

Implementation of Islamic Moderate Values in the Context of Islamic Education and Social Life

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Abstrak

Dalam era kontemporer yang ditandai maraknya ekstremisme, radikalisme, dan intoleransi beragama, pemahaman nilai-nilai moderasi Islam atau wasathiyyah dari Al-Qur'an menjadi krusial untuk menjaga harmoni sosial, terutama di Indonesia sebagai negara Muslim terbesar dengan keberagaman budaya dan agama yang tinggi. Penelitian ini bertujuan menggali konsep moderasi secara komprehensif dari ayat-ayat Al-Qur'an beserta relevansinya dalam kehidupan bermasyarakat, sebagai antitesis terhadap paham-paham menyimpang yang mengancam perdamaian. Metodologi penelitian menggunakan pendekatan kajian kepustakaan (*library research*) dengan tafsir maudhui tematik, mengumpulkan dan menganalisis ayat-ayat Al-Qur'an terkait tema moderasi dari berbagai surah. Data primer berasal dari Al-Quran, sementara data sekunder mencakup kitab tafsir, jurnal, dan karya ilmiah relevan. Kesimpulan utama menegaskan bahwa Al-Qur'an menyajikan nilai-nilai moderasi komprehensif meliputi keadilan, keseimbangan, toleransi, dan proporsionalitas dalam akidah, ibadah, akhlak, hukum, ekonomi, sosial, politik, pendidikan, lingkungan, hingga media digital, yang relevan sebagai solusi tantangan modern seperti globalisasi dan polarisasi, dengan implementasi optimal melalui peran NU, Muhammadiyah, dan sinergi pemerintah-umat.

Kata kunci: Wasathiyyah; Moderasi Islam; Al-Qur'an Tematik; Masyarakat.

Abstract

In the contemporary era marked by the rise of extremism, radicalism, and religious intolerance, understanding the values of Islamic moderation or wasathiyyah from the Qur'an is crucial for maintaining social harmony, especially in Indonesia as the largest Muslim country with high cultural and religious diversity. This study aims to comprehensively explore the concept of moderation from the verses of the Qur'an and its relevance in social life, as an antithesis to deviant ideologies that threaten peace. The research methodology uses a library research approach with thematic maudhui interpretation, collecting and analyzing Qur'anic verses related to the theme of moderation from various surahs. Primary data comes from the Qur'an, while secondary data includes tafsir books, journals, and relevant scientific works. The main conclusion confirms that the Quran presents comprehensive values of moderation, encompassing justice, balance, tolerance, and proportionality in faith, worship, morals, law, economics, social life, politics, education, the environment, and even digital media. These values are relevant as solutions to modern challenges such as globalization and polarization, with optimal implementation through the roles of Nahdlatul Ulama (NU), Muhammadiyah, and government-community synergy.

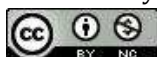
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Introduction

Islamic moderation has become an increasingly important subject in contemporary discussions of religious education, social cohesion, and peaceful coexistence in multicultural societies. As religious diversity intersects with political polarization, digital communication, and competing interpretations of religious teachings, educational institutions are expected to cultivate religious understanding that combines strong religious commitment with respect for diversity, justice, and peaceful interaction. In this context, Islamic moderation, commonly associated with the concept of *wasatiyyah*, provides a normative framework for understanding how Islamic principles can guide individual conduct and collective life without encouraging religious exclusivism or extremism. Rather than treating moderation merely as a political discourse or an institutional policy, it is important to understand it as an ethical and educational orientation that shapes religious reasoning, interpersonal relationships, and social responsibility. Research on religious moderation in Indonesia has increasingly emphasized the relationship between education, cultural values, tolerance, and social harmony, indicating that moderation should be examined through both its normative foundations and its practical manifestations in everyday life.¹

The significance of Islamic moderation becomes particularly evident in societies characterized by religious, cultural, and ideological diversity. Although religious education can provide a foundation for moral development and intergroup understanding, its contribution to tolerance cannot be assumed to emerge automatically from the transmission of religious knowledge. Educational experiences, institutional environments, opportunities for dialogue, and prevailing social attitudes may influence how learners understand religious differences and respond to people outside their immediate religious or social groups. Empirical research published in *Heliyon* by examining religious schemas and tolerance toward atheists and adherents of indigenous faiths in Indonesia found that tolerance varied

¹ Sonny Eli Zaluchu, Priyantoro Widodo, and Agus Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences & Humanities Open* 11 (2025): 101552, <https://doi.org/https://doi.org/10.1016/j.ssaho.2025.101552>.

according to the groups being evaluated and the educational and social environments in which students were situated. The findings also highlighted the importance of intergroup exposure and dialogue in fostering understanding and acceptance. These results suggest that the implementation of Islamic moderate values requires more than the acquisition of theological knowledge; it also involves developing ethical dispositions and social practices that enable individuals to engage constructively with difference.²

From an educational perspective, Islamic moderation is important because education provides a structured environment in which religious values can be interpreted, internalized, and translated into behavior. Islamic education is not limited to the transmission of doctrinal knowledge; it also encompasses moral formation, intellectual development, and the cultivation of responsible social conduct. Accordingly, values such as *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *shura* (consultation), and *musawah* (equality) can provide an ethical foundation for integrating religious understanding with inclusive educational practices. However, their educational significance depends on how they are interpreted and enacted through curriculum design, teaching strategies, teacher–student relationships, institutional culture, and interactions beyond the classroom. Mulyana, in a study of Islamic religious education textbooks and their implementation in Indonesian schools, examined how values associated with religious moderation, including nonviolence, egalitarianism, fairness, and tolerance, were represented in educational materials and enacted in school contexts.³ This relationship between educational content and practical implementation makes Islamic moderation an important subject for examining how religious knowledge can contribute to the development of inclusive and socially responsible individuals.

