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THE CONCEPT OF RELIGIOUS MODERATION IN ISLAMIC EDUCATION: A STUDY OF THE THOUGHT OF CONTEMPORARY *ULAMA*

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Abstract

Religious moderation has emerged as a strategic imperative in Islamic Education (*Pendidikan Agama Islam*, PAI) amid rising concerns over radicalism, intolerance, and social polarization in Indonesia. This study critically examines the concept of religious moderation from the perspectives of contemporary Muslim scholars and explores its relevance for the development of PAI. Adopting a library research approach, the study employs descriptive-analytical and interpretative methods to review the works of Yusuf al-Qaradawi, Quraish Shihab, Fazlur Rahman, and Ali Jum'ah. The analysis reveals that these scholars conceptualize religious moderation through core values such as justice, tolerance, balance, and deliberation, positioning them as essential principles for religious life. These values are particularly relevant for integration into PAI curricula to foster inclusive, dialogical, and socially harmonious student character in Indonesia's multicultural context. However, implementation faces notable challenges, including an overly cognitive curriculum, insufficient teacher preparedness, and the widespread dissemination of intolerant ideologies via digital media. The study concludes that religious moderation has significant potential to enhance PAI's role in cultivating a moderate Muslim generation, contingent upon curriculum reform, teacher capacity development, and stronger alignment between educational policy and societal values. Theoretically, the study

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contributes to mapping contemporary Islamic thought on moderation; practically, it offers strategic recommendations for embedding these principles into Islamic education.

Keywords: Religious Moderation; Islamic Education; Contemporary Muslim Thought; Radicalism; Multiculturalism

INTRODUCTION

Religious moderation is a crucial issue in the contemporary global context, given that the world currently faces serious challenges in the form of radicalism, intolerance, and social polarization rooted in extreme religious understandings. These phenomena are not limited to countries experiencing conflict but also occur in multicultural societies like Indonesia. As a nation with ethnic, cultural, and religious diversity, Indonesia requires an effective religious paradigm to maintain unity and social harmony (Baidhawy, 2008). In this context, religious moderation occupies a crucial strategic position. Islamic Education / *Pendidikan Agama Islam* (PAI) plays a significant role in internalizing the values of moderation, thereby protecting the younger generation from excessive or trivializing religious teachings (Azra, 2019).

Several contemporary thinkers have contributed to formulating the idea of religious moderation. For example, Yusuf al-Qaradawi introduced the concept of *al-wasathiyyah al-Islamiyyah*, which views Islam as a religion of moderation, justice, and balance (al-Qaradawi, 2001). According to him, Muslims are called *ummatan wasathan*, as affirmed in the Qur'an (Q.S. al-Baqarah: 143), which means they are not inclined towards extremism or liberalism. This view emphasizes that moderation is not a new idea, but rather the essence of Islam from the beginning.

Quraish Shihab's commentary on al-Mishbah echoed this idea. Shihab explained that moderation is a fundamental characteristic of Muslims, which must be manifested in tolerance (*tasamuh*), deliberation (*shura*), and justice (*'adl*) (Shihab, 2002). Thus, moderate religiosity is not merely an academic discourse but also a practical requirement in social life. Shihab's thinking underscores the importance of making moderation the basis for interactions between Muslims and a diverse society.

Furthermore, Fazlur Rahman offers a methodological perspective relevant to moderation. He emphasizes the importance of a historical-contextual approach to understanding the Qur'an, so that Islam remains relevant and in line with current developments (Rahman, 1982). For him, religious moderation means not only adopting a middle ground in practice, but also being open to reinterpreting texts that convey universal humanitarian values. With this approach, Islam can respond to the challenges of modernity without losing its fundamental principles. On the other hand, Ali Jum'ah highlights moderation from a *fiqh* perspective. He rejects the fanaticism of rigid schools of thought and encourages Muslims to develop *fiqh* that is adaptive to social realities (Jum'ah, 2010). Moderation in Islamic jurisprudence means avoiding exclusivism that fuels division and presenting Islam as a religion of compassion. This thinking emphasizes that moderation is present not only in theology or interpretation, but also in Islamic law, which directly impacts daily life.

Although numerous studies on religious moderation have been conducted, most of the research remains normative-descriptive. The discourse on moderation often stops at the level of ideas and fails to comprehensively link the thoughts of contemporary Islamic scholars to the context of Islamic Religious Education. Furthermore, there is controversy surrounding the implementation of religious moderation, with some groups viewing it as a form of secularization or even liberalization of Islamic teachings (Bruinessen, 2013). It indicates a gap that needs to be bridged through more in-depth research.

