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### Research Article

## Fostering Mutual Respect at Universiti Utara Malaysia: A Synergistic Approach Integrating Yusuf Al-Qardhawi's Moderation and Hamzah Fansuri's Sufi Thought

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### Abstract.

This study explores the enhancement of interfaith communication and mutual respect at Universiti Utara Malaysia through the integration of Hamzah Fansuri's Sufi teachings and Yusuf Al-Qardhawi's principles of religious moderation. Utilizing a systematic literature review (SLR) methodology, the research investigates how Fansuri's mystical Sufi doctrines—focused on compassion, spiritual unity, and personal transformation—can be effectively combined with Al-Qardhawi's moderation framework, which encourages amicable and respectful interactions across different faiths. The literature review critically examines existing scholarship on both Hamzah Fansuri's and Al-Qardhawi's ideologies, aiming to propose practical ways to align these theoretical perspectives with the university's policies and instructional practices. The study synthesizes insights from these philosophical frameworks to suggest methods for integrating them into the campus environment, thereby fostering a more inclusive and respectful academic community. The findings indicate that

incorporating Al-Qardhawi's moderation principles with Sufi concepts of tolerance and empathy can significantly enhance campus harmony. Practical recommendations are offered for applying these integrated approaches, with the expectation that such measures will improve academic engagement, strengthen social cohesion, and cultivate a more respectful and understanding culture among students and faculty. Ultimately, the study aspires to contribute to a more harmonious and civil environment at Universiti Utara Malaysia.

**Keywords:** Hamzah Fansuri; Yusuf Al-Qardhawi; Mutual Respect; Universiti Utara Malaysia; Systematic Literature Review

### **Abstrak**

Penelitian ini mengeksplorasi peningkatan komunikasi lintas agama dan rasa saling menghormati di Universiti Utara Malaysia melalui integrasi ajaran sufi Hamzah Fansuri dan prinsip-prinsip moderasi beragama Yusuf Al-Qardhawi. Dengan menggunakan metodologi tinjauan literatur sistematis (SLR), penelitian ini menyelidiki bagaimana doktrin-doktrin sufi mistik Fansuri-yang berfokus pada kasih sayang, kesatuan spiritual, dan transformasi pribadi-dapat secara efektif digabungkan dengan kerangka kerja moderasi Al-Qardhawi, yang mendorong interaksi yang ramah dan saling menghormati di antara berbagai agama. Kajian literatur ini secara kritis mengkaji keserjanaan yang ada mengenai ideologi Hamzah Fansuri dan Al-Qardhawi, yang bertujuan untuk mengusulkan cara-cara praktis untuk menyelaraskan perspektif teoritis ini dengan kebijakan dan praktik instruksional universitas. Penelitian ini mensintesis wawasan dari kerangka kerja filosofis ini untuk menyarankan metode untuk mengintegrasikannya ke dalam lingkungan kampus, sehingga menumbuhkan komunitas akademik yang lebih inklusif dan saling menghormati. Temuan menunjukkan bahwa menggabungkan prinsip-prinsip moderasi Al-Qardhawi dengan konsep-konsep Sufi tentang toleransi dan empati dapat secara signifikan meningkatkan keharmonisan kampus. Rekomendasi praktis ditawarkan untuk menerapkan pendekatan terpadu ini, dengan harapan bahwa langkah-langkah tersebut akan meningkatkan keterlibatan akademis, memperkuat kohesi sosial, dan menumbuhkan budaya yang lebih saling menghormati dan memahami di antara para mahasiswa dan fakultas. Pada akhirnya, penelitian ini bertujuan untuk berkontribusi pada lingkungan yang lebih harmonis dan sipil di Universiti Utara Malaysia.

**Kata kunci:** Hamzah Fansuri; Yusuf Al-Qardhawi; Saling Menghormati; Universiti Utara Malaysia; Tinjauan Pustaka Sistematis

### **INTRODUCTION**

Building mutual respect and understanding amongst different student and instructor groups is essential in today's increasingly multicultural academic environments. At Universiti Utara Malaysia, religious dialogue and societal cohesion present a unique challenge and opportunity. The combination of Hamzah Fansuri's Sufi philosophy and Yusuf Al-Qardhawi's Islamic moderation creates a promising foundation for improving campus unity. Fansuri's Sufi teachings, with their emphasis on spiritual union, compassion, and tolerance, offer profound insights for creating personal and societal harmony. Concurrently, Al-Qardhawi's moderation theory promotes a balanced and inclusive approach to religious relations, fostering respect and understanding among different faiths. Together, these concepts have the ability to foster a more inclusive and courteous academic atmosphere.

A thorough analysis of the material to date shows that social cohesion in a variety of contexts can be greatly enhanced by fusing pragmatic moderation techniques with spiritual understanding. Research indicates that the integration of Sufi concepts of empathy and inner serenity with a restrained approach to interfaith discourse might result in relationships between people that are more pleasant and

courteous. Studies on Al-Qardhawi's moderation show that it works well to promote civil discourse and collaboration across various religious communities. The idea that integrating these methods could handle the complexity of interfaith interactions and improve respect for one another inside academic institutions is supported by prior research.

The goal of this research is to determine how Hamzah Fansuri's Sufi philosophy and Yusuf Al-Qardhawi's moderation principles may be effectively combined to increase mutual respect and interfaith relations at Universiti Utara Malaysia. By studying the alignment of these two frameworks, the study hopes to provide practical solutions for adopting these findings into the university's policies and practices. The research targets are to uncover intersections between Fansuri's and Al-Qardhawi's teachings, make concrete recommendations for their application, and, eventually, improve campus unity and understanding. This method aims to solve the difficulty of creating an inclusive atmosphere by drawing on these complementary philosophical ideas.

