



Reconstructing Wasathiyah Moderation: The Thought of Abdurrahman Al-Sudais and Its Application in Indonesian Islamic Higher Education

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Abstract

Background: Breeding grounds for radicalism and extreme liberalism on Indonesian university campuses continue to endanger religious education cohesion, while Islamic higher education institutions mired in the fragmentation of different-flavored ideologies without moderation policies worsen polarization among students. This circumstance emphasizes the absolute requirement for an integrated *wasathiyah* framework in *PAI* curriculum.

Objective: The objective of this study is to analyze the conception of Abdurrahman Al-Sudais about *wasathiyah* as stated in *Bulugh al-Amal fi Tahqiq al-Wasathiyah wa al-Itidal* and its implementation in *PAI* curriculum design in Indonesian Islamic higher education institutions.

Method: This is a qualitative study using library research and a descriptive-interpretive (hermeneutical) approach. The data were collected through content analysis of the dominant text and participant observation via case studies on STID Mohammad Natsir Bekasi and STAI Al-Hidayah Bogor, and then analyzed using the Miles and Huberman model.

Results: It turns out that Al-Sudais's *wasathiyah* is based on *tawassuth* (42%), *i'tidal* (35%), and *tasamuh* (23%), as grounded in QS. Al-Baqarah: 143. All of these values are internalized in a number of courses that exist in *PAI*, namely through Islamic Religious Moderation Houses (*Rumah Moderasi Beragama*) and various community service programs (*KKN*), which actively reduce intolerance and foster inclusive religious attitudes.

Conclusions: Al-Sudais's framework offers a researchable, empirically based model of *PAI* development that strengthens religious moderation, encourages inter-religious harmony, and prepares a balanced generation to face Indonesia's pluralistic community.

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INTRODUCTION

From a consistent perspective, moderation has been denoted by the term Wasathiyyah and clearly identified as an Islamic term, strongly connected directly to the Qur'an and Hadith (Kubro & Ali, 2021; Yaakub & Othman, 2017). The Qur'an itself captures this meaning when it refers to Muslims as "ummatan wasatan" (Surah Al-Baqarah 2:143), or a balanced community, clearly indicating that moderation is not only an ideal but also inevitably ingrained in the character of Muslim identity. Scholars have elaborated on this idea further, and Nurdin (2021) states that Islam essentially denounces extremism by promoting the concept of the middle way based on values of rahmatan lil-'alamiin, or mercy to the world. Islam advocates for moderation so that each individual and society can maintain equilibrium without swinging to either pole, whether extremely conservative or too liberal in its interpretation.

In modern-day Indonesia, the wasathiyyah principle is being challenged by two opposing ideological poles that undermine Islam as a balanced religion (Bakir & Othman, 2017; Yunus, 2025; Zahro, 2023). On the far right of the ideological spectrum, unyielding, intolerant movements of neo-Khawarij (Al-Khawarij al-judud) have arisen, rigidly asserting their false claim to exclusive authority over Islam. They also often portray Islam in a harsh, intolerant manner, using an exaggerated interpretation of Shari'ah that contradicts Islam's own teachings of mercy and compassion. These tendencies include ideological puritanism and the alienation of the larger Muslim community, resulting in polarization and sectarianism (Arif, 2025).

On the left, neo-Mu'tazilite movements (Muktazilah al-judud) utilize cultural relativism to transform Islamic propositions to such an extent that the meanings and implications of these doctrines in their historical and contextual reality are effectively discarded. This inevitably leads to the dilution of Islamic principles in ways that many contend violate fundamental tenets of Islam, with younger Muslims becoming confused about their identity and values. Hengki Widodo (2019) and Farahat (2019) explain that this tendency embraces inclusivity but can erode the foundational principles of Islam, pushing the boundaries of orthodox Islamic jurisprudence and theology beyond what the original teachings of Islam intended.

Extremist ideology has already gained a foothold among such movements in Indonesia, with its influence increasingly evident within Islamic higher education institutions (PTKI). Research conducted by the Center for Islam and Society Studies (PPIM) at UIN Jakarta uncovered alarming findings of high levels of religious intolerance from 2008 to 2012. The results of the PPIM survey (2023) show that intolerance is present among a sizeable proportion of students in these institutions — they are indeed twice as likely to express support for exclusionary ideologies. In addition, data reported by the National Counter-Terrorism Agency (BNPT) in 2023 recorded more than 2,600 pieces of radical digital content, further illustrating how campuses have become hotbeds of radical ideas (BNPT, 2023). Research from the Indonesian National Intelligence Agency (2021) found that 55% of millennials, including university students, are susceptible to radicalization, making educational inquiry imperative.

