

Mainstreaming Moderation Of Islamic Religious Education In The Global Community

Ayunda Serly^{1*}

ABSTRACT

With increasingly complex global dynamics, the world community is faced with various serious challenges related to diversity, identity, and religion. Phenomena such as radicalism, religious-based extremism, Islamophobia, and conflicts between belief groups have become issues that have emerged in the last two decades. In this context, religion, especially Islam, is often misunderstood and even associated with violence, even though the teachings of Islam basically carry a message of peace and mercy for the whole of nature. This research aims to build an understanding of the mainstreaming of Islamic religious education moderation in the global community. The type of research used is literature research with a qualitative approach. The moderation of Islamic religious education as a global model has the potential to export moderate values through formal and non-formal education, global collaboration between religious institutions, and the use of technology and digital media as a means of diplomacy.

Keywords: Mainsteraming, Moderation, Education, Islam, Global

1 Introduction

Phenomena such as radicalism, religious-based extremism, Islamophobia, and conflicts between belief groups have become issues that have emerged in the last two decades. In this context, religion, especially Islam, is often misunderstood and even associated with violence, even though the teachings of Islam basically carry a message of peace and mercy for the whole of nature (rahmatan lil 'alamin).

Religious moderation is an urgent need in responding to the situation. Moderation not only means a middle ground between the two extremes, but it also reflects a religious attitude that is just, tolerant, open to differences, and upholds human values. In the midst of the flow of globalization that accelerates cultural and information exchanges, moderation is a key principle for building peaceful coexistence and an inclusive global civilization. Religious extremism can be eliminated by promoting Islamic education that emphasizes moderation and inclusivity [1]

According to the Oxford Languages website, moderation refers to the act of steering clear of excessive or extreme views, particularly in relation to political conduct or opinions. In the Indonesian context, the word 'moderation' has been adopted as *moderasi*, which, as defined by the KBBI (Indonesian Dictionary), denotes the act of lessening harshness or steering away from extremities. Within this framework, when the concept of moderation is linked with religion — forming the term religious moderation — it conveys an approach aimed at minimising radicalism and shunning extreme interpretations or practices of faith [2].

Moderate Islam serves as a middle ground between strict Islamic ideology and complete disregard for Islamic teachings. While Islam is meant to act as a core foundation in a Muslim's life, believers are encouraged to remain open-minded and adaptable, particularly in matters where the Qur'an and Hadith do not offer clear, direct guidance. As such, embodying a moderate outlook should consistently be reflected in one's religious conduct [3]

Naturally, it is essential to have standards, boundaries, and indicators to assess whether specific religious perspectives, attitudes, and actions are moderate or veering towards extremism. Such assess-

¹ Universitas Muhammadiyah Malang

*Alamat korespondensi: elayunda2023@gmail.com

ments should be grounded in credible sources, including sacred scriptures, national constitutions, local traditions, as well as collective agreements and societal consensus. Through this article, the author will discuss the indicators of religious moderation and global opportunities in Moderate Islamic education diplomacy.

2 Literature Review

The discourse on religious moderation, particularly within Islamic education, has gained increased attention in recent years as nations face the growing challenge of religious extremism and polarisation. Moderation in Islam is not a novel concept; rather, it is deeply rooted in the tradition of *wasatiyyah* (the middle path), which emphasises balance, justice, and tolerance [4]. Scholars and policymakers alike have acknowledged the pivotal role of Islamic religious education in shaping students' worldviews, values, and interreligious attitudes.

Indonesia's Ministry of Religious Affairs has been at the forefront of institutionalising religious moderation through national policies and curricula [5]. This model provides a valuable case study for other Muslim-majority countries seeking to integrate moderate values into formal religious education. The results of the study from Hutagalung reveal that a Muslim who practices moderation is identified by their commitment to a widely accepted understanding of Islamic teachings [6].

Internationally, there is growing recognition of the need to mainstream such approaches. In countries like Malaysia, policy documents reflect a similar emphasis on religious harmony, coexistence, and education reform as strategies to counteract radical ideologies [7]. Furthermore, the integration of religious moderation into global education frameworks has been encouraged by international institutions such as UNESCO, particularly in relation to promoting peace, critical thinking, and intercultural dialogue [8]. Islamic legal thought also supports the idea of moderation, particularly through principles such as *maslahah* (public interest) and *urf* (local custom), which allow for contextual and flexible interpretations of Islamic teaching [9]. This theological basis lends further legitimacy to efforts aimed at reforming religious education in a way that encourages inclusivity and social cohesion.