This research used a qualitative method with content analysis techniques (content analysis), which examines and analyzes a number of literature (Library Research) related to the subject matter. A qualitative approach with case study was used<sup>1</sup>. The method did not spend a long time<sup>2</sup>. The study of religious literacy is not a novel topic<sup>3</sup>. This research utilizes a systematic literature review to examine Yusuf Al-Qardhawi's theory of religious moderation, specifically exploring how these principles can promote mutual respect among the diverse student body at Universiti Utara Malaysia (UUM). In this literature review, various sources from books and articles are used to support research on the concept of religious moderation. This research constitutes a literature review that centre on the analysis of journals on implementing religious moderation in the context of Islamic education<sup>4</sup>.

The data was collected using a literature study technique for printed and non-printed sources. The data is then processed and presented narratively. After that, it will be analyzed and concluded the data<sup>5</sup>. The study applied a qualitative method

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<sup>1</sup> Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 75–86.

<sup>2</sup> Nuhayati and Abdul Hamid, "Radicalism Prevention Through Islamic Religious Education Learning at Elementary School," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 109–126.

<sup>3</sup> Abd Karim et al., Preserving Religious Moderation Literacy in Pesantren Tahfidzul Qur'an As-Sunnah Parapa North Galesong District Takalar Regency (Makassar, October 22, 2021), accessed August 28, 2024, <https://jurnalalqalam.or.id/index.php/Alqalam/article/view/985>.

<sup>4</sup> Nur Kolis, "Religious Moderation Implementation in Islamic Education: A Systematic Review," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 13, no. 4 (October 2023): 540–558.

<sup>5</sup> Rahmadi ; Hamdan, "Khazanah: Jurnal Studi Islam Dan Humaniora Religious Moderation in The Context of Islamic Education: A Multidisciplinary Perspective And Its Application in Islamic Educational Institutions in Indonesia," *Khazanah: Jurnal Studi Islam dan Humaniora* 21, no. 1 (July 31, 2023): 59–82, <https://doi.org/10.18860/ua.v22i1.11611>.

with a phenomenological approach<sup>6</sup>. In addition, this study employed qualitative descriptive research which describes conditions as they are<sup>7</sup>.

To extensively analyze Yusuf Al-Qaradawi's doctrine of religious moderation and Hamzah Fansuri's Sufi thinking, this study will use Scopus as the major database for relevant academic articles. Scopus will be used to search for literature on key terms like "Religious Moderation," "Sufism Thought," and "Mutual Respect or Tolerance." The selection process will include a thorough examination of each article's relevancy and reliability based on its title, abstract, and full text. The goal is to find research that examines both Al-Qaradawi's philosophy and Fansuri's Sufi teachings, as well as their possible implications for improving the campus environment.

This study uses a literature review as the research design. In philosophy, an analytic review is a research method that examines literary works and gives more whole and balanced information<sup>8</sup>. The data were garnered from the largest scientific article database platform<sup>9</sup>, namely Scopus.

| Title                               | Result        | Indexed    | Suitable  |
|-------------------------------------|---------------|------------|-----------|
| Religious Moderation                | 10.435        | 253        | 7         |
| Sufism OR Tasawuf                   | 33            | 11         | 2         |
| Mutual Respect OR Islamic Tolerance | 286           | 46         | 3         |
| <b>Total Articles</b>               | <b>10.791</b> | <b>310</b> | <b>22</b> |

Table 1. Table of Article Search in Scopus

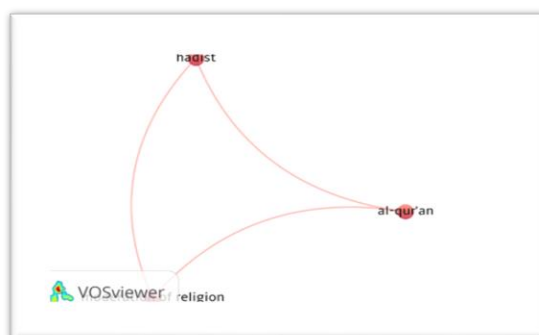


Figure 1. Screening Articles in VOSviewer

The inclusion criteria for this systematic review focus on selecting peer-reviewed articles that explicitly address religious moderation, explore Yusuf al-

<sup>6</sup> Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation Through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (December 2022): 145–162.

<sup>7</sup> Rukmi Sari Hartati and Miftahul Huda, "Islamic Religious Education and Religious Moderation at University" 22, no. 1 (2024): 111–124.

<sup>8</sup> Eko Harianto, "Publication Trends of Journal Articles about Religious Moderation in Recent Years: Bibliometric Analysis," *Islamic Review : Jurnal Riset dan Kajian Keislaman* 2, no. 2 (February 2022): 125–138, <https://doi.org/10.19109/intizar.v2i2.5640>.

<sup>9</sup> Adon Nasrullah Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (April 16, 2022): 539–548.

Qaradawi's theoretical framework, and consider Hamzah Fansuri's Sufism thought. Articles must provide substantial insights into both Al-Qaradawi's moderation and Fansuri's Sufi teachings to be included in the review. Efforts to build consciousness in the face of differences are not easy <sup>10</sup>.

For the screening and data extraction processes related to Yusuf al-Qaradawi's moderation theory and Hamzah Fansuri's Sufism thought, several tools and methodologies will be employed. VOSviewer will be used for bibliometric visualization to map the academic landscape, identify key trends, influential studies, and major authors by analyzing citation networks, co-authorship patterns, and keyword co-occurrences. Harzing's Publish or Perish will assess citation metrics and impact factors to evaluate the quality and influence of relevant journals and articles. EndNote and Mendeley will assist in managing and organizing the collected data, enabling efficient handling of references and literature. Additionally, PRISMA guidelines will be followed to ensure a systematic and transparent process for selecting and reviewing literature, ensuring rigor and clarity in the review methodology. This combined approach will facilitate a thorough and comprehensive analysis of both Yusuf al-Qaradawi's moderation doctrine and Hamzah Fansuri's Sufi thought, highlighting their theoretical developments and practical applications.