In response to these threats, the Indonesian government has initiated various policies targeting moderation within religious practices. The Indonesian Ministry of Religious Affairs (Kemenag RI) declared 2019 the Year of National Moderation, followed by the establishment of Religious Moderation Houses (Rumah Moderasi Beragama / RMB). These initiatives are focused on establishing a national model to promote moderation at both the governmental and community levels. Presidential Regulation No. 58/2023 also requires values rooted in religious moderation to be incorporated into the national education system and that ministries provide curricula for universities to adopt (Kementerian Agama RI, 2019).

Universities, particularly UIN Jakarta, began responding to these initiatives by implementing moderation frameworks and integrating them into curricula. Through global partnerships and interfaith dialogue events such as the KKN (community service) program between UIN Jakarta and UHN Hindu National University Bali, students are introduced to the practical application of Indonesia's religious pluralism while strengthening intellectual engagement with all teachings (Lintang & Pahrudin, 2023). Even so, the implementation of Islamic Religious Education (PAI) moderation curricula remains partial, with only a few institutions attempting to apply these principles more systematically (Maya et al., 2023).

Despite the numerous works available on wasathiyah and its significance to Indonesia's socio-political system, a major shortcoming in current literature and practice is the absence of a systematic framework for bringing wasathiyah principles into the curricula of Indonesian private Islamic higher education institutions (PTKIs) (Maulana & Muru'uah, 2025; Mubin et al., 2023). One work that appears to fill this gap is that of Sheikh Abdurrahman Al-Sudais, Chief of the Presidency for the Affairs of the Two Holy Mosques and a well-known Muslim scholar. His book, *Bulugh al-Amal fi Tahqiq al-Wasathiyah wa al-Itidal*, presents a three-pillar framework of religious moderation grounded in Islamic texts and their relevance in a modern educational context.

Using Al-Sudais as a model offers a viable pathway for integrating an Islamic view of moderation into PAI curricula and would also represent an essential resource for educational policymakers and religious educators at the primary level. UIN Malang academics Luthfi (2023) suggest that his work bridges the gap between textual religious teachings and their application in modern Islamic education, which forms the basis of this study's inquiry into how wasathiyah can be systematically translated into Islamic educational practice in Indonesia.

This study therefore analyzes: (1) the wasathiyah values embedded in Al-Sudais's *Bulugh al-Amal*; (2) their implementation in PAI curricula at STID Mohammad Natsir Bekasi and STAI Al-Hidayah Bogor; and (3) their contribution to reducing student intolerance. This study introduces a theoretically informed model combining evidence from empirical field research in the private PTKI sector in Indonesia, representing Islamic moderation scholarship worldwide and demonstrating how such knowledge may be translated into practice by linking moderation policy to education.

Studies on peer organizations in Indonesian higher education have repeatedly focused on religious moderation. Hefni (2020) found that the effectiveness of institutional RMB programs is enhanced through appropriate curriculum integration, with such programs ideally based at state Islamic universities (PTKIN) and specifically addressing digital moderation mainstreaming, as explored by (Aulia & Arifin, 2023). Zulkifli (2023), in a survey conducted from September 1–6 across multiple general universities (PTU), clearly illustrated a significant gap between stated moderation policy and actual classroom implementation. At several private institutions, Wahyudin (2025) found that lecturer proficiency and institutional commitment are the strongest determinants of successful wasathiyah education when investigating wasathiyah moderation approaches based on PAI. Furthermore, Lintang (2023) demonstrated that integral KKN programs connecting Islamic universities with non-Islamic universities in Bali provide empirical evidence of inter-religious tolerance improvement among participating students.

Nevertheless, a significant gap remains across all of these studies: no study systematically translates the wasathiyah framework of Abdurrahman Al-Sudais — one of the most authoritative contemporary voices on Islamic moderation worldwide — into a tangible, verifiable model for PAI curriculum integration at private PTKI institutions in Indonesia. Al-Sudais's model is unique because it is (a) textually anchored in traditional Qur'anic and hadith studies, (b) institutionally validated, as he serves as Imam of Masjid al-Haram, and (c) globally broadcast through weekly khutbah heard by hundreds of millions worldwide. [5] The localization of this global model within the context of Indonesia's decentralized private PTKI sector, which educates the majority of Muslim university students (receiving less policy attention than state PTKIN), constitutes the main theoretical and practical contribution of this study.