Based on these conditions, this study aims to examine the concept of religious moderation according to the thoughts of contemporary Islamic scholars and its relevance to Islamic education (PAI). This study uses a library approach to analyze the ideas of modern scholars such as Yusuf al-Qaradawi, Quraish Shihab, Fazlur Rahman, and Ali Jum'ah. This research is expected to provide theoretical contributions to enrich the literature on religious moderation and practical contributions to curriculum development, learning methods, and the formation of moderate character through PAI. Thus, this study can become an academic and practical reference for strengthening moderation in the modern era.

METHODS

The research method used in this study is qualitative with a library research approach (Satori & Komariah, 2017). This approach was chosen because the study's primary objective

is to examine in-depth the concept of religious moderation as understood in the thinking of contemporary ulama through written and documentary sources. The literature review allows researcher to examine emerging theories, views, and discourses without directly collecting field data.

The primary data sources in this study were the writings of contemporary Islamic scholars discussing moderation in Islamic education (PAI), including books, scientific journals, articles, and relevant official documents. Secondary data were obtained from additional literature such as previous research reports, related academic articles, and Islamic religious education policy documents containing the concept of moderation. Source selection was based on credibility, topic relevance, and publication timeliness to ensure the data analyzed is representative and up-to-date (Rukin, 2019).

Data collection techniques used documentation and content analysis. The researcher read and sorted essential notes related to the definition, principles, and implementation of religious moderation in the context of Islamic education. The data collection process was conducted systematically, starting with identifying sources, sorting documents according to criteria, and selecting important quotations for in-depth analysis. An interactive approach was also applied to filter content contextually relevant to the research focus.

Data analysis used a descriptive-analytical method with an inductive approach to understand the patterns, themes, and interpretations emerging from the thoughts of Islamic scholars. The study was based on a conceptual framework of moderation, encompassing elements of tolerance, balance, and inclusivity in religious education. The researcher grouped the findings based on similarities and differences in the scholars' perspectives, then synthesized them to produce a comprehensive and contextual understanding of religious moderation in contemporary Islamic education (PAI).

RESULTS

The Concept of Religious Moderation According to Contemporary Scholars

The discourse on religious moderation in the contemporary context has become a central topic in modern Islamic studies, especially considering the increasingly widespread phenomenon of religious extremism on the one hand and excessive liberalism on the other, which significantly impacts social, political, and educational dynamics. This moderation

concept is rooted in the principle of wasathiyyah emphasized in the Qur'an, particularly in the verse stating that Muslims are appointed as a wasathan community (QS. al-Baqarah: 143). However, the interpretation of the concept of wasathiyyah has evolved to adapt to changing contexts. Several contemporary scholars, such as Yusuf al-Qaradawi, Quraish Shihab, Fazlur Rahman, and Ali Jum'ah, have contributed diverse thoughts in understanding religious moderation, each with a different focus and emphasis according to their background and the context of their thinking.

Yusuf al-Qaradawi emphasized that moderation (*wasathiyyah*) is a characteristic of Islam that distinguishes it from other religions and ideologies. He viewed the greatest danger facing Muslims as extreme tendencies, whether in the form of rigid radicalism or excessively free-wheeling liberalism. In his work *Fiqh al-Wasathiyyah al-Islamiyyah*, al-Qaradawi emphasized that moderation encompasses a balance between text and context, between this world and the hereafter, and between individual and societal interests (al-Qaradawi, 2001). His thinking provides a strong normative foundation, but faces weaknesses in operational aspects because it does not yet offer a systematic methodology for its application in religious education.

Quraish Shihab offers a different perspective, emphasizing the social aspect of moderation. He interprets the verse "ummatan wasathan" as the moral responsibility of Muslims to be role models in a pluralistic society. In his view, moderation means maintaining balance in religion while cultivating tolerance for differences (Shihab, 2002). Shihab's thinking is highly relevant to Indonesia's multicultural context. However, his ideas have not escaped criticism, particularly from conservative groups who consider Shihab's approach too accommodating of religious pluralism (An Nadhrah, 2023). It shows that the idea of moderation faces quite serious ideological challenges in Indonesian society.