Based on the above data, the comprehensive review identified a total of 10,594 articles on religious moderation, Sufi thought, and related subjects. This extensive collection highlights the growing interest in these topics. Of these articles, 282 were indexed in relevant academic databases, making them accessible for further analysis. From this collection, 13 articles were selected as most suitable for detailed review based on their relevance to the research focus. These selected articles make significant contributions to the discourse on religious moderation and Sufi thought, ensuring a rigorous examination of the key themes and concepts underlying the research. This careful selection provides a strong basis for further analysis and discussion. Detailed findings by topic include:

- 1) Religious Moderation: Of the 10,435 articles found on this subject, 253 were indexed, with 3 meeting the suitability criteria. This indicates a large body of indexed literature on religious moderation.
- 2) Sufism OR Tasawuf: Only 33 articles were specifically related to Sufism or Tasawuf, with 21 indexed and 6 deemed suitable. This suggests a more specialized field of research with fewer indexed sources directly addressing Al-Qaradawi's contributions.
- 3) Mutual Respect OR Islamic Tolerance: Of the 126 articles on Mutual Respect or Islamic tolerance, 8 were indexed, and only 2 were selected as relevant. This reflects the moderate amount of indexed literature on the topic, with only a few articles meeting the criteria for inclusion.

These findings demonstrate a strong emphasis on general themes of religious moderation, yet there is a dearth of studies specifically focusing on Yusuf Al-

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<sup>10</sup> Moh Wardi et al., "Implementation of Education Based on Religious Moderation," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (April 7, 2023): 163–179.

Qaradawi's theories on Islamic tolerance. Al-Qaradawi's framework advocates a balanced and harmonious approach to religious practice, promoting values such as understanding and acceptance among diverse groups. Despite his significant contributions to discussions on moderation in Islam, the existing literature often neglects in-depth analysis of his specific concepts. This gap provides an opportunity for scholars to delve deeper into Al-Qaradawi's writings and explore how his ideas can be contextualized within contemporary discussions on tolerance and coexistence.

Similarly, while Hamzah Fansuri's Sufism is well documented, there is little research on how his teachings can be integrated into modern conversations on religious moderation. Fansuri's principles of compassion, love, and unity provide a rich foundation for fostering understanding across religions. By examining the relationship between Fansuri's Sufi teachings and Al-Qaradawi's doctrine of moderation, researchers can uncover valuable insights that can improve interfaith dialogue and encourage mutual respect. This exploration is particularly relevant at Universiti Utara Malaysia, where diverse religious perspectives coexist, making it an ideal setting to foster a deeper understanding of these important themes.

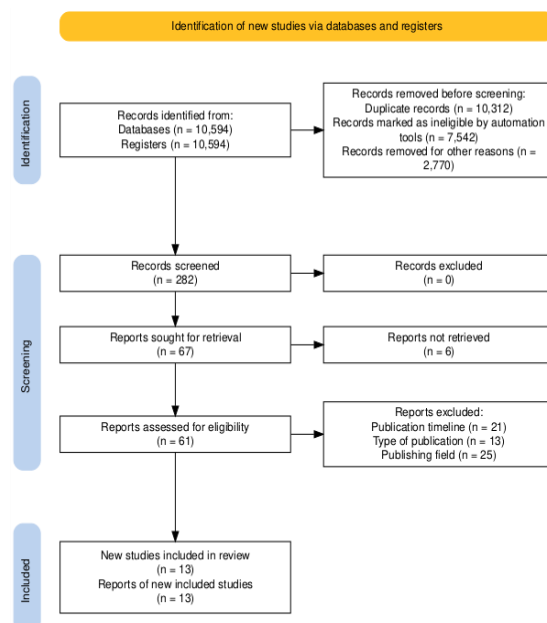


Figure 2. PRISMA Flow Diagram of Journal Search Results

| Information          | Rejection  | Acceptance   |
|----------------------|--|--|
| Publication timeline | 2020 and below   | 2020 to 2024   |
| Type of publication  | Not included in journals, chapters in books and proceedings            | Included in journals, chapters in books and proceedings      |
| Publishing field     | Less suitable for the required field (Religious Moderation, Tolerance) | Matches the required field (Religious Moderation, Tolerance) |
| <b>Total</b>         | <b>223</b>   | <b>15</b>  |

Table 2. Criteria for Rejection and Acceptance of Articles

## RESULT AND DISCUSSION

In organizing the data, the author uses the Organizing Chart pattern. From here, the extrapolation of this idea begins, it can be assumed that people who are heading in the same direction and have clear and the same goals can achieve their goals faster and easier because they travel with the support and encouragement of others <sup>11</sup>.

In this systematic literature review, we initially identified 223 journals related to religious moderation, Yusuf al-Qaradawi, and Islamic tolerance, with 220 records from databases and 3 from registries. The screening process led to the removal of 187 duplicates and 186 records deemed ineligible by automation tools. After reviewing 36 records in detail, 7 were excluded, and out of 29 reports sought for retrieval, 2 could not be obtained, leaving 27 for eligibility assessment. Of these, 12 were excluded due to issues with thematic relevance, impact factor, or reputation. Ultimately, 15 new studies were included in the review. This meticulous process effectively filtered out less relevant or lower-quality sources, ensuring that the final selection of studies is both relevant and credible for understanding Yusuf al-Qaradawi's doctrine

| Title  | Authors   | Source   | Year |
|--|---|--|------|
| Developing Pesantren Education Quality Through Radicalism Prevention Program for Santri            | Dewi Sadiyah  | Jurnal Pendidikan Islam                          | 2022 |
| Empowering Students as Agents of Religious Moderation In Islamic Higher Education Institutions     | Zaenal Mustakim, Fachri Ali, Rahmat Kamal   | Jurnal Pendidikan Islam                          | 2021 |
| Escaping Islamic Religious Noise: The Pros and Cons of The Use of Mosque Loudspeakers in Indonesia | Waryani Fajar Riyanto   | Ulumuna  | 2024 |
| Developing Students' Religious Moderation Through Group Counseling at Islamic Higher Education     | Wasisto Raharjo Jati, Halimatusa'diah , Syamsurijal , Gutomo Bayu A., Muhammad N., Riwanto T. | Ulumuna  | 2024 |
| Islam and Local Wisdom: The Study of "Islam Nusantara" in the Cultural Perspective                 | Mudjahirin Thohir   | EDP Sciences                                     | 2023 |
| Muhammadiyah, Sufism, and the quest for 'authentic' Islamic spirituality                           | Ahmad Muttaqin, Ustadi H., Robby Habiba A.  | Indonesian Journal of Islam and Muslim Societies | 2023 |

<sup>11</sup> Marta Olmo-Extremiera, Lucía Fernández-Terol, and Diana Amber Montes, "Visual Tools for Supporting Interviews in Qualitative Research: New Approaches," *Qualitative Research Journal* (Emerald Publishing, May 13, 2024).