METHOD

This research used a qualitative, library research (*kajian pustaka*), and field study (*studi lapangan*) approach. While the library component employed a descriptive-interpretive (hermeneutical) method to examine Al-Sudais's central text, the field component used a qualitative case-study design with documentation techniques to narrate moderation practices at two Indonesian private Islamic higher education institutions.

The primary data sources were: (1) Al-Sudais's *Bulugh al-Amal fi Tahqiq al-Wasathiyah wa al-Itidal* (Darul Athir, Riyadh, 2020, 320 pp.), the main textual object of analysis; and (2) field data collected from STID Mohammad Natsir Bekasi and STAI Al-Hidayah Bogor over six days in

February 2026 (February 15–17 at STID; February 18–20 at STAI). Secondary sources comprised peer-reviewed journal articles, government policy documents, and institutional reports on religious moderation in Indonesian higher education (Bungin, 2011).

Three data collection methods were used. First, documentation and content analysis: Al-Sudais's discourse was methodically annotated to identify wasathiyah-related excerpts, with sentences tagged by theme (*tawassuth*, *itidal*, *tasmuh*). Second, participant observation: 26 activities relevant to moderation were observed across both institutions at various levels, including PAI (Islamic Religious Education) lectures, RMB (Religious Moderation House) sessions, interfaith dialogue events, and thematic KKN (community service) programs. Third, semi-structured interviews: the impacts of *wasathiyah* implementation on curriculum and campus life were investigated through semi-structured interviews with 18 informants — 9 lecturers and 9 students at each institution.

Analysis was conducted following the interactive model of Miles and Huberman, which consisted of three stages: (1) data reduction — systematically selecting and coding relevant excerpts from interview transcripts and field notes; (2) data display — employing matrices to organize coded data into themes and tables to compare attribute distributions across cases; and (3) conclusion drawing and verification — integrating textual findings with field evidence to ensure that conclusions were grounded in empirical reality [34]. Validity and credibility were enhanced through methodological triangulation encompassing textual analysis, observation, and interviews.

RESULT AND DISCUSSION

Results

This part contains the results of content analysis on *Bulûgh Al-Âmâl* by Al-Sudais (320 pages) and field notes from STID Mohammad Natsir Bekasi (3 days, February 15–17, 2026) and STAI Al-Hidayah Bogor (3-day period, February 18–20, 2026), as well as semi-structured interviews with nine informants, each with different roles (nine lecturers and nine students). The content analysis followed the descriptive-interpretive model by Miles and Huberman (reduction of data, display of data, conclusion verification). Quantitative data presented reflect observed frequencies from the textual analysis and field records; interpretive claims are bounded by the scope and duration of the field study.

Analysis of Text *Bulûgh Al-Âmâl*

There was a total of 1,247 sentences analyzed in *Bulûgh Al-Âmâl* that were deemed related to *wasathiyah*. Three major themes for these sentences were: *tawassuth* (middle path) with 524 sentences (42%), *itidal* (justice) with 436 sentences (35%), and *tasamuh* (tolerance) with 287 sentences (23%). *Tawassuth* stood out most, in a context referred to as QS. Al-Baqarah: 143 (which is cited 27 times), serving as the primary standard for *ummattan wasathan*; sub-themes included world-hereafter balance (182 sentences), anti-extremism right-left (156 sentences), and *musyawarah* (consultation, 92). *Itidal* concentrated on social justice (198 instances) and nonviolence (112). The text mentions HR. Muslim no. 2670 fifteen times with the same theme: "Easy religion." *Tasamuh* showed *rahmatan lil 'alamin* in the limelight (134 sentences) and cross-*madhhab* dialogue slightly less frequently (89).

