Integrating Wasathiyyatul Islam fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks

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ABSTRACT*:*

This study aims to explore and implement the principles of Wasathiyyatul Islam fi Tarbiyah, or Islamic moderation within educational contexts. Utilizing a literature review methodology, we systematically gathered and analyzed relevant scholarly sources, focusing on integrating Islamic moderation within educational practices. Key findings reveal that Wasathiyyatul Islam promotes balance, justice, and inclusivity, essential for developing a moderate and harmonious society. Quranic and Sunnah values were found to be central in moderating extremism and fostering tolerance. Practical applications include moderation in curriculum development, teaching methodologies, and student-teacher relationships. Wasathiyyatul Islam, or moderation in Islam, is an essential principle in shaping various aspects of life, including education and social relationships. This moderate approach emphasizes the importance of balance (tawazun), inclusivity (asy-syumuliyyah), and rejection of extremism (rafdh at-tatharruf) in every action and decision. In the context of education, or Wasathiyyatul Islam fi Tarbiyah, Wasathiyyatul Islam can be applied in selecting educational materials (ikhtiyar mawad at-ta'lim), the learning process ('amaliyyat at-ta'allum), and the relationship between students and teachers (mu'amalah ma'a al-mu'allimin). The study underscores the significance of embedding Wasathiyyatul Islam principles to address contemporary challenges such as extremism and intolerance. However, limitations include the study's scope restricted to specific educational settings and the cultural and socio-economic variations in implementation. Future research should explore diverse contexts and the long-term impacts of Wasathiyyatul Islam on student development. Additionally, the role of technology in enhancing Islamic education while maintaining moderation warrants further investigation.

ABSTRAK:
Penelitian ini bertujuan untuk mengeksplorasi dan menerapkan prinsip-prinsip Wasathiyyatul Islam fi Tarbiyah, atau moderasi Islam dalam pendidikan, dalam konteks pendidikan. Menggunakan metodologi literature review, Peneliti secara sistematis mengumpulkan dan menganalisis sumber-sumber ilmiah yang relevan, dengan fokus pada integrasi moderasi Islam dalam praktik pendidikan. Temuan utama mengungkapkan bahwa Wasathiyyatul Islam mendorong keseimbangan, keadilan, dan inklusivitas, yang penting untuk mengembangkan masyarakat yang moderat dan harmonis. Nilai-nilai dari Al-Quran dan Sunnah ditemukan sebagai inti dalam memoderasi ekstremisme dan mendorong toleransi. Aplikasi praktis mencakup moderasi dalam pengembangan kurikulum, metodologi pengajaran, dan hubungan antara siswa dan guru. Wasathiyyatul Islam, atau moderasi dalam Islam, adalah prinsip penting yang membentuk berbagai aspek kehidupan, termasuk pendidikan dan hubungan sosial. Pendekatan moderat ini menekankan pentingnya keseimbangan (tawazun), inklusivitas (asy-syumuliyyah), dan penolakan ekstremisme (rafdh at-tatharruf) dalam setiap tindakan dan keputusan. Dalam konteks pendidikan, atau Wasathiyyatul Islam fi Tarbiyah, Wasathiyyatul Islam dapat diterapkan dalam pemilihan bahan ajar (ikhtiyar mawad at-ta'lim), proses pembelajaran ('amaliyyat at-ta'allum), dan hubungan antara siswa dan guru (mu'amalah ma'a al-mu'allimin). Studi ini menekankan pentingnya menanamkan prinsip-prinsip Wasathiyyatul Islam untuk menghadapi tantangan kontemporer seperti ekstremisme dan intoleransi. Namun, keterbatasan penelitian ini termasuk cakupan yang terbatas pada pengaturan pendidikan tertentu dan variasi budaya serta sosial-ekonomi dalam penerapannya. Penelitian lebih lanjut harus mengeksplorasi berbagai konteks dan dampak jangka panjang dari Wasathiyyatul Islam pada pengembangan siswa. Selain itu, peran teknologi dalam meningkatkan pendidikan Islam sambil menjaga moderasi juga perlu diselidiki lebih lanjut.