The theoretical foundation of this study rests on the concept of *wasatiyyah*, understood as a balanced and ethically responsible orientation in religious belief

² Rahkman Ardi et al., “Religious Schema and Tolerance towards Alienated Groups in Indonesia,” *Heliyon* 7, no. 7 (July 1, 2021), <https://doi.org/10.1016/j.heliyon.2021.e07603>.

³ Rohmat Mulyana, “Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia,” *HTS Teologiese Studies/Theological Studies* 79, no. 1 (2023): 8592, <https://doi.org/https://doi.org/10.4102/hts.v79i1.8592>.

and practice. Within this framework, moderation does not imply weakening religious commitment, abandoning theological convictions, or treating all religious interpretations as equivalent. Instead, it emphasizes avoiding excess, maintaining justice, exercising prudence, and responding to differences through ethically appropriate conduct. In the Indonesian context, these principles are frequently connected to religious moderation as an approach that encourages tolerance, national commitment, nonviolence, and accommodation of local cultural traditions. Recent conceptual research has further demonstrated that religious moderation should be understood as a multidimensional construct encompassing theological understanding, social relations, cultural contexts, and institutional practices rather than as an exclusively doctrinal concept.⁴ On this basis, the present study approaches Islamic moderate values as an interconnected set of ethical principles whose significance can be examined across educational processes and everyday social interactions.

Previous empirical studies have provided important insights into how these principles are implemented in educational institutions. Mukhibat et al., in their study published in *Cogent Education*, examined the development and evaluation of a religious moderation education curriculum at an Indonesian Islamic higher education institution.⁵ Their research addressed curriculum development as a means of responding to religious conservatism and intolerance while strengthening religious moderation in higher education. Mulyana investigated the representation of moderation values in Islamic religious education textbooks and their implementation in school settings, demonstrating the relevance of examining educational content alongside actual teaching practices.⁶ In addition, Chotimah et al., investigated the implementation of religious moderation in Islamic educational management and identified the risk of treating moderation as a primarily cognitive or theoretical concept rather than as a transformative process of character

⁴ Zaluchu, Widodo, and Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis."

⁵ M Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (December 31, 2024): 2302308, <https://doi.org/10.1080/2331186X.2024.2302308>.

⁶ Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia."

formation.⁷ Collectively, these studies indicate that curriculum, educational management, and pedagogical practices are important dimensions of moderation implementation. Nevertheless, they also raise a broader question concerning how the educational internalization of moderate values relates to their expression in social relationships outside formal learning environments.

Further empirical evidence is provided by Zulfa et al., whose study, *Implementing Religious Moderation Values at Islamic Schools in Indonesia*, examined the promotion of moderation values in an Islamic secondary school through questionnaires and semistructured interviews involving a teacher and 32 students.⁸ The study identified values including fairness, tolerance, respect for differences, honesty, humility, cooperation, peace, responsibility, and serving as a role model. These values were integrated into learning activities and supported by the school's institutional environment. The findings suggest that educational institutions can provide opportunities for students to connect moderation principles with both academic activities and everyday conduct. Nevertheless, the context-specific nature of this research means that its findings should not automatically be generalized to all educational institutions or social settings. Rather, the study provides an empirical basis for investigating how educational experiences may support the broader implementation of Islamic moderate values in social life.

In addition to empirical investigations, recent literature reviews have mapped the development of religious moderation research and identified important directions for further investigation. Afwadzi and Miski examined religious moderation in Indonesian higher education through a literature review, contributing to the discussion of moderation within institutional and academic contexts.⁹ More recently, Sonny Eli Zaluchu, *et.al.*, analyzed 71 Scopus-indexed publications from 2020 to 2024 using bibliometric methods. The study identified

⁷ Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (December 31, 2025): 2442235, <https://doi.org/10.1080/2331186X.2024.2442235>.

⁸ "Implementing Religious Moderation Values at Islamic Schools in Indonesia," *Muslim Education Review* 4, no. 1 SE-Articles (2025): 88–116, <https://doi.org/10.56529/mer.v4i1.449>.

⁹ Benny Afwadzi and Miski Mudin, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review," *ULUL ALBAB Jurnal Studi Islam* 22 (December 31, 2021): 203–31, <https://doi.org/10.18860/ua.v22i2.13446>.

education, cultural values, tolerance, multiculturalism, national commitment, and social harmony as significant themes in the development of religious moderation scholarship.¹⁰ Another recent review by Muis, published in the *British Journal of Religious Education*, examined the integration of religious moderation into Islamic religious education curricula at the secondary education level.¹¹ By analyzing studies indexed in Scopus and Web of Science, the review addressed curriculum objectives, learning experiences, teaching methods, and assessment. These reviews offer valuable insights into the conceptual and institutional dimensions of moderation, but they also demonstrate the importance of examining how the relationship between educational implementation and wider social practice can be synthesized into an integrated analytical framework.

Despite these contributions, three interconnected research gaps remain relevant to the present study. First, a conceptual gap concerns the relationship between the normative principles of Islamic moderation and their practical expression in different areas of life. Although previous studies have examined individual values and institutional strategies, a synthesis connecting theological-ethical principles, educational processes, and social behavior can provide a more integrated understanding of implementation. Second, a contextual gap arises from the concentration of many empirical studies on particular educational institutions, curricula, or student populations. Such studies offer important contextual evidence but do not necessarily explain how moderate values are sustained through family relationships, community participation, intergroup encounters, and broader social interactions. Third, a synthesis gap concerns the need to bring empirical findings and conceptual discussions into a coherent analytical framework that explains the relationship between value formation, institutional support, and everyday social practice. These gaps should not be interpreted as evidence that previous scholarship has ignored social life entirely; rather, they identify an opportunity to synthesize

¹⁰ Zaluchu, Widodo, and Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis."