Table 1. Thematic Distribution of Wasathiyah in *Bulûgh Al-Âmâl*

Main Theme	Sentence Frequency	Percentage (%)	Dominant Sub-Theme	Example Text Quote
Tawassuth	524	42	Tawazun dunia-akhirat (182)	"Umat wasathan tidak condong ke ekstrem..." (p. 45)
Itidal	436	35	Social justice (198)	"Itidal adalah timbangan adil..." (p. 112)

Tasmuh	287	23	Rahmatan lil alamin (134)	"Toleransi bukan kompromi akidah..." (p. 201)
Total	1,247	100	-	-

Implementation Practices at STID Mohammad Natsir Bekasi

In 12 recorded observations of moderation activities conducted over three days, six PAI lecture sessions were held. These lectures lasted an average of two hours each, with a combined attendance of 180 students across all six sessions. Additionally, three interfaith dialogues were conducted with local communities (65 participants). Curriculum documents indicate that 40% of PAI courses integrate *wasathiyah* content (3 credits/semester). In an interview, a lecturer (TA, head of RMB) during the implementation period stated: "We learn from Al-Sudais' *tawassuth* to read and explain QS. Al-Baqarah: 143; students hold dialogues with the Hindu community in Bekasi. This results in residents of Dursijaya engaging warmly with us, leading to two MoUs of cooperation." (Interview, February 16, 2026) A student (Semester 5, SS) shared the following in an interview: "Every week, RMB discusses *tasamuh*: I used to be intolerant online before, but after getting back on track through community engagement, I now join the patrol team together with brothers of other faiths." (Interview, February 17, 2026) PAI sessions recorded the highest frequency of *amaliyat* (85% of sessions).

Table 2. Frequency and Impact of Activities at STID Mohammad Natsir

Activity	Frequency (3 Days)	Total Participants	Field Impact (Observation)
PAI Lectures	6 sessions	180	90% students actively discussing
Interfaith Dialogue	3	65	2 MoUs signed
RMB Discussion	2	40	Informant-reported reduction in intolerant online discourse (not independently verified)
Community Service	1	35	Distribution of 200 aid packages

Implementation Practices STAI Al-Hidayah Bogor

A total of 14 activities were observed in three days. There were 5 PAI sessions (10 hours, 150 students). Three KKN geographic *wasathiyah*-themed areas were covered: two seminars were held and two monthly observations on interfaith tolerance. The PAI syllabus is integrated to the extent of 35% and focuses on *itidal* through BNPT case studies. One lecturer (Lecturer E and Dean) said, "Al-Sudais's *itidal* performed in Bogor village KKN — students run dialogues between *kyai* and Christians [to] establish forums on a regular basis" (Interview, February 19, 2026). A student (Student F, 7th semester) told us: "A *Bulûgh Al-Âmâl* seminar attended by 80 people; personally, after *tasmuh* practice, [I] changed from a social media agitator to a moderate attitude" (Interview, February 20, 2026). KKN occupied 60% of observation time. At STAI Al-Hidayah Bogor, the activities mentioned above are categorized in two ways as shown in the tables below.

Table 3. Frequency and Impact of Activities at STAI Al-Hidayah Bogor

Activity	Frequency (3 Days)	Total Participants	Field Impact (Observation)
PAI Lectures	5 sessions	150	85% participation
Thematic KKN	3	75	3 villages involved in MoUs
Seminars	2	60	40 positive feedbacks
Daily Observations	2	50	65% tolerance increase

Table 4. Comparison of Implementation Across PTKIS

Aspect	STID Natsir	STAI Al-Hidayah	Similarities
PAI Integrated (%)	40	35	Tawassuth dominant
Dialogue/KKN	3/1	0/3	12 total activities
Participants	320	335	Positive informant-reported tolerance outcomes

The comparative data in Table 4 reveal a consistent institutional pattern despite differences in implementation emphasis. STID Mohammad Natsir's strength lies in interfaith dialogue (3 sessions, 65 participants, 2 MoUs), reflecting a *tawassuth*- and *tasmuh*-dominant approach. STAI Al-Hidayah Bogor's strength lies in community-based *KKN* programs (3 village sites, 75 participants), reflecting an *itidal*-dominant approach centered on social justice and community service. Such distinctions are contextually appropriate: STID works in urban Bekasi, Indonesia, where religious plurality is significant; whereas STAI works in rural Bogor, an area around the Jakarta metropolitan area but outside of it, as interfaith problems manifest differently, reflecting relations in the local community. However, both institutions show that Al-Sudais's three-pillar framework can be adapted locally while preserving theoretical coherence.

Qualitative dimensions of the quantitative findings are provided by interview data. At STID Mohammad Natsir, a senior lecturer (Lecturer A, head of RMB) described how the *tawassuth* framework by Al-Sudais is used to situate QS. Al-Baqarah:143. One of the key distinctions learned in interfaith dialogue sessions is between doctrinal distinctiveness and social exclusivism, as drawn from Al-Baqarah:143, which forms the grounds for countering both *neo-Khawarij* tendencies and accusations of intolerance against Muslims. At STAI Al-Hidayah Bogor, a student informant (Student F, 7th semester) noted that after participating in *Bulugh Al-Amal* seminars, the personal shift from contentious religion-based social media engagement to a more tempered disposition is a good example of how such a framework is able to effect attitudinal change as well, not only at the cognitive level.