Kata Kunci: *Inklusivitas, Moderasi, Pedagogi, Pendidikan Islam, Wasathiyyatul Islam.*

INTRODUCTION

The idea of *Wasathiyyatul Islam*, or moderation in Islam, is becoming increasingly vital in our global society (Mujani et al., 2015). As the world faces rising religious extremism and intolerance, embracing moderation in education can promote peace and understanding. This approach offers a way to build harmonious communities that respect diversity and uphold justice (Habibie et al., 2021; Niam, 2019). Educational institutions, in particular, play a crucial role in nurturing these values, shaping young minds to become compassionate and balanced individuals (Rusdiyanto et al., 2022). By integrating *Wasathiyyatul Islam* into educational systems, we can cultivate a generation equipped to contribute positively to a diverse world.

In the field of Islamic education, embedding the principles of *Wasathiyyatul Islam* is essential. These principles—rooted in compassion, balance, and justice—aim to create individuals who are not only knowledgeable but also morally upright and socially responsible (Gani, 2019; Suwandi & Supriyanto, 2022). Moving beyond rote learning to encourage critical thinking and empathy is necessary in today's educational landscape (Bakir & Othman, 2017). By doing so, educators can address contemporary issues like radicalism

and cultural intolerance, promoting a more inclusive and understanding environment (Fitri, 2015). Thus, Islamic moderation in education is crucial for developing well-rounded, ethical individuals.

The need to integrate *Wasathiyyatul Islam* into education is urgent, given the growing influence of extremist ideologies that threaten societal peace (Kuswanto et al., 2023). Traditional education models, often rigid and dogmatic, fail to counteract the appeal of radicalism, especially among young people (Muqowim et al., 2022). Therefore, rethinking Islamic education through moderation is vital to creating environments that celebrate diversity and encourage open dialogue (Riyawi & Febriansyah, 2023). This study aims to provide a comprehensive framework for incorporating these principles, addressing a critical issue with both local and global implications.

Research has shown the positive impact of integrating *Wasathiyyatul Islam* in educational settings, particularly in fostering tolerance and mutual respect. For instance, madrasahs and pesantrens that emphasize these values significantly influence students' attitudes towards pluralism and inclusivity (Andi et al., 2023; Masykuri et al., 2020). The role of educators is also crucial; teachers who embody these principles inspire their students to adopt similar attitudes (Wibowo & Kurniawan, 2023). These findings highlight the transformative potential of Islamic moderation when systematically incorporated into educational curricula.

Further studies indicate that educational strategies centred around *Wasathiyyatul Islam* enhance not only students' moral and ethical development but also their critical thinking and problem-solving skills. Approaches like contextual learning and group discussions, rooted in moderation principles, foster deeper understanding and engagement among students (Kuswanto et al., 2023). Additionally, integrating these values into extracurricular activities and school culture reinforces students' commitment to balanced perspectives in their daily lives (Solahudin et al., 2023). These insights are vital for designing educational programs that develop both intellectual and moral faculties.

Moreover, institutions that emphasize *Wasathiyyatul Islam* contribute significantly to social stability and cohesion. Schools and pesantren incorporating these principles tend to produce graduates who are academically proficient and socially responsible (Riyawi & Febriansyah, 2023). Emphasizing ethical principles like balance (*tawazun*) and tolerance (*tasamuh*) in educational settings has been linked to reduced violence and social discord (Bahijah et al.,2022). These findings affirm the broader societal benefits of embedding Islamic moderation within educational systems.