¹¹ Abdul Muis, "Incorporating Religious Moderation Values into the Islamic Religious Education Curriculum in Secondary Education: A Systematic Review of Goals, Experiences, Methods, and Evaluation," *British Journal of Religious Education* 48, no. 2 (April 3, 2026): 248–62, <https://doi.org/10.1080/01416200.2025.2598619>.

existing research across educational and social contexts.¹² The relevance of this synthesis is supported by the multidimensional understanding of moderation advanced in recent bibliometric research and by empirical studies highlighting the limitations of purely cognitive approaches to religious moderation.

To address these gaps, this study proposes an integrated interpretation of Islamic moderate values across two interrelated domains: Islamic education and social life. Its intended novelty lies in synthesizing the normative foundations of *wasatiyyah*, the mechanisms through which moderate values are cultivated in educational settings, and the ways these values are expressed in social relationships. Rather than evaluating a single school or educational program, the study uses a literature-based approach to identify recurring themes, compare findings across existing studies, and develop a conceptual understanding of the relationship between religious knowledge, educational practice, and social behavior. This approach is consistent with recent scholarship demonstrating the value of systematic synthesis for identifying thematic patterns and conceptual developments in religious moderation research.¹³ The study therefore seeks to contribute an integrated analytical perspective that may inform future empirical investigations, educational development, and discussions of religious moderation in plural societies.

Based on this background, the study aims to analyze the implementation of Islamic moderate values in the context of Islamic education and social life through a critical examination of relevant scholarly literature published between 2019 and 2026. Specifically, it seeks to identify the principal values associated with Islamic moderation, examine the educational approaches and mechanisms through which these values are cultivated, analyze their manifestations in social relationships, and identify the institutional and contextual factors that facilitate or constrain their implementation. Accordingly, the study addresses the following research questions: (1) What Islamic moderate values are most frequently discussed in contemporary

¹² Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

¹³ Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia."

literature on Islamic education and social life? (2) How are these values conceptualized and implemented through Islamic educational processes? (3) How are Islamic moderate values manifested in everyday social relationships and interactions within diverse communities? (4) What factors facilitate or constrain the integration of Islamic moderate values across educational and social contexts? By answering these questions through library research, this study seeks to develop a coherent understanding of Islamic moderation as an ethical and educational framework that connects religious understanding with responsible social participation.

Method

This study employed a qualitative library research design to examine the implementation of Islamic moderate values in the contexts of Islamic education and social life. Library research was selected because it enables the critical examination, interpretation, and synthesis of existing scholarly literature to develop a comprehensive understanding of a research problem. The study focused on the conceptual foundations of Islamic moderation, its integration into educational processes, and its manifestations in social relationships. The analysis incorporated both theoretical publications and empirical studies to establish connections between normative Islamic principles and their practical implications. Recent research on religious moderation has demonstrated the importance of synthesizing existing scholarship to understand implementation strategies, institutional contexts, and social implications.¹⁴

The data consisted of secondary sources obtained from peer-reviewed journal articles, scholarly books, and relevant academic publications published between January 2019 and October 2026. Scopus and Web of Science were designated as the primary databases for identifying internationally published research, while Google Scholar served as a supplementary source for identifying additional relevant publications and tracing references. The literature search

¹⁴ Moh. Saddam Muhibbi et al., "Religious Moderation Practices in Indonesian Higher Education Institutions: A Systematic Literature Review on Typology, Strategy, and Evaluation," *Jurnal Pendidikan Agama Islam* 22, no. 2 SE-Articles (2025): 423–45, <https://doi.org/10.14421/jpai.v22i2.11691>.

employed combinations of keywords, including Islamic moderation, religious moderation, wasatiyyah, Islamic education, Islamic religious education, social life, religious tolerance, and social harmony. Boolean operators were used to combine related concepts and broaden or narrow the search results according to the research objectives. The search strategy was designed to capture studies examining the theoretical foundations of Islamic moderation, its implementation in educational institutions, and its implications for social interactions. This approach is consistent with recent reviews that have mapped religious moderation scholarship through structured searches of academic databases and thematic analysis of selected publications.¹⁵

The selection of literature was guided by predefined inclusion and exclusion criteria to ensure that the selected sources were relevant to the research questions. Publications were included if they were published within the specified period, addressed Islamic moderation or closely related concepts, and provided substantive discussions of Islamic education, educational practices, religious tolerance, multicultural relationships, or social harmony. Peer-reviewed journal articles constituted the primary sources for analyzing contemporary research findings, while relevant scholarly books and theoretical publications were used to strengthen the conceptual foundation. Publications were excluded if they were duplicates, lacked a clear relationship with the research objectives, or did not provide sufficient information for meaningful analysis. Articles indexed in Scopus or Web of Science were prioritized for examining international research developments; however, indexing status was verified separately rather than inferred from a journal's international reputation. The use of explicit selection criteria is consistent with recent systematic reviews of religious moderation, which have emphasized transparent screening procedures and the relevance of selected studies to the research objectives.¹⁶

¹⁵ Junaidi Junaidi and Sri Wahyuni Tanshzil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping," *Harmoni* 24, no. 2 (2025): 185–214, <https://doi.org/10.32488/harmoni.v24i2.888>.

¹⁶ Muhibbi et al., "Religious Moderation Practices in Indonesian Higher Education Institutions: A Systematic Literature Review on Typology, Strategy, and Evaluation."