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|---|---|---|------|
|   |   |   |      |
| Quraish Shihab's Quranic Exegesis on Interreligious Harmony and Its Relevance to The Contemporary Western Hermeneutics  | Abdulloh Fuadi  | Ulumuna   | 2021 |
| Reconstruction of The History of Hamzah Fansuri's Life and Recognition of His Works   | Miswari Miswari   | Kanz Philosophia A Journal for Islamic Philosophy and Mysticism | 2023 |
| Rules of Conduct for Teachers and Students in Education from Syeikh Muḥammad Khaṭīb Langgien's Perspective: An Analysis of Kitab <i>Dawā' al-Qulūb min al-'Uyūb</i> | Mohd Anuar Mamat  | Journal of Al-Tamaddun  | 2023 |
| Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society  | Robingatun Robingatun, Fidia Astuti, and Abdul Wasik      | Journal of Islamic Thought and Civilization                     | 2022 |
| Hamzah Fansuri's Philosophical Tasawwuf: A Concept of Wujuddiyyah   | Gebby Endra Saputra                                       | Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin                        | 2022 |
| The Effect of Hamzah Fansuri's Mystical Thought To The Muslim Intellectual Tradition in The Archipelago   | Fuad Mahbub Siraj   | Jurnal Kajian dan Budaya  | 2021 |
| Wali And Karāma: A Discourse And Authority Contestation In Al-Tarmasi's <i>Bughyat Al-Adhkiyā'</i>  | Ade Faki Kurniawan; Noorhaidi Hasan; Achmad Zainal Arifin | Al-Jāmi'ah: Journal of Islamic Studies                          | 2019 |

**Table 3.** *Table of Journal Search Results*

### A. Yusuf Al-Qardhawi's Moderation Doctrines

#### 1) The Concept of Religious Moderation

The term "moderation" is derived from the Latin word "moderatio," which signifies the state of being moderate, characterized by the absence of excess or deficiency. The Big Indonesian Dictionary defines moderation as having two distinct meanings: firstly, the act of diminishing violence, and secondly, the practice of avoiding extremes. The term "moderate" refers to consistently refraining from excessive behavior and leaning towards a balanced approach. Yusuf Al-Qaradawi, a prominent Islamic scholar born in 1926 in Egypt, is widely recognized for his contributions to the concept of religious moderation. He has been influential in advocating for a balanced and tolerant approach within Islamic thought, emphasizing the importance of moderation in personal conduct and interfaith relations. His works have significantly shaped contemporary Islamic discourse on how to navigate religious and social issues with a moderate perspective.



Moderate Islam is an effort to promote peaceful communal living. As for the nationalism ideology, the project of *Moderasi Beragama* aims to strengthen the state ideology, Pancasila<sup>12</sup>. Moderation is an attitude of balance (tawazun), which means not taking sides with anyone (wasath)<sup>13</sup>. In turn, religion encompasses the concepts, system, and principles of believe in a higher power, along with the associated teachings and obligations that arise from this belief. The introduction of the terms "Pendidikan", "Agama", "Nasional", "Toleransi", "Islam", "Indonesia", "Negara", "Sekolah", "Belajar", And "Persatuan" at the first and second levels of frequency indicates the establishment of certain factors in the public sphere relating to religious moderation<sup>14</sup>.

Yusuf al-Qaradawi's conceptualization of religious moderation highlights the importance of moderation is a concept that emphasizes balance and moderation in various aspects of life<sup>15</sup>. Initiatives like these highlight the ability of civil society movements to overcome barriers to intolerance<sup>16</sup>. This phenomenon indicates the efforts of individuals and groups to adapt their religious views and practices to the social and cultural changes taking place. Moderate thought encourages critical thinking, open mindedness, and the ability to reconcile religious teachings with social reality<sup>17</sup>. Religious moderation is expected to be an antidote to conflicts between adherents of religions and beliefs<sup>18</sup>.

Religious moderation is a new challenge for educators. It is caused by the Ministry of Religion program, which promotes religious moderation to be internalized through classroom learning<sup>19</sup>. The religious moderation promoted by the Ministry of Religion today is significant to understand<sup>20</sup>, which is not extreme in attitude and does not glorify unlimited free thinking, to raise a harmonious and

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<sup>12</sup> Syaifudin Zuhri, "Religious Moderation in An Eastern Javanese Town," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 17, no. 2 (February 14, 2023): 143–166.

<sup>13</sup> Herlinawati, "The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 8, no. 2 (December 25, 2020): 157–177.

<sup>14</sup> Unik Hanifah Salsabila et al., "Sentiment Analysis of Religious Moderation in Virtual Public Spaces during the Covid-19 Pandemic," *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah* 6, no. 1 (June 29, 2021): 41–52.

<sup>15</sup> Eliza Eliza et al., "Kalam Science and Its Urgency in the Context of Religious Moderation (Islam Wasathiyah)," *IJISH (International Journal of Islamic Studies and Humanities)* 7, no. 1 (April 30, 2024): 1–19.

<sup>16</sup> (M. K. Zuhri, Dimas Maulana, Mufti, & Safitri, n.d.)