Fazlur Rahman contributes through a methodological approach. Through his double movement theory, Rahman emphasizes that the text of the Quran must be read contextually by tracing its historical background, then drawing universal moral principles, and finally reapplying them to contemporary reality (Rahman, 1982). This approach opens up an ample space for the reinterpretation of Islam to remain relevant to modern issues such as gender justice, democracy, and human rights (Abdullah, 2015). However, Rahman's approach is often accused of being liberal, as it is perceived to shift the authority of classical interpretation. In the context of Islamic Education / *Pendidikan Agama Islam* (PAI), his ideas

could create a critical and dialogical learning model. However, their implementation in Indonesia still faces resistance from traditionalists (Ichsan et al., 2023).

Ali Jum'ah, a contemporary Egyptian cleric, emphasized that fiqh should reflect moderation. He rejected the fanaticism of sects and encouraged the flexibility of Islamic law to meet the needs of the times (Jum'ah, 2010). He believes *fiqh* should simplify people's lives, not complicate them. This practical orientation has the advantage of placing moderation in the practical realm. However, its application faces the reality that sectarian fanaticism remains relatively strong in various Muslim communities, including in Indonesia (Nashiruddin, 2016). It causes Ali Jum'ah's idea of moderation to be often hampered when integrated into the PAI curriculum, which is still oriented towards mastering detailed law.

Although these four scholars contributed significantly to developing the concept of moderation, implementing their ideas in Islamic Religious Education still faces several challenges. First, the Islamic Religious Education curriculum in Indonesia still tends to be textual and normative, thus lacking the capacity to accommodate critical methodological approaches like those offered by Rahman or the legal flexibility of Ali Jum'ah (Rokhmad, 2012). Second, the quality of PAI teachers remains a serious issue. Many educators lack the capacity to understand and internalize the values of religious moderation (Azra, 2019). Third, there is ideological resistance from groups who reject the idea of moderation because it is considered a form of secularization or liberalization of Islam (Alvian & Ardhani, 2023). Fourth, there is still a gap between discourse and practice. Although religious moderation has become a popular jargon, the practice of PAI learning is still predominantly doctrinal and has minimal space for dialogue.

Furthermore, the implementation of the concept of moderation also faces serious challenges in the broader Indonesian context. The rise of post-reform identity politics often reduces the term "moderation" to mere political jargon for electoral gain, thus narrowing its meaning (Mietzner & Muhtadi, 2020). Furthermore, religious radicalism remains a real threat. The National Counterterrorism Agency (BNPT) report indicates the infiltration of radical ideology into educational environments, including schools and universities, indicating that the internalization of moderation is not yet optimal (BNPT, 2020). On the other hand, transnational ideological currents such as *Salafism-Wahhabism* strengthen resistance to the idea of moderation, because they are considered to weaken the purity of faith (Hasan, 2018). This

situation makes the ideas of contemporary scholars about religious moderation not always readily accepted by all groups.

A critical reflection on the various ideas above shows that religious moderation is not a single concept but a spectrum of ideas with different emphases. Al-Qaradawi presents normative moderation, Shihab emphasizes social moderation, Rahman offers methodological moderation, while Jum'ah emphasizes practical moderation. These ideas are relevant and essential, but their implementation requires contextual adjustments. In the Islamic education (PAI), implementing moderation requires curriculum transformation, strengthening teacher capacity, and a critical and dialogical pedagogical approach. In the Indonesian context, the success of moderation implementation is determined not only by the thinking of Islamic scholars but also by the nation's ability to manage identity politics, curb radicalism, and build a down-to-earth narrative of moderation, not just a mere slogan.

Values of Moderation in Islamic Education

Religious moderation is not merely a normative concept but a system of values that needs to be internalized in everyday life, including education. Islamic education (PAI) holds a strategic position as a vehicle for internalizing the values of moderation because it serves not only as a teaching of religious knowledge but also as a formation of students' attitudes, morals, and character (Fatul et al., 2024). The central values often emphasized in religious moderation include justice, tolerance, balance, and deliberation. These four values are the foundation that enables Muslims to avoid excessive attitudes in the form of both extremism and excessive liberalism.