Data collection was conducted through documentary analysis of the selected publications. The process involved identifying relevant records, screening titles and abstracts, examining the eligibility of potentially relevant studies, and reviewing the full texts of accessible publications. Information extracted from each source included the author's name, publication year, research objectives, theoretical framework, research design, study context, principal findings, and implications for Islamic education and social life. Particular attention was given to the moderate values discussed, the mechanisms through which these values were integrated into educational practices, and their relationship with social interactions and community life. The extracted information was organized into a literature matrix to facilitate comparison across studies and identify recurring findings, contrasting interpretations, and unresolved research questions. This procedure provided a structured foundation for synthesizing diverse forms of evidence, consistent with recent methodological guidance emphasizing transparent documentation and systematic engagement with qualitative research materials.¹⁷

The collected literature was analyzed using thematic analysis to identify, organize, compare, and interpret recurring patterns across the selected publications. The analysis followed six interconnected phases: familiarization with the literature, generation of initial codes, identification of potential themes, review of the themes, definition and naming of the final themes, and synthesis of the findings. The coding process combined deductive and inductive strategies. Deductive coding was guided by the research questions and the conceptual dimensions of Islamic moderation, whereas inductive coding allowed additional themes to emerge from the reviewed literature. The analysis was organized around four principal themes: (1) the conceptual and normative foundations of Islamic moderate values, including tawassuth (moderation), tawazun (balance), i'tidal (justice), and tasamuh (tolerance); (2) the implementation of moderate values through Islamic education, including curricula, teaching practices, institutional culture, and character formation; (3) the manifestation of moderate values in social

¹⁷ Sirwan Khalid Ahmed et al., "Using Thematic Analysis in Qualitative Research," *Journal of Medicine, Surgery, and Public Health* 6 (2025): 100198, <https://doi.org/https://doi.org/10.1016/j.glmedi.2025.100198>.

life, including respect for diversity, cooperation, peaceful coexistence, and conflict management; and (4) the enabling and constraining factors influencing the implementation of moderation across educational and social contexts. The thematic approach was selected because it offers a flexible but structured means of interpreting patterns of meaning across qualitative materials and developing an integrated understanding of complex social and educational phenomena.¹⁸

The final analytical stage involved comparing and synthesizing the identified themes to develop an integrated interpretation of the relationship between Islamic moderate values, educational processes, and social practices. Findings from different publications were compared to identify areas of convergence, differences in interpretation, contextual variations, and limitations in existing research. The synthesis examined how moderate values are conceptualized within Islamic ethical discourse, how educational institutions contribute to their transmission and internalization, and how these values are associated with interactions in diverse social environments. Particular attention was given to the relationship between theoretical principles and reported empirical findings to avoid treating normative expectations as evidence of actual implementation. This comparative synthesis was intended to identify conceptual connections that could inform a broader understanding of Islamic moderation across educational and social domains. Recent research reviews have similarly highlighted the value of thematic synthesis for identifying implementation strategies, institutional differences, and emerging directions in religious moderation scholarship.¹⁹

To strengthen the credibility and methodological transparency of the study, the researcher compared findings across multiple sources, distinguished theoretical arguments from empirical evidence, and prioritized publications that provided clear descriptions of their research procedures. Bibliographic information was checked against available publisher records and DOI metadata wherever possible. Differences in study settings, participant characteristics, and methodological approaches were also considered when interpreting findings to avoid unjustified

¹⁸ Ahmed et al.

¹⁹ Junaidi and Tanshil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

generalizations. Nevertheless, the study was subject to limitations associated with reliance on published literature, including potential publication bias, variations in terminology, differences in research quality, and uneven representation of educational and social contexts. The findings therefore represent a critical synthesis of the selected literature rather than direct evidence of implementation in every educational institution or community.²⁰ This approach recognizes the importance of transparent analytical procedures and reflexive interpretation when conducting qualitative research and reporting thematic findings.

Results and Discussion

Results

Fundamental Values of Islamic Moderation

The findings indicate that Islamic moderation encompasses a set of interconnected religious, ethical, and social values that guide individuals in maintaining a balanced relationship between religious commitment and social responsibility. These values include *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *musawah* (equality), *shura* (consultation), and *ukhuwwah* (brotherhood). Collectively, these principles provide a normative foundation for religious understanding and behavior that avoids excessive attitudes, discrimination, and hostility toward differences. Islamic moderation does not require individuals to abandon their religious convictions; rather, it encourages the expression of religious commitment through fairness, compassion, respect, and responsible interaction with others.

The analysis further indicates that these values are mutually reinforcing rather than independent principles. Moderation provides an orientation for avoiding extremes, while balance encourages proportionality in decision-making and religious practice. Justice ensures that individuals recognize the rights of others, whereas tolerance facilitates constructive engagement with differences. Consultation and brotherhood strengthen cooperation and collective responsibility within communities. Consequently, Islamic moderation can be understood as an integrated ethical framework that connects religious beliefs with moral conduct and

²⁰ Ahmed et al., "Using Thematic Analysis in Qualitative Research."

social relationships. Its significance lies not only in the interpretation of religious teachings but also in the capacity of individuals to translate these teachings into responsible actions in educational and social environments.

Implementation of Islamic Moderate Values in Islamic Education

The findings reveal that Islamic education provides an important environment for introducing, developing, and internalizing moderate religious values. This implementation can take place through curriculum development, classroom instruction, learning materials, teacher–student interactions, extracurricular activities, and institutional policies. Integrating moderation into educational content enables learners to understand the relationship between Islamic teachings and values such as justice, tolerance, peaceful coexistence, and respect for human dignity. However, the implementation of moderation requires more than the inclusion of specific concepts in textbooks or lesson plans. It also requires educational experiences that encourage learners to reflect on ethical questions, understand different perspectives, and apply religious principles in practical situations.

The analysis also identifies the educator's role as an important dimension of moderation implementation. Teachers contribute to the internalization of moderate values through their explanations of religious teachings, classroom management, treatment of students, and responses to differences of opinion. Educators who demonstrate fairness, openness to constructive dialogue, and respect for diversity can provide practical examples of how religious values are expressed in everyday behavior. Conversely, inconsistencies between the values communicated during instruction and the behavior demonstrated within educational environments may weaken the internalization process. Therefore, the implementation of Islamic moderation in education requires alignment between curriculum content, pedagogical strategies, educator conduct, and institutional culture.

Furthermore, the findings suggest that effective moderation education should integrate cognitive, affective, and behavioral dimensions. The cognitive dimension concerns learners' understanding of the principles and foundations of Islamic moderation. The affective dimension involves the development of empathy,

respect, openness, and sensitivity toward the experiences of others. The behavioral dimension concerns the ability to demonstrate these values through cooperation, peaceful conflict resolution, fair decision-making, and responsible participation in collective activities. Integrating these dimensions allows Islamic education to move beyond the transmission of religious knowledge toward the development of ethical dispositions and socially responsible conduct.