<sup>17</sup> Umi Musyarrofah and Zulhannan, "Religious Moderation in the Discourse of Nahdlatul Ulama's Dakwah in the Era of Industry 4.0," *Millah: Journal of Religious Studies* 22, no. 2 (August 1, 2023): 409–434.

<sup>18</sup> Lukmanul Hakim, Aziza Meria, and Sartika Suryadinata, "Religious Moderation in Indonesian Context," *Al-Albab* 12, no. 1 (June 27, 2023): 95–112.

<sup>19</sup> Dewi Rosikhoh, "Development of Mathematics Teaching Materials: Internalizing Al-Qur'an, Hadith, Madurese Culture, and Religious Moderation," *Alifmatika: Jurnal Pendidikan dan Pembelajaran Matematika* 6, no. 1 (June 30, 2024): 120–136.

<sup>20</sup> Mukaffan, "Transformation Of Religious Moderation Learning At Islamic Boarding School Mukaffan 1," *Urwatul Wutsqo* 13, no. 1 (April 2024).

peaceful life for diverse Indonesian religions <sup>21</sup>. Religious moderation involves maintaining a balanced outlook and behavior without religious extremism. It plays a crucial role in the country, evident by its inclusion in the *Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2020–2024* <sup>22</sup>. In addition, one of the important moments for the development of religious moderation in Indonesia was when the Indonesian Ministry of Religion designated 2019 as the Year of Religious Moderation, which at the same time, the United Nations designated it as the International Year of Moderation <sup>23</sup>.

Religious moderation can be defined as something that is in the middle wasathiyah or not extreme to the right and not to the extreme left <sup>24</sup>. Lately, it is no wonder that the concept of religious moderation has become a hot topic in the academic world. Many researchers or educators are conducting studies or seminars related to religious moderation <sup>25</sup>. Apart from the national discourse, religious moderation is also a solution that arises from the anxiety of academics <sup>26</sup>.

The reason why we need to understand the concept of true religious moderation is that in recent times, several cases of extreme actions have often been associated with the perpetrator's religious beliefs <sup>27</sup>. In fact, this is a wrong idea. The rise of radicalism and violent extremism must be truly fought, including in the education sector which is in an era of disruption. <sup>28</sup> Sociologically speaking, the understanding nurtures fundamentalist and radical religious movements <sup>29</sup>.

At the core of al-Qaradawi's views is the belief that moderation is fundamental to Islam, as shown in its core texts. He describes religious moderation as a balanced approach that avoids extremes, making it a central principle of the faith. Al-Qaradawi argues that moderation isn't just a nice-to-have but reflects the true nature of Islam, which seeks a middle path between excess and lack. In fact, if we examine it more

<sup>21</sup> Rena Latifa, Muhamad Fahri, and Naufal Fadhil Mahida, "Religious Moderation Attitude: Development Scale," *Journal An-Nafs: Kajian Penelitian Psikologi* 7, no. 2 (December 1, 2022): 135–152.

<sup>22</sup> St Aflahah, Khaerun Nisa, and AM Saifullah Aldeia, "The Role of Education in Strengthening Religious Moderation in Indonesia," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 9, no. 2 (December 31, 2023): 193–211, accessed August 28, 2024, <https://journal.blasemarang.id/index.php/smart/article/view/2079>.

<sup>23</sup> Nunu Burhanuddin and Darul Ilmi, "Typologies of Religious Moderation in Indonesian Higher Education Institutions," *Journal of Indonesian Islam* 16, no. 2 (2022): 455–479.

<sup>24</sup> Hoktaviandri et al., "Diversity and Urgency of Religious Moderation Education According to the Public Perception," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (April 15, 2024): 505, <https://alhayat.or.id/index.php/alhayat/article/view/506>.

<sup>25</sup> Fauzi Muharom, Analysis Of The Value Of Religious Moderation In Learning Module Of Islamic Religious Education And Character, *Jurnal Studi Islam*, vol. 24 (Surakarta, April 18, 2023).

<sup>26</sup> Fran Casino, Thomas K. Dasaklis, and Constantinos Patsakis, "A Systematic Literature Review of Blockchain-Based Applications: Current Status, Classification and Open Issues," *Telematics and Informatics* (Elsevier Ltd, March 1, 2019).

<sup>27</sup> Zaitun Syahbudin et al., "Developing Students' Religious Moderation Through Group Counseling At Islamic Higher Education," *Jurnal Pendidikan Islam* 9, no. 1 (2023): 15–28.

<sup>28</sup> Zaenal Mustakim, Fachri Ali, and Rahmat Kamal, "Empowering Students As Agents Of Religious Moderation In Islamic Higher Education Institutions," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 65–76.

<sup>29</sup> Dewi Sadiah, "DEVELOPING PESANTREN EDUCATION QUALITY THOROUGH RADICALISM PREVENTION PROGRAM FOR SANTRI," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 63–74.

deeply, tolerance is a tenet of every religion <sup>30</sup>. This balance, he explains, is rooted in the Quran and Hadith, which promote a measured approach to both spiritual and everyday life.

## 2) The Foundation of the Al-Quran and the Prophet

Al-Qaradawi's discussion emphasizes the foundation of the Al-Quran and the Prophet regarding moderation. He referred to important Quranic verses such as Surah Al-Baqarah (2:143), which describes the Muslim community as a "balanced nation," and Surah Al-Hajj (22:78), which calls for striving in the path of Allah with earnest effort. Discussions about the Koran are always new and contemporary; there are always exciting and beautiful things from every side. These verses underline the principle of moderation as a divine mandate. In addition, al-Qaradawi points to the life of the Prophet Muhammad as a model of moderation. The practice of tolerance exemplified by the Prophet is strengthened by the footing of several holy verses of the Qur'an.

## 3) Moderation in Social Relations

In terms of social interactions, al-Qaradawi emphasized that moderation involves upholding justice and compassion. Furthermore, al-Qaradawi highlights the importance of tolerance and respect for diversity within the Muslim community. Implementation is a policy that comprises efforts to manage inputs in order to achieve outputs or outcomes for the larger community <sup>31</sup>.