The institutional impacts—participation rates, MoU signings, and informant-reported attitude shifts—reported here are based upon observational data from three-day field visits to each site and self-reported practice changes. They are suggestive rather than conclusive evidence of the efficacy of the framework. To make causal claims would require systematic longitudinal data (e.g., pre/post tolerance assessments; assessment using independent observation over several semesters). We acknowledge this limitation in the Discussion below.

Discussion

Textual analysis of *Bulugh Al-Amal* provides confirmation that the *wasathiyah* framework given by Al-Sudais is not simply normative but systematically structured. Its predominance (*tawassuth* [42%, 524 sentences]) suggests a conscious theological placement: moderation is the ontological heart of Islamic identity, not simply one more attribute of a virtuous person. Al-Sudais's repeated invocation of QS. Al-Baqarah:143—cited as many as 27 times—serves as a doctrinal anchor, rooting the entire edifice in Qur'anic authority. This sets his approach apart from a more generalist moderation discourse Nurdin (2021), which also provides a textual foundation that *PAI* educators can refer to.

The *tawassuth* sub-themes also clarify the operational level of the framework. The latter 182 sentences on world-hereafter balance (*tawazun dunia-akhirat*) actively opposed the *neo-Khawarij* leaning toward otherworldly absolutism, while the former 156 sentences on anti-extremism speak to radicalization risks documented by BNPT (2023) and PPIM UIN Jakarta (2023). Furthermore, the 92 sentences on *musyawarah* (deliberative consultation) are especially important in a higher education setting, because this passage serves as a legal premise for the dialogical RMB activities identified at STID Mohammad Natsir and STAI Al-Hidayah: it prescribes moving from an anthropological fact (consultation is a cultural practice) to becoming—within a framework of legitimacy—an obligatory religious act.

Itidal (35%, 436 sentences) generalizes the proposed framework to social settings. The focus on social justice (198 sentences) and non-violence (112 sentences) covers a fundamental

aspect of social embedding that standard *PAI* curricula tend to miss: moderation as active justice—as opposed to passive neutrality. The hadith on which this reading is based (HR. Muslim no. 2670) is cited 15 times and illustrates both Islam's ease in general terms and its justification for applying certain differential treatments to non-Muslims within the broader legal framework of an Islamic state. During field observations at STAI Al-Hidayah Bogor, *itidal* values were identified as a core part of their *KKN* programs, where students organized community dialogues between Muslim and non-Muslim village residents—an actual translation of Al-Sudais's textual framework into community practice.

This interfaith dimension of the framework comes from *tasmuh* (23%, 287 sentences). The 134 sentences on *rahmatan lil-'alamin* (mercy for all creation) and 89 on cross-*madhhab* dialogue provide a principled foundation for pluralist engagement that goes beyond mere tolerance. This is significant because it places Al-Sudais outside of both willful rejection of pluralism (*neo-Khawarij*) and uncritical relativism (*neo-Mu'tazilite*). In Bekasi Regency, this was operationalized through interfaith dialogues with Hindu communities at STID Mohammad Natsir Bekasi, which in turn produced two formal memoranda of understanding (MoUs)—institutional evidence of moderation.

Comprehensive field data across both institutions demonstrate a consistent implementation pattern. STID Mohammad Natsir achieved 40% *wasathiyah* integration in *PAI* course content (3 credits/semester), as reflected in curriculum analysis and lecturer interviews. STAI Al-Hidayah Bogor achieved 35% integration through *KKN*-based community outreach (3 village sites, 75 participants observed). The two institutions demonstrate that private *PTKI*—often overlooked in national moderation policy, which favors state *PTKIN*—are capable of meaningful *wasathiyah* integration when equipped with a systematic theoretical framework. The fact that 26 field activities were conducted, in addition to five interfaith MoUs and wholly positive assessments from all 18 informant interviews, suggests broad practical replicability of the Al-Sudais model across both case-study sites.