Manifestation of Islamic Moderate Values in Social Life

The findings indicate that Islamic moderate values have practical relevance for maintaining harmonious relationships within socially and culturally diverse communities. Their manifestation can be observed conceptually through respect for religious differences, fair treatment of others, cooperation across social boundaries, peaceful communication, and the avoidance of discriminatory or violent behavior. These practices reflect the application of moderation as a social ethic that encourages individuals to maintain their religious identity while recognizing the dignity and rights of other people. In this context, tolerance does not necessarily imply agreement with every belief or perspective; rather, it involves acknowledging differences and responding to them through respectful and nonviolent conduct.

The analysis also highlights the relevance of Islamic moderation to conflict prevention and resolution. Differences in religious interpretation, cultural traditions, social interests, and individual opinions may create tensions within communities. Moderate values provide an ethical basis for responding to such tensions through dialogue, consultation, mutual understanding, and fair consideration of competing perspectives. Instead of treating differences as grounds for hostility, this orientation encourages individuals to seek constructive solutions that protect social relationships and uphold justice. Accordingly, the implementation of Islamic moderate values can be understood as a potential contribution to social cohesion, provided that these principles are consistently practiced within interpersonal relationships and community institutions.

In addition, the findings suggest that the social implementation of moderation extends beyond formal religious activities. Family interactions, educational environments, community organizations, workplaces, and public

spaces can all provide contexts in which moderate values are expressed. Everyday practices such as listening respectfully, avoiding harmful stereotypes, cooperating with people from different backgrounds, and resolving disagreements without aggression illustrate how ethical principles may be translated into social behavior. These manifestations demonstrate that the relevance of Islamic moderation depends not only on individuals' conceptual understanding but also on their willingness and ability to apply moderate values in diverse situations.

The Relationship Between Islamic Education and Social Life

The synthesis identifies a conceptual relationship between Islamic education and the manifestation of moderate values in social life. Education provides opportunities for learners to understand religious principles, develop ethical dispositions, and practice constructive forms of interaction. Social environments, in turn, provide contexts in which these values can be expressed, tested, and reinforced through everyday experiences. This relationship indicates that the implementation of moderation should not be confined to formal educational institutions but should also consider the social environments in which learners participate. The analysis further suggests that the relationship between educational learning and social behavior is neither automatic nor uniform. Acquiring knowledge about tolerance and justice does not necessarily mean that individuals will consistently demonstrate these values in practice. The translation of educational knowledge into social conduct may depend on family influences, institutional culture, community relationships, personal experiences, and opportunities for meaningful interaction with people who hold different perspectives. Consequently, the effectiveness of moderation education should be considered in relation to both the educational processes through which values are cultivated and the social conditions that enable or constrain their application.

The relationship between these two contexts can therefore be understood as a continuing process of value formation and practical expression. Islamic education contributes to the conceptual and ethical foundations of moderation, while social interaction provides opportunities for individuals to demonstrate and reinforce those principles. When educational messages are consistent with the values

practiced within families, institutions, and communities, the development of moderate attitudes may be supported. Conversely, contradictions between educational principles and everyday social practices may create difficulties in sustaining these values. This finding highlights the importance of considering education and social life as interconnected dimensions of Islamic moderation.

Supporting and Constraining Factors in the Implementation of Islamic Moderation

The findings identify several factors that may support the implementation of Islamic moderate values. These include educational curricula that integrate moderation principles, educators who model ethical conduct, institutional policies that encourage inclusion, opportunities for constructive dialogue, family support, and community environments that promote cooperation. These factors can provide complementary conditions for developing a consistent understanding of moderation across educational and social contexts. Institutional commitment is particularly relevant because formal policies can establish expectations for respectful interaction, while everyday practices determine how those expectations are experienced by members of an educational institution or community. The analysis also identifies potential constraints, including superficial implementation, limited opportunities for dialogue, inconsistent role modeling, rigid interpretations of religious differences, and the separation of theoretical knowledge from practical conduct. Moderation may remain a formal concept when it is introduced through educational documents without being translated into meaningful learning experiences or institutional practices. Similarly, educational efforts may encounter difficulties when learners experience discriminatory behavior or intolerance in their surrounding social environments. These conditions suggest that the implementation of moderation requires sustained attention to both formal educational arrangements and the wider social contexts in which individuals develop their attitudes and behaviors.

Another important consideration is the need to distinguish between the existence of moderation-related programs and evidence of their effectiveness. The presence of a curriculum, institutional policy, or educational activity does not, by

itself, establish that learners have internalized moderate values or that social relationships have improved. Evaluating implementation therefore requires attention to the consistency of educational practices, the quality of interpersonal interactions, and the extent to which moderate principles are reflected in observable behavior. This distinction is essential for developing a realistic understanding of the opportunities and limitations associated with the implementation of Islamic moderation.

An Integrated Framework for Implementing Islamic Moderate Values

The overall synthesis produces an integrated framework comprising three interrelated dimensions: normative foundations, educational internalization, and social manifestation. The normative dimension provides the ethical and religious principles that define Islamic moderation. The educational dimension concerns the processes through which these principles are interpreted, communicated, and cultivated through curricula, teaching practices, institutional culture, and educational relationships. The social dimension concerns the expression of these values through tolerance, justice, cooperation, peaceful communication, and respect for diversity in everyday life. These dimensions form a conceptual sequence in which Islamic moderate values provide the foundation for educational practice, educational processes facilitate their internalization, and social interactions offer opportunities for their practical expression. However, the relationship should not be understood as a strictly linear process because social experiences may also influence how individuals interpret religious teachings and respond to educational initiatives. Family environments, community practices, and institutional experiences can reinforce or challenge the values communicated through formal education. The framework therefore emphasizes the interaction between religious principles, educational processes, and social contexts.