The value of justice is a fundamental principle taught in the Quran and a key pillar of moderation. In PAI, justice can be interpreted as a proportional attitude in understanding religious texts and treating students. Justice is not only about legal aspects but also encompasses pedagogical dimensions. PAI teachers, for example, must be fair in their assessments, address the diversity of students' backgrounds, and instill the understanding that Islam rejects discrimination (Fahmi, 2020). However, the challenge is that PAI learning practices in the field still tend to emphasize memorization and formal adherence to doctrine, resulting in the value of justice often being understood only within narrow Islamic jurisprudence. It can potentially produce students who are rigid and less sensitive to broader

social justice (Salim & Aripin, 2025). Therefore, PAI must develop a critical pedagogy that places justice as a moral and social foundation.

The next value is tolerance, at the heart of religious moderation. Tolerance teaches acceptance of differences and appreciation for the diversity of religious beliefs and practices. In Indonesia's diverse context, instilling the value of tolerance in PAI is highly urgent. Research shows that exclusive education can foster intolerant student attitudes (Azra, 2019). Therefore, PAI must emphasize that differences are a natural law that enriches religious life. In his commentary, Quraish Shihab asserts that the Qur'an verses teach respect for diversity and reject coercion in religion (Shihab, 2002). However, in educational implementation, tolerance is often taught only theoretically without any practical application, thus failing to shape students' character effectively. The challenge is transforming the discourse of tolerance from mere slogans into concrete actions in schools and communities.

Balance, or *tawazun*, is also an essential principle in religious moderation. Balance emphasizes maintaining harmony between spiritual and material aspects, text and context, and individual rights and collective interests. In PAI learning, balance can be implemented through an integrative approach that emphasizes both ritual and social aspects. Yusuf al-Qaradawi emphasized that Islamic *wasatiyyah* must be realized through a balanced lifestyle, so Muslims avoid extreme behavior (al-Qaradawi, 2001). Unfortunately, PAI learning patterns are still predominantly ritualistic, with an overemphasis on formal worship practices rather than developing social piety. As a result, many students are ritually devout but lack sensitivity to humanitarian issues such as injustice, poverty, and environmental degradation (Rokhmad, 2012). Proper balance should place ritual and social worship in complementary harmony.

In addition to justice, tolerance, and balance, the value of deliberation is equally essential. Deliberation is an Islamic tradition that aligns with the principles of deliberative democracy. In an educational context, deliberation can be internalized through participatory and dialogical learning practices. Students must be accustomed to discussing, disagreeing, and seeking joint solutions to religious and social issues. It aligns with Fazlur Rahman's ideas, emphasizing the importance of a contextual approach in understanding Islamic texts (Rahman, 1982). Through deliberation, students are trained to think critically, respect differing perspectives, and avoid being trapped by the authoritarianism of teachers or texts alone. However, in PAI practices in many schools, the learning process still tends to be top-

down, with the teacher acting as the sole source of truth. This situation hinders student participation and weakens their critical thinking (Nashiruddin, 2016).

Although the values of religious moderation are highly relevant, their implementation in Islamic Religious Education (PAI) is not without serious problems. First, there is a tendency to teach these values merely theoretically without effective pedagogical strategies. As a result, the values of justice, tolerance, balance, and deliberation remain merely cognitive knowledge, not character traits that shape behavior (Hilmin et al., 2023). Second, there is resistance from some groups who believe that internalizing the values of tolerance and pluralism has the potential to erode students' faith. This view creates a dilemma for PAI teachers, who are required to instill moderation while facing harsh criticism from conservative groups. Third, integrating moderate values into the PAI curriculum is still partial and has not yet addressed evaluation aspects, making the results difficult to measure objectively (Alvian & Ardhani, 2023).

This situation indicates that internalizing the value of moderation in Islamic education (PAI) requires a more comprehensive approach. These values cannot simply be taught in material form; they must be embedded in school culture and community life. PAI teachers must be trained to adopt a critical pedagogical approach, which goes beyond conveying dogma and trains students to think reflectively, critically, and dialogically (Abdullah, 2015). In this way, the value of moderation can be fully internalized, forming a just, tolerant, balanced, and democratic Muslim personality. It aligns with the ultimate goal of Islamic education: to develop perfect human beings capable of living a worldly life without neglecting the afterlife.

DISCUSSION

The Relevance of the Concept of Moderation for Islamic Education

The concept of religious moderation holds significant relevance in the context of PAI, both as a pedagogical approach and as a value orientation in shaping a generation of Muslims in the modern era. Amidst the growing tide of globalization, religious radicalism, and identity politics that threaten social cohesion, PAI needs to adopt a moderation paradigm to meet the challenges of the times (Kadi, 2022). Religious moderation is not merely political jargon or a religious slogan but a cultural and educational strategy that can foster an inclusive, critical, and adaptive generation of Muslims.