## 4) Challenges to Moderation

Al-Qaradawi acknowledged several challenges in achieving and maintaining religious moderation. Extremism, both from radical groups and from misinterpretation of religious texts, is a significant threat. He argued that such extremism distorts the concept of moderation and can cause conflict and division within the Muslim community. Misinterpretation of religious texts can exacerbate these problems, making it essential for scholars to guide interpretation in a balanced and informed manner.

## 5) Educational and Dialogical Approach

To address these challenges and promote moderation, al-Qaradawi stressed the importance of education and dialogue. Al-Qaradawi also saw intrafaith dialogue as important to foster understanding and tolerance. Moreover, this study addresses the challenge of insufficient enthusiasm among students for learning science <sup>32</sup>.

## 6) Practical Applications and Recommendations

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<sup>30</sup> Muhammad Idris and Alven Putra, "The Roles of Islamic Educational Institutions in Religious Moderation," *AJIS: Academic Journal of Islamic Studies* 6, no. 1 (June 9, 2021): 25.

<sup>31</sup> Sufyan Syafii, *Pesantren and The Appreciation of Religious Moderation: An Implementative Reflective Study* (Jakarta, 2022), <http://ejournalpegon.jaringansantri.com/ojs/>.

<sup>32</sup> Muhammad Rendi Ramdhani et al., "A Comprehensive Study on Biochar Production, Bibliometric Analysis, and Collaborative Teaching Practicum for Sustainable Development Goals (Sdgs) In Islamic Schools," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 123–144.

In practical terms, al-Qaradawi suggests several approaches to realizing moderation in everyday life. He calls on community leaders and organizations to promote moderate practices and create an environment that supports a balanced approach to religion and social issues. In addition, he highlights the role of the media in shaping public perception. For now, and in the future, the religious moderation movement promoted by the Ministry of Religion is finding its momentum <sup>33</sup>.

Based on Al-Qardhawi's principles, it is clear that his teachings provide a constructive framework to address the rampant issues of radicalism and racism at Universiti Utara Malaysia. Al-Qardhawi's emphasis on the values of unity, justice and mutual respect can directly address the current divisions between ethnicities, races, religions and skin colours within the university community. Religious moderation as a work program of the Indonesian government through the Ministry of Religion aims to provide an open, tolerant, and humanist religious understanding for religious believers <sup>34</sup>. These characteristics are also extended into several other features <sup>35</sup>. Radical groups are mostly excessive in practicing religion. <sup>36</sup> Religious moderation is a term for moderate religious beliefs and knowledge, attitudes, behaviors, ethics, and friendship. By promoting a philosophy that underlines the importance of inclusivity and equality, these principles offer a pathway to not only reducing conflict but also fostering a more cohesive and harmonious environment.

Given Universiti Utara Malaysia's prestigious status and its history of producing outstanding scholars, integrating Al-Qardhawi's principles into its policies could drive significant positive change. Embracing these values would not only address current issues of radicalism and racism but also reinforce the university's leadership in fostering an inclusive and equitable environment. This commitment to resolving divisive issues can enhance the university's reputation and support its mission to develop socially conscious individuals ready to make impactful contributions to society.

## **B. Hamzah Fansuri's Sufism**

In the previous session, we looked at Yusuf Al-Qaradawi's perspective on religious moderation. We now turn our attention to Hamzah Fansuri's Sufi views, which provide additional insights into establishing mutual regard and understanding. The role of the sufi in the history of Islam in Malay had a higher position in the period between the 12-18th century <sup>37</sup>. The history of Hamza Fansuri's birthplace and career

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<sup>33</sup> Suci Ramadhanti Febriani and Apri Wardana Ritonga, "The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era," *Millah: Journal of Religious Studies* 21, no. 2 (February 1, 2022): 313-334.

<sup>34</sup> Moh Muhtador and Zaizul Ab Rahman, *Epistemology and Resistance to the Meaning of Religious Moderation in Islamic Boarding Schools* (Kudus, May 2024).

<sup>35</sup> Mhd Syahnan and Ja'far, "Examining Religious Moderation of The Al-Jam'iyatul Washliyah Fatwa Council," *Journal of Indonesian Islam* 15, no. 1 (2021): 21-46.

<sup>36</sup> Taufik Abdillah Syukur, "Teaching Methods in Pesantren to Tackle Religious Radicalism," *Jurnal Pendidikan Islam* 5, no. 2 (2019): 189-200.

<sup>37</sup> Fuad Mahbub Siraj, "The Effect Of Hamzah Fansuri's Mystical Thought To The Muslim Intellectual Tradition In The Archipelago," *IBDA': Jurnal Kajian Islam dan Budaya* 19, no. 2 (September 13, 2021): 185-210.

has been researched by several scholars. Syed Muhammad Naquib Al-Attas said that Hamzah Fansuri was born in Syahr Nawi <sup>38</sup>. The development of education and science in Aceh was very encouraging starting in the 16th century AD until the 19th century AD. In these centuries, various ulama were born who were advanced and contributed to the progress of science and education, even though the political situation became less stable due to political upheaval and colonialism in the 19th century AD <sup>39</sup>.

Hamzah Fansuri, a notable 16th-century Sufi scholar from the Aceh Sultanate in Indonesia, made significant contributions to Sufi mysticism through his poetry and works, including "Syair Suluk Tambang" and "Syair Pelayaran." His books offer a thorough investigation of spiritual oneness and ethical conduct, which can be quite beneficial in a variety of academic settings, including Universiti Utara Malaysia.