The principal finding of this synthesis is that the implementation of Islamic moderate values requires consistency between what is taught, what is modeled, and what is practiced. Islamic moderation becomes educationally and socially meaningful when its normative principles are reflected in learning experiences, institutional relationships, and everyday conduct. This integrated perspective

provides a conceptual foundation for understanding moderation not merely as a religious discourse or educational policy but as an ethical orientation connecting religious understanding, character development, and responsible participation in social life.

Discussion

Alignment of Research Findings with the Existing Literature Review

The findings of this study are consistent with the existing literature that conceptualizes Islamic moderation as a multidimensional framework encompassing religious understanding, ethical conduct, and social responsibility. The identification of *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance) as fundamental values demonstrates that Islamic moderation extends beyond the avoidance of extremism to include the cultivation of balanced religious attitudes and constructive relationships with others. This interpretation corresponds with Afwadzi and Miski's review of religious moderation in Indonesian higher education, which identifies national commitment, tolerance, nonviolence, and accommodation of local culture as important indicators.²¹ It also aligns with Junaidi et al.'s systematic review and bibliometric mapping, which identifies educational contexts, cultural practices, tolerance, and interfaith harmony as important themes in religious moderation research.²² The convergence between these studies and the present synthesis supports the understanding that Islamic moderation involves the integration of religious principles with ethical and social responsibilities.

The findings concerning the implementation of moderate values through curriculum, teaching practices, educator role modeling, and institutional culture are also consistent with recent literature on Islamic education. Mukhibat et al., examined the development and evaluation of religious moderation education in Indonesian higher education and demonstrated the relevance of curriculum

²¹ Afwadzi and Mudin, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review."

²² Junaidi and Tanshzil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

development to the cultivation of moderate attitudes.²³ Similarly, Prasetyo et al., through a systematic literature review of 70 studies, identified curriculum integration, dialogic pedagogy, educator involvement, and institutional policies as important components of moderation education. These findings support the argument that the implementation of Islamic moderation requires coordination between educational objectives and pedagogical practices.²⁴ Consequently, the present study reinforces the view that moderation cannot be implemented effectively through the transmission of religious knowledge alone but requires educational processes that connect knowledge, attitudes, and behavior.

The relationship identified between Islamic education and social life is likewise consistent with literature emphasizing the social implications of religious moderation. Jamaluddin, in a review of educational strategies in Indonesia, discusses the importance of integrating moderation into educational institutions to promote tolerance and social harmony.²⁵ Junaidi et al., also identify interfaith harmony and cultural practices as significant dimensions of contemporary religious moderation research. These studies provide a theoretical basis for interpreting the relationship between educational processes and social interactions.²⁶ The present study extends this perspective by organizing the relationship into three interconnected dimensions: normative foundations, educational internalization, and social manifestation. This framework suggests that Islamic moderation should be examined not only in terms of the principles communicated through education but also in terms of the opportunities available for translating those principles into constructive social relationships.

The findings concerning supporting and constraining factors also correspond with research emphasizing the importance of institutional consistency in

²³ Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia."

²⁴ "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review," *Jurnal Pendidikan Islam* 14, no. 2 SE-Articles (2025): 233–51, <https://doi.org/10.14421/jpi.2025.142.233-251>.

²⁵ Jamaluddin, "Integrating Religious Moderation in Islamic Education : A Narrative Review of Indonesia ' s Educational Strategies," *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024): 38–52, <https://doi.org/https://doi.org/10.61194/ijis.v2i1.598>.

²⁶ Junaidi and Tanszil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

moderation education. Chotimah et al., examined the superficial implementation of religious moderation in Islamic educational management and highlighted the distinction between formal institutional commitments and substantive implementation.²⁷ This perspective is consistent with the present study's identification of potential discrepancies between educational policies, classroom practices, and everyday behavior. The existence of moderation-related curricular content does not necessarily demonstrate that learners have internalized the associated values. Instead, educational institutions need to create environments in which justice, tolerance, respect for differences, and nonviolence are consistently reflected in institutional relationships and pedagogical practices. Thus, the present findings reinforce the importance of evaluating moderation as an ongoing educational process rather than merely as a formal institutional program.

Comparison of the Findings with Previous Literature Reviews

Although the findings of this study are broadly consistent with previous literature, several differences in analytical emphasis can be identified. Afwadzi and Miski primarily examined the development of religious moderation within Indonesian higher education, providing an institutional perspective on the relevant indicators and their educational significance.²⁸ In contrast, the present study considers Islamic moderation across both Islamic education and social life. This broader analytical orientation allows educational practices to be interpreted in relation to family interactions, community relationships, and everyday encounters with diversity. Nevertheless, the difference should not be interpreted as evidence that previous studies excluded social dimensions; rather, the present synthesis places greater emphasis on connecting educational processes with their potential social manifestations. In this respect, the study seeks to complement institution-focused literature by developing a more integrated understanding of the relationship between educational value formation and social participation.

²⁷ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

²⁸ Afwadzi and Mudin, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review."

A further comparison concerns the relationship between curriculum implementation and pedagogical practice. Mukhibat et al., examined curriculum development and evaluation as mechanisms for promoting religious moderation in higher education,²⁹ while Prasetyo et al., synthesized research on policy, curriculum, pedagogy, and institutional conditions.³⁰ Both studies demonstrate the importance of structured educational interventions. However, the present study places particular emphasis on the connection between the normative meaning of moderate values, their internalization through educational experiences, and their expression in social relationships. This emphasis suggests that curriculum development should not be evaluated solely by examining whether moderation-related content is formally included in educational programs. It should also consider whether teaching practices provide opportunities for reflection, dialogue, ethical reasoning, and the practical application of moderate values. Such an interpretation extends the analytical focus from the existence of educational strategies toward the relationship between educational processes and their intended social significance.