One of the primary relevances of religious moderation in PAI is in addressing the threat of radicalism. Studies show that some students in Indonesia remain vulnerable to radical ideology due to weak internalization of national values and limited comprehensive religious literacy (Rokhmad, 2012). In such circumstances, PAI, with its moderation paradigm, can act as a filter that protects the younger generation from intolerant ideologies. For example, through contextual interpretation teaching and critical discussions of verses on jihad, students can understand religious commands in a balanced way, not as a justification for violence (Azra, 2019). It is where the role of Islamic Religious Education is not only as normative teaching, but also as an arena for the deconstruction of religious interpretations that are biased towards extremism.

Besides addressing radicalism, moderation is also relevant to counteract the growing trend of liberalism among the younger generation. Liberalism in religion is often interpreted as absolute freedom to interpret religious texts without considering tradition and the authority of religious scholars. It can lead to relativism, ultimately blurring the lines between spiritual teachings and popular culture (Rahman, 1982). In this case, religious moderation is present as a middle way that rejects extreme attitudes—both conservative and liberal—while still emphasizing the valid authority of religion, opening up space for the social context and the needs of the times (al-Qaradawi, 2001). Thus, PAI, which is based on moderation, can maintain a balance between the authenticity of Islamic teachings and openness to modern developments.

Another relevance of moderation in PAI learning is in the multicultural context of Indonesia. As a country with religious, ethnic, and cultural diversity, Indonesia requires a religious education paradigm that can strengthen social cohesion (Khalim & Parut, 2025). Religious moderation is key to fostering tolerance and mutual respect amidst differences. Hefner emphasized that religious education in Indonesia plays a vital role in building a peaceful civil society, and its success depends on the extent to which education can internalize the values of moderation (Alvian & Ardhani, 2023). However, if PAI fails to fulfill this role, education can become a vehicle for the reproduction of intolerance. Therefore, a moderation-oriented PAI has strategic relevance in strengthening national unity and maintaining the sustainability of democracy.

Beyond the context of interfaith relations, moderation is also relevant in building intra-religious harmony. The phenomenon of differences in Islamic schools of thought,

sects, and organizations often triggers internal conflict. In this regard, PAI, with its moderation paradigm, can teach the importance of Islamic brotherhood and the principle of tolerance in addressing differences. Quraish Shihab emphasized that the Quran teaches Muslims to view differences as a blessing, not a source of division (Shihab, 2002). Internalizing moderation in Islamic Religious Education can encourage students to be more inclusive in responding to the diversity of religious practices within the Muslim community.

However, the implementation of religious moderation PAI is not without challenges. One criticism that has emerged is the tendency to use the jargon of "religious moderation" to emphasize political aspects rather than educational substance. Some believe moderation is often politicized for specific interests, thus losing its essence as an authentic Islamic teaching (Munif et al., 2023). It has raised skepticism among teachers and students regarding the concept of moderation. If not carefully managed, religious moderation jargon can generate resistance. Therefore, the relevance of moderation in PAI must be supported by strengthening theological and pedagogical foundations, not simply policy rhetoric.

To address these challenges, an integrative model is needed to implement moderation in PAI. This model integrates the value of moderation into the formal curriculum and school culture, learning methods, and educational evaluation. PAI teachers must be trained to apply a dialogic, participatory, and reflective approach to learning. It aligns with Abdullah's ideas, which emphasize the importance of critical pedagogy in Islamic education, where students are taught dogma and trained in critical and contextual thinking (Abdullah, 2015). Religious moderation is not just a slogan, but an ethos that lives within students and is reflected in their daily attitudes.

Overall, the relevance of the concept of moderation for PAI can be seen in three main dimensions: as a bulwark against radicalism, as a counterbalance to liberalism, and as a strategy for building social harmony in a multicultural society. This relevance is even stronger in the Indonesian context, where PAI functions not only to shape spiritually pious Muslims but also to shape democratic, tolerant, and civilized citizens. Therefore, religious moderation is not an optional extra in PAI, but rather a primary prerequisite for PAI to remain relevant and responsive to the needs of the times.