Hamzah Fansuri, a renowned 16th-century Sufi scholar from the Aceh Sultanate, made profound contributions to Sufi mysticism through his influential poetry and philosophical writings, including works such as "Syair Suluk Tambang" and "Syair Pelayaran." His teachings, deeply rooted in the Sufi tradition, focus on concepts such as divine unity, self-awareness, and compassion. Hamzah Fansuri's works are quite numerous, including three treatises in prose and 32 others in poetry and all written in Malay and the following three treatises <sup>40</sup>. By exploring and integrating Fansuri's Sufi principles, Universiti Utara Malaysia can enrich its approach to fostering mutual respect and understanding within its diverse academic community. Issues relating to religious freedom in Indonesia have yet to be resolved <sup>41</sup>. The proliferation of radicalism and violent extremism completely needs to be combatted, including in the educational sector situated in the disruption era. Religious moderation has several challenges and one of them is extreme religious attitude <sup>42</sup>. Extreme refers to the utmost level, the most intense, the loudest, the most unwavering, and the fanatical <sup>43</sup>. Therefore, he provides ideas that provide valuable perspectives that complement contemporary discussions on moderation and tolerance, offering a framework for fostering a more harmonious and inclusive campus environment.

#### 1) Divine Unity (Tawhid)

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<sup>38</sup> Miswari Miswari, "Reconstruction of The History of Hamzah Fansuri's Life and Recognition of His Works," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 9, no. 2 (December 7, 2023).

<sup>39</sup> Mohd Anuar Mamat, "Rules of Conduct for Teachers and Students in Education from Syekh Muḥammad Khaṭīb Langgien's Perspective: An Analysis of Kitab Dawā' al-Qulūb Min al-'Uyūb," *Journal of Al-Tamaddun* 18, no. 1 (June 19, 2023): 45–58.

<sup>40</sup> Gebby Endra Saputra et al., "Tasawwuf Filsafat Hamzah Fansuri: Konsep Wujudhiyyah Hamzah Fansuri's Philosophical Tasawwuf: A Concept of Wujudhiyyah" (n.d.).

<sup>41</sup> Syahbudin et al., "Developing Students' Religious Moderation Through Group Counseling at Islamic Higher Education."

<sup>42</sup> Mustakim, Ali, and Kamal, "Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions."

<sup>43</sup> Waryani Fajar Riyanto, "Escaping Islamic Religious Noise: The Pros and Cons of the Use of Mosque Loudspeakers in Indonesia," *Ulumuna* 28, no. 1 (June 1, 2024): 81–107.

Tawhid is a single belief in the oneness of God. Tawhid is a firm criterion in defining disbelief: *Inna al-Muslim lā yakfuru illā bi al-shirk* <sup>44</sup>. Hamzah Fansuri's doctrine of divine unity, or Tawhid, articulates that all creation is interconnected through a single divine essence. This concept encourages students and faculty at Universiti Utara Malaysia to perceive each other as part of a unified spiritual whole rather than as distinct and separate entities. Previous studies on interreligious relationships show that the current hardening polarisation among different religious communities is due to, among other factors <sup>45</sup>, One of them is because of the belief factor. By understanding and embracing this fundamental spiritual commonality, individuals can transcend cultural and ideological differences, fostering a more inclusive and peaceful campus environment. This interconnectedness can help reduce divisiveness and promote a sense of collective belonging, ultimately contributing to a more harmonious and supportive academic community.

### 2) Self-Awareness and Humility

Central to Fansuri's teachings is the emphasis on self-awareness and humility. Human society is seen from a socio-cultural perspective, have basic needs that must be met, namely biological needs, social needs, and integrative needs. These virtues are crucial for personal and spiritual development, guiding individuals to reflect on their own behaviors and attitudes critically. By integrating these principles into university life, Universiti Utara Malaysia can promote a culture of empathy and mutual respect. Encouraging students and faculty to engage in self-reflection and humility can mitigate prejudice and foster more respectful interactions. This self-awareness helps in addressing conflicts with understanding and compassion, leading to a more cohesive and supportive academic environment where every member feels valued and respected.

### 3) Compassion and Tolerance:

Fansuri's teachings on compassion and tolerance underscore the importance of treating others with kindness and understanding. In the context of Universiti Utara Malaysia, applying these principles can significantly enhance communication and conflict resolution among students and faculty. A culture rooted in compassion fosters an environment where differences are approached with empathy, leading to constructive dialogues and mutual respect. People explained that the reform of the Muslim paradigm is more on the rationalization of belief systems, scriptures, and sources of law to respond to existing social problems <sup>46</sup>. By emphasizing these values, the university can build a supportive community that appreciates and respects diverse perspectives, contributing to a more inclusive and collaborative academic setting.

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<sup>44</sup> Ade Fakhri Kurniawan, Noorhaidi Hasan, and Achmad Zainal Arifin, "Wali And Karama: A Discourse and Authority Contestation in Al-Tarmasi'S Bughyat Al-Adhkiya'," *Al-Jami'ah* 57, no. 2 (2019): 287–328.

<sup>45</sup> Wasisto Raharjo Jati et al., "From Intellectual to Advocacy Movement: Islamic Moderation, the Conservatives and the Shift of Interfaith Dialogue Campaign in Indonesia," *Ulumuna* 26, no. 2 (December 1, 2022): 472–499.

<sup>46</sup> Ahmad Muttaqin, Ustadi Hamsah, and Robby Habiba Abror, "Muhammadiyah, Sufism, and the Quest for 'authentic' Islamic Spirituality," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (2023): 199–226.

#### 4) Spiritual Ascent (Miraj)

The concept of spiritual ascent, or Miraj, in Fansuri's thought refers to the journey towards higher levels of spiritual awareness and enlightenment. This concept can motivate the university community to pursue continuous personal and collective improvement. By focusing on shared goals and values, rather than minor differences, students and faculty are encouraged to strive for higher levels of understanding and cooperation. Promoting spiritual ascent helps cultivate an environment that values personal growth and collective progress, which can enhance mutual respect and collaboration across the university.

#### 5) Transcending Earthly Attachments

Fansuri's notion of transcending earthly attachments highlights the significance of prioritizing spiritual and ethical values over material concerns. This perspective encourages members of Universiti Utara Malaysia to focus on common ethical norms and spiritual principles rather than individual or materialistic interests. By fostering a culture that elevates shared ideals above personal gain, the university can create a more cohesive and respectful academic environment. This approach helps align the community's efforts with higher values and principles, promoting a sense of unity and shared purpose.