The present study also differs in emphasis from reviews that primarily map the development of religious moderation scholarship. Junaidi et al., employed systematic review and bibliometric mapping to examine publication trends, thematic clusters, and developments in research on religious moderation between 2016 and 2025.³¹ Their findings identify educational and civic settings, local wisdom, and digital-era challenges as important areas of scholarly attention. While this approach provides an overview of the development and structure of the research field, the present study focuses on synthesizing the substantive relationship between Islamic moderate values, educational internalization, and social practice. The distinction is methodological and analytical: bibliometric mapping helps explain how a field develops, whereas thematic synthesis can help interpret how concepts and reported findings relate to one another. Accordingly, the

²⁹ Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia."

³⁰ "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review."

³¹ Junaidi and Tanszil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

two approaches can be complementary in advancing a more comprehensive understanding of religious moderation.

Another important comparison concerns the implementation gap between institutional intentions and educational practice. Chotimah et al., drew attention to superficial implementation in Islamic educational management, indicating that formal commitments to moderation may not always translate into substantive institutional practice.³² The present study similarly identifies the potential separation between theoretical instruction and behavioral application. However, it interprets this problem within a broader relationship involving educational institutions and social environments. Learners may encounter moderate values through formal instruction but also experience competing attitudes within families, communities, and digital spaces. These conditions indicate that educational institutions cannot be considered independently of the social environments in which learners develop their beliefs and behavior. The present synthesis therefore emphasizes the need to consider institutional consistency and the wider social context when interpreting the implementation of Islamic moderation.

Taken together, these comparisons suggest that the contribution of the present study lies in its integrative analytical orientation rather than in the discovery of entirely new moderation values. Previous studies have examined religious moderation through institutional education, curriculum development, pedagogical strategies, and research mapping. The present study brings these perspectives together by connecting normative principles, educational processes, and social relationships within a single conceptual interpretation. This approach offers a basis for understanding how religious moderation may be cultivated and expressed across different contexts without assuming that educational interventions automatically produce particular social outcomes. The proposed contribution is therefore a synthesis that can guide further empirical investigation into the conditions under which moderate values are internalized and translated into everyday conduct.

³² Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

Interpretation and Implications of the Findings

The findings can be interpreted through the proposition that Islamic moderation represents an ethical orientation connecting religious commitment with responsible participation in society. Within this perspective, moderation does not imply the abandonment of religious identity or the elimination of legitimate theological differences. Rather, it concerns the manner in which religious convictions are understood and expressed through justice, balance, respect, and nonviolent conduct. This interpretation is compatible with the dimensions of religious moderation discussed by Afwadzi and Miski, particularly tolerance, national commitment, nonviolence, and accommodation of local culture.³³ It also corresponds with the broader research direction identified by Junaidi et al., which emphasizes the relationship between moderation, cultural practices, educational environments, and interfaith harmony.³⁴ The theoretical implication is that moderation should be understood not merely as an abstract religious concept but as a framework for evaluating the ethical quality of individual and collective conduct.

From an educational perspective, the findings indicate that the internalization of moderate values requires the integration of cognitive understanding, affective development, and behavioral practice. Cognitive development enables learners to understand the principles and foundations of Islamic moderation. Affective development supports empathy, respect for differences, and sensitivity toward the experiences of others. Behavioral development concerns the ability to translate these principles into constructive actions, including fair decision-making, cooperation, and peaceful conflict resolution. This multidimensional interpretation is consistent with Mukhibat et al., who examined curriculum development and evaluation in religious moderation education,³⁵ and Prasetyo et al., who emphasized the role of dialogic pedagogy and

³³ Afwadzi and Mudin, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review."

³⁴ Junaidi and Tanshzil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

³⁵ Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia."

institutional support.³⁶ Accordingly, educational programs should provide opportunities for learners to discuss complex social issues, examine competing perspectives, and practice ethical decision-making rather than relying exclusively on the memorization of moderation-related concepts.

The educator's role is particularly important in connecting formal instruction with the practical internalization of moderate values. Teachers influence learners not only through the content they communicate but also through their responses to disagreement, treatment of students, and management of classroom interactions. When educators demonstrate fairness, encourage respectful dialogue, and respond constructively to different opinions, they provide practical examples of how moderation can be expressed in everyday life. Conversely, inconsistencies between instructional messages and institutional behavior may undermine the credibility of moderation education. Prasetyo et al., emphasize educator involvement and dialogic teaching as important components of effective moderation strategies,³⁷ while Chotimah et al., highlight the limitations associated with superficial implementation.³⁸ These perspectives suggest that professional development should strengthen both educators' understanding of moderation and their capacity to create inclusive learning environments.

The social implications of the findings extend beyond formal educational institutions. The values cultivated through Islamic education may become socially meaningful when individuals apply them in family relationships, community participation, workplace interactions, and encounters with people from different religious or cultural backgrounds. Tolerance, for example, becomes practically significant when individuals respond respectfully to differences without resorting to discrimination or hostility. Justice becomes visible through fair treatment, while consultation supports constructive approaches to collective decision-making. Jamaluddin emphasizes the importance of integrating moderation into educational

³⁶ "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review."

³⁷ "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review."

³⁸ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

strategies to support social harmony,³⁹ while Junaidi et al., identify civic settings and cultural practices as important dimensions of the broader research field.⁴⁰ These findings support an interpretation of social life as an important context in which the ethical significance of Islamic moderation can be examined.

Nevertheless, the relationship between educational internalization and social behavior should not be understood as automatic or inevitable. Individuals may understand the principles of moderation without consistently applying them in practice, particularly when social environments reinforce prejudice, polarization, or exclusion. Similarly, institutional policies may express commitments to tolerance without ensuring that inclusive practices are consistently implemented. Chotimah et al., highlight the distinction between formal commitments and substantive implementation,⁴¹ while Prasetyo et al., emphasize the importance of aligning policy, curriculum, pedagogy, and institutional conditions.⁴² These findings suggest that the implementation of Islamic moderation requires attention to the interaction between individual understanding, educational experiences, institutional culture, and broader social influences. Consequently, claims about the effectiveness of moderation education should be supported by appropriate empirical evidence rather than inferred solely from the existence of educational programs.

