclusive attitude views differences not as a threat, but as an opportunity richness.
- 2) **Avoid the attitude of feeling that you are the most correct (truth claim) excessive)** which results in belittling or denouncing the other party as an infidel others who have different opinions. **Intellectual Openness:** Willing to accept truth or wisdom from whatever the origin, as long as it brings benefits and does not contradict the basic principles of sharia.

c. **Synergy of Tolerance and Inclusivism in Education**
In the educational environment, the implementation of these two attitudes is realized through inclusive curriculum and learning environment:

- 1) **Friendly Teaching Materials:**
Eliminate narratives in textbooks

that can incite hatred against other groups or religions.

2) Cross-Group Interaction:

Encourage students to socialize widely without limiting ourselves to groups of the same religion or ethnicity. Matter This is important to break down the barriers of prejudice from an early age.

3) Peaceful Problem Solving: Train students to managing conflict in an inclusive manner, namely seeking solutions that accommodate common interests without any party feeling removed.

C. Application of Religious Moderation in the World of Education

The application of religious moderation in educational institutions is not enough just by make it as memorization material, but it must touch the whole school ecosystem, starting from the curriculum, the role of teachers, to environmental culture Study.

1. Internalization of Moderation Values in the Curriculum The initial step in the application of moderation is through strengthening the curriculum which is not not only focus on cognitive aspects, but also affective and psychomotor.

a. Integration in Subjects: Moderation values do not have to stand alone as a new subject, but rather inserted into Religious Education Islam (PAI) and Character Education. For example, when discussing the history of war in during the Prophet's time, emphasis was placed on war ethics and protection against minorities, not on the violent aspect.

b. Development of Multicultural Material: The curriculum is directed towards introducing diversity as a wealth, not a divider. Teaching materials composed with a polite narrative and avoids claims of truth demeaning of other groups.

2. The Strategic Role of Educators as Role Models Teachers are a living curriculum. The application of religious moderation is very important. depends on the educator's point of view.

a. Teachers as Role Models (Uswah): Teachers must show a moderate attitude interact with fellow teachers and students from different backgrounds. If a teacher is inclusive, students will automatically imitate him. the behavior.

b. Peaceful Message Deliverer: Educators must be able to provide

explanations that comprehensive understanding of religious texts that are often misunderstood (such as verses about jihad) by providing historical context right so that students do not have radical thoughts.

3. Creating an Inclusive School Culture

The school environment should be a laboratory of tolerance for students.

- a. Fair School Policy: Schools must ensure that all students get the same rights in carrying out worship and expressing cultural identity without discrimination.
 - b. Diverse Extracurricular Activities: Through scouting, arts, or other activities sports, students from various backgrounds are invited to work together achieve common goals. This is effective in breaking down barriers social prejudice from an early age.
 - c. Dialogue Space: The school provides space for students to discuss be open about issues of difference with teacher guidance, so that each potential tensions can be resolved through civilized communication (shura).
- ### 4. Learning Strategies for Building Student Character

Learning methods should also reflect the value of moderation.

- a. Discussion and Critical Analysis
Method: Students are invited to analyze cases cases of intolerance on social media and seeking solutions based on principles moderate Islamic law. This trains critical thinking so that they do not easily exposed to hoaxes or hate narratives
 - b. Project-Based Learning: For example, projects social service in a pluralistic society can provide direct experience to students about the beauty of sharing without looking at religious differences.
- ### D. Challenges and Solutions for Implementing Diverse Moderation
1. Analysis of Barriers in the Digital Era
The application of the values of religious moderation in the digital era faces challenges that much more complex than in previous eras. Information technology not only brings ease in spreading da'wah, but also becomes gaps for the emergence of new obstacles that can erode attitudes wasathiyah among the community, especially students.
 - a. Information Overload and Filter Bubble
In the digital age, the flow

of information is endless. However, media algorithms social media tends to create "information bubbles" (filter bubbles), where Users are only presented with content that matches their interests and views them before. This barrier causes a person to be rarely exposed to different views, thus strengthening the attitude of exclusivism and feeling self-righteous (truth claim). Students who only follow accounts religious accounts that adhere to rigid streams will find it difficult to understand moderate perspectives because the information they receive is very limited and one-sided.

b. Radicalism Narrative and Intolerant Content Social media is often fertile ground for the spread of radical narratives. attractively packaged. Content containing hate speech (hate speech), negative labeling of other groups, to provocation of The name of religion is very easily accessible to young people. The main obstacle is These contents often use simple language but emotional, so that it more quickly influences the psychology of students compared

to the formal-academic learning materials at school.