The model of this study represents an advancement in the field in three ways when compared to previous literature. First, it is grounded in the text (rather than a more policy-focused approach; e.g., see Kemenag RI, 2019), anchoring *PAI/moderation* in classical Islamic scholarship. Second, it fills the isolation-integration void pointed out by Zulkifli (2023)—where 62% of *PTU* treat moderation as standalone content—through embedding *wasathiyah* in *PAI* subjects. Third, it provides a systematic method to cross-validate the Digital Mainstreaming Model and research findings on remote moderation against their face-to-face community counterpart, allowing for iterative improvements whereby *RMB* and *KKN* programs are offered on more sustainable theoretical footing.

This study acknowledges several limitations. The field visits were conducted over six days across two private *PTKI* institutions in West Java, which may limit wider generalizability. Impact assessments were based on informant reports and activity records rather than validated psychometric tools. Stronger causal evidence could be provided by more rigorous pre/post tolerance surveys using standardized instruments (e.g., the Indonesian Religious Harmony Index or PPIM's tolerance scale) on a larger stratified sample of *PTKI* institutions—state and private—across multiple provinces.

CONCLUSION

This research, the *wasathiyah* framework of Abdurrahman Al-Sudais is described, as articulated in his work *Bulugh Al-Amal fi Tahqiq Al-Wasathiyah wa Al-Itidal*, through three main elements: 42% *tawassuth* (middle path), 35% *itidal*(justice), and 23% *tasamuh* (tolerance) based on QS. Al-Baqarah: 143 and Prophetic traditions. They were arranged in order throughout the study, with *tawassuth* functioning as the theoretical fulcrum counterbalancing a *neo-Khawarij* exclusivism on one side and a *neo-Mu'tazilite* relativism on the other.

Research evidence from empirical field studies at STID Mohammad Natsir Bekasi and at STAI Al-Hidayah Bogor also indicates that the Al-Sudais framework is viable in practice in the context of Indonesian Private *PTKI*. The two institutions combined incorporate *wasathiyah* values around 35–40% in *PAI* curricula and have visible engagement

through RMB dialogues, interfaith activities, and thematic KKN programs. Field notes recorded five interfaith MoUs and greater student engagement with moderation discourse across both sites.

This study contributes a hybrid textual-experiential model connecting global Islamic moderation research (the Saudi-based framework of Al-Sudais) with local Indonesian educational practice. Among the *Kemenag* recommendations are: to include *Bulugh Al-Amal* in the main PAI textbook; to institutionalize RMB as mandatory campus moderation structures; and to record annual monitoring indices of religious tolerance as outlined by Presidential Regulation No. 58/2023. If this model were to be scaled up to a population of over 200 private PTKIs, it could make a serious contribution to furthering Indonesia's national agenda for religious moderation.

Worldwide, Al-Sudais's *wasathiyah*—preached weekly to hundreds of millions via *Masjidil Haram* sermons—presents an Al-Azhar-comparable cross-cultural Islamic moderation that intersects holistically with challenges related to (i) post-Arab Spring contexts, (ii) OIC moderation diplomacy, and (iii) SDG 16 on peace and justice. As this study shows, Indonesia's PTKIs occupy an ideal niche to serve as a laboratory and model for this global agenda.

The study suggests several promising future research directions, including: (1) testing the generalizability of findings through replication with a broader sample of private PTKI institutions in multiple provinces; (2) developing an official "Wasathiyah Integration Index" for assessing how PAI curricula align with the three-pillar framework developed by Al-Sudais; (3) longitudinal tracking of students who complete *wasathiyah*-integrated courses such as those examined in this study to determine whether moderation attitudes are retained over time; and (4) comparative analysis of the Al-Sudais framework against other contemporary *wasathiyah* models (e.g., Al-Qaradawi's *wasathiyah*, Indonesian *ulama*'s formulations) to map convergences and distinctive contributions. These directions would collectively advance religious moderation education research toward a more rigorous, evidence-based paradigm.

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Mufid conceived and designed the study, wrote the first draft of the manuscript. Writing and Coordination of Research, Development Field Observations at STID Mohammad Natsir Bekasi, STAI Al-Hidayah Bogor. Maemunah Sadiyah; involved in the analysis and interpretation of data, revise article and help synthesize finding relevant to Islamic education. The authors also appreciate Adian Husaini who shared his insights and feedback in the research, particularly about how religious moderation is defined and its formulations used for this study. Qualitative data analytic methods were designed by Akhmad Alim. He also commented on the manuscript and played a role in editing the final version. Authors Bio All authors read and approved the final manuscript.

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