The research from Mukhibat found that acts as a guideline for integrating the principles of religious moderation, tolerance, and cultural inclusivity into university curricula. The outcomes align with the government's initiatives to reduce the influence of conservative ideologies and religious intolerance within Indonesia's higher education institutions [10].

In sum, existing literature underscores the importance of embedding religious moderation into Islamic educational practices as a proactive response to global challenges. However, there remains a gap in comparative and cross-cultural research examining how these strategies can be adapted and implemented across diverse Muslim communities worldwide. This article seeks to explore that space by analysing policy approaches, curricular practices, and legal frameworks that support the mainstreaming of moderation in Islamic religious education within the global community.

3 Research Methods

This research uses an interpretive qualitative paradigm, which departs from the belief that social realities, including the concept of religious moderation in Islamic education, are formed through the interpretation and construction of meaning from various sources of texts and discourses. The approach used is library research. In this approach, researchers search, review, and interpret a wide range of relevant literature. The data source consists of primary and secondary data sources. The data collection technique is the study of documentation and digital and physical library searches. The data analysis technique used is content analysis with a descriptive-qualitative approach.

4 Results and Discussion

The key elements used to measure religious moderation encompass four primary components: (1) a strong sense of loyalty and responsibility toward the nation; (2) an attitude of openness and respect toward different beliefs and practices; (3) a firm stance against all forms of violence in expressing religious views; and (4) a willingness to embrace and incorporate local cultural values into religious life. The-

se indicators serve as essential benchmarks in assessing how religious communities promote harmony, peace, and inclusivity within a diverse society.

These four indicators can be used to assess the extent to which an individual in Indonesia embraces religious moderation, as well as to identify potential vulnerabilities. Recognizing these weak points is crucial in order to formulate strategic actions that can reinforce moderate religious attitudes. Moderation, Islamic religious education as a global model has the potential to export moderate values through formal and non-formal education. One example of a moderation mainstreaming project in the pesantren environment is library development, active learning, leadership, and social advocacy. Some of the above projects if examined more deeply are seen as soft approaches to touch the root of existing problems where the mainstreaming of moderation is then needed [11].

The promotion of moderate values within Islamic religious education is evident in various Islamic higher education institutions and pesantren across Indonesia. This is reflected in their curricula, which emphasize principles like loyalty to the nation, acceptance of diversity, peaceful coexistence, and the integration of local cultural traditions [12] The mainstreaming of Islamic education moderation is not limited to the realm of Islamic universities and Islamic boarding schools, but also to the digital realm. The rise of Islamic media in the digital era has transformed public perceptions by shifting religious authority from traditional institutions to more popular, accessible forms. Interestingly, this transformation has been largely driven by the prevalence of conservative and radical interpretations of Islam dominating online platforms [13]

In the digital era, the expansion of Islamic media has significantly influenced how individuals understand and engage with religion, as religious influence increasingly moves away from conventional scholars toward more widely consumed content. Despite the potential for broader perspectives, the online space is largely saturated with conservative and extremist Islamic narratives that shape much of the religious discourse.

Global collaboration between religious institutions can take the form of building networks with Islamic educational institutions abroad, organizing international forums on peaceful Islam and interfaith education, and developing a shared curriculum that emphasizes universal humanist values. So, in the midst of this frenzy of radicalism, the term is called religious moderation [14] The use of technology and digital media as a means of diplomacy. Groups with moderate viewpoints are shaping the direction of tolerance due to their strong presence across digital platforms. When widely circulated online, certain narratives have the power to shape and reinforce moderate perspectives and actions [15]

5 Conclusion

The mainstreaming or mainstreaming of moderation in Islamic Religious Education is an important strategy in building a peaceful, tolerant, and inclusive global civilization through the integration of moderation principles such as tolerance, non-violence, and respect for local traditions, Islamic education can contribute to the creation of spaces for interreligious dialogue, the strengthening of human values, and cross-border social development. Thus, the mainstreaming of moderation in PAI not only has an impact on the national realm, but also plays an important role in shaping a peaceful, rational, and solution-oriented global Islamic face to the challenges of the times.

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