#### 6) Integration of Spiritual Values in Daily Life

Fansuri's Sufi teachings advocate for the integration of spiritual values into everyday actions and interactions. This practical application of spirituality encourages individuals to embody principles of respect, integrity, and compassion in their daily lives. For Universiti Utara Malaysia, incorporating these values into academic and social practices can lead to a more ethically driven and harmonious community. Each religious person should in a race of virtues, as stated in the Qur'an chapter alMā'idah 5:48. Quraish Shihab also reminded the ban on hate speech and attitude to other religions, as in Qur'an chapter alAn'am 6: 108 and chapter al-Hajj 22:40. Cooperating in social life should be submitted first <sup>47</sup>. By making spirituality a part of everyday life, the university can foster an environment where spiritual and ethical principles guide behavior and decision-making, contributing to a more positive and supportive campus atmosphere.

#### 7) Fostering a Culture of Continuous Improvement

Fansuri's emphasis on continuous spiritual and personal development aligns with the concept of lifelong learning and growth. the practice of religious tolerance and pluralism becomes increasingly relevant in a multicultural society undergoing globalization. Sufi practices, particularly in the implementation of 'inter-religious tolerance' <sup>48</sup>. By promoting a culture that values ongoing improvement, Universiti Utara Malaysia can encourage its members to pursue both academic excellence and personal enrichment. This commitment to continuous development helps build a

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<sup>47</sup> Abdulloh Fuadi, "Quraish Shihab's Quranic Exegesis on Interreligious Harmony and Its Relevance to the Contemporary Western Hermeneutics," *Ulumuna* 25, no. 1 (June 1, 2021): 137-161.

<sup>48</sup> Robingaton Robingaton, Fidia Astuti, and Abdul Wasik, "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society," *Journal of Islamic Thought and Civilization* 14, no. 1 (March 1, 2024): 352-371.

dynamic and progressive community where students and faculty are motivated to contribute positively and work collaboratively towards common goals.

Integrating Hamzah Fansuri's Sufi views with Yusuf Al-Qaradawi's moderation teachings has the potential to fundamentally alter the culture of Universiti Utara Malaysia. Fansuri's Sufi themes, such as divine unity, inner purification, and compassion, can be used to supplement Al-Qaradawi's principles of moderation, which promote balance, tolerance, and respectful engagement across different faiths. By embracing these various but harmonious perspectives, the institution may create a more inclusive, sympathetic, and balanced atmosphere. This method invites students and professors to see each other through the prism of shared humanity and spiritual unity, creating mutual respect while bridging cultural and ideological gaps.

Furthermore, integrating Fansuri's emphasis on spiritual ascent and transcending earthly attachments is consistent with Al-Qaradawi's demand for moderation, prioritizing ethical ideals and social advancement over personal or material goals. This synergy has the potential to improve the university's academic and social environment by encouraging a cohesive community based on respect and collaboration. By incorporating these principles into university policies, curricula, and daily practices, Universiti Utara Malaysia can become an example of tolerance and peace, laying the groundwork for cultivating interfaith and intercultural understanding in a varied and globalized world.

### **C. Integrating Yusuf Al-Qardhawi's Moderation And Hamzah Fansuri's Sufism**

Integrating Yusuf Al-Qaradawi's moderation doctrines with Hamzah Fansuri's Sufi thought offers a powerful framework for enhancing mutual respect and fostering a harmonious environment at Universiti Utara Malaysia. Al-Qaradawi's emphasis on moderation, characterized by balance, tolerance, and avoidance of extremes, aligns well with Fansuri's Sufi principles of divine unity, compassion, and spiritual ascent. By combining these perspectives, the university can cultivate a culture that not only values religious and ideological diversity but also actively promotes a spirit of inclusivity and understanding. This synergistic approach encourages students and faculty to engage with each other through a lens of shared humanity and spiritual connection, bridging divides and enhancing campus cohesion.

In addition, Fansuri's lessons on self-awareness, humility, and compassion contribute to Al-Qaradawi's values by encouraging a reflective and sympathetic academic environment. Encourage self-reflection and humility among students and staff to reduce bias and create polite interactions, whereas compassion and tolerance can improve communication and conflict resolution. By incorporating these ideals into its policies and daily actions, Universiti Utara Malaysia can foster a more supportive and cohesive community. This not only tackles current concerns of division, but also lays the groundwork for long-term social harmony and academic success.

In conclusion, the integration of Al-Qaradawi's moderation and Fansuri's Sufism provides a holistic approach to addressing challenges related to religious and cultural diversity. This combined framework supports the development of a campus culture that prioritizes ethical principles and mutual respect over divisive differences.



By implementing these integrated teachings, Universiti Utara Malaysia can set a precedent for fostering an inclusive, empathetic, and progressive academic environment, ultimately enhancing both the social and educational experience of its community members.

## CONCLUSION

In conclusion, combining Hamzah Fansuri's Sufi views with Yusuf Al-Qaradawi's moderation teachings has the potential to significantly improve the culture at Universiti Utara Malaysia. Fansuri's ideas of divine unity, self-awareness, compassion, and spiritual elevation can be combined with Al-Qaradawi's emphasis on balance, tolerance, and respectful participation. Together, these viewpoints provide a framework for creating a more inclusive and sympathetic campus environment, one in which mutual respect and shared values bridge cultural and ideological divisions. This holistic approach invites students and teachers to interact with one another through the prism of shared humanity and ethical ideals. Through the integration of these integrated teachings into curricula, policies, and daily operations, Universiti Utara Malaysia can establish a paradigm for fostering intercultural and interfaith understanding. In addition to addressing concerns of radicalism and discrimination, this dedication to fusing spiritual and moderate ideas would improve the university's standing as a pioneer in developing a peaceful and courteous academic community. In the end, this strategy helps to create a unified atmosphere where the university's mission and values are centered around respect, teamwork, and personal development.

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