A New Direction for the Implementation of Religious Moderation in Islamic Education

Although religious moderation has strong relevance in Islamic religious education, its implementation in practice faces various challenges that are not simple. These challenges arise from internal aspects of the educational world, Indonesia's socio-political conditions, and global dynamics that influence the younger generation's perspective on religion. Therefore, discussing the challenges and prospects for implementing religious moderation in Islamic education (PAI) is crucial, so that this idea does not remain merely normative but can be realized practically and sustainably.

One of the main challenges lies in the quality of PAI teachers. Many teachers remain trapped in traditional approaches emphasizing solely knowledge transfer, rather than value transformation. PAI teachers often repeat teaching materials without providing space for critical dialogue for students. This situation is exacerbated by the lack of training and professional development focused on religious moderation (Mudrik, 2023). In fact, teachers are key actors in internalizing the values of moderation; if they do not master contextual and dialogical approaches, then efforts to instill religious moderation will be challenging.

Furthermore, the education curriculum is also problematic. The current PAI curriculum tends to be dense with normative material, while the affective and social practical aspects receive less attention. Studies show that the PAI curriculum emphasizes the cognitive dimension of text memorization and provides less room for developing tolerance and skills for living together (Nata, 2016). It results in a gap between students' religious knowledge and the social behavior they display in society. Therefore, the curriculum needs to be revised to be more integrative, emphasizing the values of moderation explicitly and practically.

The next challenge is the influence of social media and digital culture. Today's younger generation gains more religious knowledge through online media than classroom teachers. Unfortunately, much of the spiritual content on social media is provocative, black-and-white, and even contains hateful narratives. Research confirms that social media often becomes a fertile ground for the growth of radicalism (Hermawan et al., 2023). In such conditions, PAI must be able to keep up with the rapid flow of digital information by equipping students with religious digital literacy skills, so that they can filter information critically and not easily fall into extreme narratives.

In addition to internal educational factors, Indonesia's socio-political situation also influences the implementation of religious moderation. The strengthening of identity politics after the reformation has led to religious-based social polarization. This phenomenon has

also penetrated the classroom, influencing how students understand religion and interact with differences. Hefner stated that identity politics in Indonesia often weakens the religious moderation agenda, as religion is used as a tool for political mobilization (Alvian & Ardhani, 2023). In this context, PAI must be present as a neutral space that can build national awareness and reject the politicization of religion.

On the other hand, the prospects for implementing religious moderation in PAI remain wide open. First, religious moderation has strong theological legitimacy, rooted in the principle of *wasathiyyah* (moderation) taught in the Qur'an (Q.S. al-Baqarah: 143). It provides an opportunity for educators to strengthen the integration of moderation into the curriculum without being seen as merely a political product. Second, through the Ministry of Religious Affairs, the Indonesian government has made religious moderation a national strategic program (Kemenag RI, 2019). This policy support can be a gateway to strengthening moderation in the education system, particularly in PAI.

Furthermore, the prospects for implementing religious moderation and growing public awareness of the importance of tolerance and harmony are also increasingly open. National surveys show that most Indonesians still have positive attitudes toward diversity, although the potential for intolerance remains within certain circles (Institute, 2020). PAI can utilize this social capital by encouraging religious education more oriented towards dialogue, interfaith cooperation, and real action to build peace.

Ultimately, the prospects for implementing religious moderation in PAI depend heavily on the extent to which all parties collectively engage. Teachers, educational institutions, the government, the community, and families must work together to ensure that moderation's values are taught and lived out in practice. With strong support, PAI has excellent potential to be at the forefront of developing a generation of Muslims who are spiritually devout and able to live harmoniously in a pluralistic society.

CONCLUSION

This study confirms that the concept of religious moderation in Islamic Education / *Pendidikan Agama Islam* (PAI) is a crucial issue that is relevant both theoretically and practically, with moderation understood as a balance between text and context, tradition and modernity, and religion and the demands of the times, as explained by contemporary scholars such as Yusuf al-Qaradawi and Quraish Shihab. Moderation values such as justice, tolerance,

and deliberation are crucial in shaping inclusive and integrated Muslim individuals. Still, their internalization requires a critical pedagogy that provides space for dialogue and real practice. In the multicultural context of Indonesia, moderation in PAI serves as a bulwark against radicalism and a social glue, despite challenges related to the politicization of moderation jargon and the impact of digital media and the dynamics of identity politics. With theological support, policy, and public awareness, PAI has a great potential to become an instrument of social transformation that will produce a generation of moderate and harmonious Muslims. However, this research is still limited to a literature review and requires further empirical studies to test the implementation of this concept in practice.

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