The findings also have implications for educational policy and institutional development. Educational institutions should consider integrating moderation values into curriculum planning, teaching practices, teacher professional development, student activities, and institutional evaluation. Such integration should be accompanied by opportunities for dialogue, collaborative projects, and constructive engagement with social diversity. Institutional leaders can support these efforts by establishing clear expectations for respectful interaction and ensuring consistency between formal policies and everyday practices. Prasetyo et

³⁹ Jamaluddin, "Integrating Religious Moderation in Islamic Education : A Narrative Review of Indonesia ' s Educational Strategies."

⁴⁰ Junaidi and Tanszil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

⁴¹ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

⁴² "From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review."

al., identify curriculum integration, educator involvement, dialogic learning, and institutional policies as relevant elements of moderation education, while Muhibbi et al., identify academic integration, institutional initiatives, and educational strategies as important approaches in Indonesian higher education.⁴³ These studies suggest that sustainable implementation requires coordinated action rather than isolated activities or symbolic commitments.

At the community level, the findings suggest the importance of strengthening the relationship between educational institutions and the social environments in which learners participate. Families, religious organizations, community leaders, and educational institutions can contribute to the reinforcement of shared ethical principles through constructive communication and cooperative activities. Such cooperation does not require the elimination of differences in religious interpretation or cultural practice. Instead, it seeks to establish conditions under which differences can be managed without compromising justice, dignity, and peaceful coexistence. Jamaluddin highlights the role of educational strategies in promoting social harmony, while Junaidi et al., emphasize the significance of cultural practices and civic settings in religious moderation scholarship.⁴⁴ The implication is that moderation education may be more sustainable when its principles are reinforced across multiple social environments rather than confined to classroom instruction.

From a theoretical standpoint, the synthesis supports an integrated framework connecting normative foundations, educational internalization, and social manifestation. The normative dimension provides the religious and ethical principles of moderation. The educational dimension concerns the mechanisms through which these principles are interpreted and cultivated. The social dimension concerns their expression through interpersonal relationships and collective practices. These dimensions are interconnected rather than strictly linear because social experiences may also influence how individuals understand and apply

⁴³ Muhibbi et al., "Religious Moderation Practices in Indonesian Higher Education Institutions: A Systematic Literature Review on Typology, Strategy, and Evaluation."

⁴⁴ Junaidi and Tanszil, "Religious Moderation Research (2016–2025): Systematic Review and Bibliometric Mapping."

religious principles. This interpretation complements the institutional and pedagogical perspectives developed by Mukhibat et al., and Prasetyo et al., while responding to the broader thematic patterns identified by Junaidi et al. The proposed framework can serve as a conceptual basis for future studies investigating the relationship between educational strategies, individual attitudes, institutional conditions, and social outcomes.

Finally, the findings should be interpreted in light of the methodological limitations of library research. The synthesis identifies conceptual relationships and recurring themes in the selected literature, but it does not independently establish the effectiveness of particular educational interventions or demonstrate that moderate values have been internalized by specific populations. Differences in institutional settings, cultural conditions, research designs, and definitions of moderation may also affect the comparability of existing studies. Muhibbi et al., similarly identify limitations in cross-institutional comparison and the availability of real-time evidence for evaluating moderation practices in higher education.⁴⁵ Future empirical research could therefore examine how the proposed framework operates in different educational and community settings through interviews, observations, surveys, or mixed-methods designs. Such research would help determine whether and under what conditions the relationship between religious principles, educational processes, and social practices contributes to sustained expressions of Islamic moderation.

Conclusion

This study concludes that the implementation of Islamic moderate values in Islamic education and social life requires an integrated approach that connects Islamic principles, educational practices, and social interactions. The values of *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *musawah* (equality), *shura* (consultation), and *ukhuwwah* (brotherhood) provide an ethical foundation for developing inclusive, balanced, and socially responsible Muslim individuals. These values should not remain confined to normative religious

⁴⁵ Muhibbi et al., "Religious Moderation Practices in Indonesian Higher Education Institutions: A Systematic Literature Review on Typology, Strategy, and Evaluation."

teachings but must be translated into concrete educational practices and everyday social behavior.

The findings indicate that Islamic education plays a strategic role in internalizing moderate values through curriculum integration, teachers' role modeling, dialogical learning, institutional policies, and the development of critical and reflective thinking. In social life, these values are manifested through respect for differences, peaceful conflict resolution, social cooperation, justice, and constructive interreligious and intercultural engagement. The relationship between education and society is therefore reciprocal: education cultivates the ethical dispositions necessary for harmonious social relations, while social experiences provide opportunities to practice and strengthen the values learned in educational settings. This study also highlights that the effectiveness of Islamic moderation depends on the consistency between educational principles and institutional practices. Superficial curriculum integration, limited opportunities for meaningful dialogue, and the persistence of intolerance and social polarization may hinder the internalization of moderate values. Accordingly, educational institutions, families, religious leaders, and communities need to collaborate in creating environments that support inclusive learning, ethical conduct, and peaceful coexistence.

Theoretically, this study contributes an integrated perspective that conceptualizes Islamic moderation as a continuous process linking normative foundations, educational internalization, and social manifestation. Practically, it emphasizes the need to move beyond the transmission of knowledge toward experiential, dialogical, and context-sensitive learning. However, because this research employs a qualitative library research design, its findings are based on the interpretation and synthesis of existing literature rather than direct empirical observations. Future studies should therefore investigate how Islamic moderate values are implemented and experienced in different educational institutions and social contexts through field-based research. Such investigations could provide empirical evidence regarding the effectiveness, challenges, and long-term implications of educational strategies for strengthening Islamic moderation in contemporary society.

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