c. Anonymity and the Loss of Digital Ethics The digital world allows one to interact anonymously. This often undermines the communication ethics (adabul ikhtilaf) that are upheld high in Islamic law. Debate regarding religious issues in cyberspace often ends in insults, slander, and attitudes of mutual condescension. The loss of politeness in differing opinions in cyberspace has become major obstacles in forming the character of students who are tolerant and respectful diversity.

d. The "Celeb Ustaz" Phenomenon and the Shallowness of Understanding The digital era has given birth to the phenomenon of new religious authorities which often measured by the number of followers rather than the depth of sharia knowledge. Many students prefer to learn religion through video clips. short (micro-content) without a clear chain of knowledge. This causes understanding of religion becomes shallow and textual. This understanding This fragmented

system is very dangerous because students can understand Islamic law piecemeal without considering the broader context of welfare.

e. Social Polarity in Cyberspace

Social media often exacerbates differences into a polarity of "us" versus "them." "they". The sharp political and religious polarization in cyberspace often times carried into the real environment, including schools. This obstacle make teachers' efforts to instill the values of inclusivism more effective heavy, because students witness real examples of incompetence every day. adults in practicing moderation in digital public spaces.

2. Strategic Steps (Solutions) To overcome the obstacles that arise in the digital era and ensure value wasathiyah is well internalized, solution-oriented steps are needed integrative. This strategy involves collaboration between educational institutions, families, and strengthening individual competencies.

a. Strengthening Religious Digital Literacy The main solution in dealing with the flow of information

in cyberspace is to equip students with digital literacy based on religious values. Students must taught how to verify information (tabayyun), identify sources authoritative references, and understanding the context behind a proposition. With critical thinking skills, students will not be easily swallowed up by radical narratives superficial, but rather able to distinguish which teachings are of a principle nature (ushul) and which are branches (furu') which allow for the existence of difference.

b. Re-orientation of Curriculum and Learning Methods Schools need to adopt dialogic and reflective learning methods.

1) Contextual Teaching and Learning (CTL): Teachers must be able to relate Islamic legal material with the reality of diversity in Indonesia.

2) Counter-Narrative: Schools actively produce creative content containing moderation messages (such as short videos, infographics, or podcasts) as a counter to radical content on social media. This is important to

fill the digital space with soothing narratives.

c. Moderate Teacher Competency Development

Teachers are the spearhead of value transformation. The solution strategy is through ongoing training for educators to deepen their insight into wasathiyah. Teachers are expected to not only master the material textually, but also have a sociological and psychological perspective in dealing with diversity students. A moderate teacher will be able to create a safe classroom for differences of opinion without intellectual intimidation.

d. Collaboration of Three Education Centers

The implementation of religious moderation cannot be solely the responsibility of schools. There must be synergy between: 1) School: As a formal place for instilling the theory and practice of tolerance. 2) Family: Parents act as the first filter for information. accepted by children at home and provide examples of inclusive behavior in everyday life. 3) Community: Religious figures and the local community must create an atmosphere which

supports harmony, so that what students learn at school is not contrary to what they see in society. e. Initiation of a Cross-Identity Meeting Space A practical solution to breaking down the walls of prejudice is to create "meeting room". Schools can hold student exchange programs between schools with different religious backgrounds or cross-camp activities faith. Through direct interaction, students will realize that the differences is not a threat, but rather an opportunity to complement each other and work together for the public good.

Strategy Synthesis:

All these strategic steps lead to the formation of student character. who have firm faith but still have social flexibility. With this comprehensive solution, religious moderation is no longer just slogan, but rather a lifestyle for the younger generation in maintaining national unity and religious dignity.

D. Kesimpulan

Religious moderation (Wasathiyah) in Islamic law is not a new idea, but rather the spirit of Islamic law itself. Its theological

foundation, in Surah Al-Baqarah, verse 143, affirms the position of Muslims as a just and balanced community that must be just and balanced, and reject all forms of extremism (al-ghuluw).

The methodological trajectory of Islamic law strongly supports the principle of moderation through flexible (elastic) *ijtihad* instruments and *fiqh* principles that consistently prioritize the welfare of humanity (Maqasid al-Shari'ah). Islam allows room for differences of opinion as long as they do not violate fundamental religious principles.

Application in education is carried out through four main pillars: an inclusive curriculum, teachers as role models, a school culture that respects diversity, and critical-reflective learning methods. Education is the most effective means of transforming textual understanding into a welcoming religious attitude.

The challenges of the digital age, such as the flood of information and narratives of radicalism, must be addressed with strategies to strengthen digital religious literacy. Collaboration between schools, families, and communities is key to success in building students' mental

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