Despite the promising outcomes of previous research, significant gaps remain in understanding the comprehensive application of *Wasathiyyatul Islam* across diverse educational contexts. Most studies have focused on specific institutions or localized settings, lacking data on broader, scalable models adaptable globally (Irwan, 2018). Additionally, there is limited research on the long-term impacts of these educational interventions on students' attitudes and behaviours beyond their schooling years (Habibie et al., 2021). Addressing these gaps is crucial for developing a robust framework to guide the implementation of Islamic moderation in education on a wider scale.

This study aims to bridge these gaps by thoroughly examining the principles and practices of *Wasathiyyatul Islam* in educational settings. By synthesizing insights from diverse contexts, this research seeks to develop a comprehensive framework for integrating Islamic moderation into curricula and pedagogical strategies. The findings are expected to significantly contribute to the field of Islamic education, offering practical guidelines for educators and policymakers to cultivate environments that promote peace, tolerance, and intellectual growth. Ultimately, this research endeavours to enhance the role of education in fostering a more just and harmonious society through the principles of *Wasathiyyatul Islam*.

METHODS

This study employs a literature review methodology to explore the concept and application of *Wasathiyyatul Islam*, or Islamic moderation, in education. We systematically gathered and analyzed relevant books and articles, focusing on the integration of Islamic moderation within educational contexts. Utilizing digital databases such as Publish or Perish, Dimensions, and Scopus, we organized and synthesized information to identify key themes and patterns. Our data collection involved a thorough search for peer-reviewed articles, academic books, and other scholarly sources, which were then critically assessed for relevance and quality. The thematic analysis allowed us to extract and compare core ideas, contributing to a deeper understanding of how Islamic moderation is conceptualized and practised in education. To ensure reliability, multiple researchers independently reviewed the literature, and we used qualitative analysis software to maintain a consistent and transparent coding process. Triangulation of findings from different sources further validated our results, enhancing the study's robustness and credibility. Through this comprehensive approach, we aimed to provide valuable insights into promoting an inclusive,

tolerant, and just educational system inspired by the principles of *Wasathiyyatul Islam*.

RESULTS AND DISCUSSION

The Paradigm of *Wasathiyyatul Islam* (Islamic Moderation)

Moderate Islam, also known as *Wasath*iyyah Islam, is derived from two words: Islam and *wasath*iyyah. Islam, as is widely known, is a religion full of blessings, brought by the Prophet Muhammad (PBUH). It is the majority religion in Indonesia, which has the largest Muslim population in the world today. The term moderation in Arabic is translated as *al-wasathiyyah*. Al-Asfahaniy defines *wasathan* as *sawa'un*, meaning the middle ground between two extremes or justice, something that is balanced or moderate. *Wasath*an also means maintaining a stance without compromising or deviating from the true path of religion (Al-Asfahany, 2009). The term *al-wasathiyyah* comes from the root word alwasth. In practical terms, *wasath*iyyah is more popularly used to indicate a comprehensive way of thinking, especially related to religious attitudes in Islam.

Linguistically, *Wasath*iyyah (moderation) originates from the root word وسط – يسط –وسطة, which has various meanings such as being in the middle, between two ends, just, balanced, or moderate (Qardhawi, 2009). The word *wasath* also means avoiding excessiveness and negligence. In the *Mu'jam al-Wasith* dictionary, *wasath*an means "just" and "chosen" (Al-Asfahany, 2009). Ibn 'Ashur similarly explains that *wasath* means something in the middle or something that has two ends with balanced measurements. Several verses in the Qur'an mention the word *wasath* and its derivatives, including QS. Al-Baqarah (2): 143 and 238, QS. al-Qalam: 48, and al-Isra': 78. In the Encyclopedia of the Qur'an, *wasath*a means a middle position between two opposing positions, such as "bravery" being between recklessness and fear, "generosity" between extravagance and stinginess. Essentially, the use of the word *wasath* in these verses refers to the meaning of "middle," "just," and "chosen" (Shihab, 2007).

The term *wasath*iyah, in context, refers to Islamic values built on a straight and balanced mindset, avoiding excess in certain aspects. The phrase "*ummatan wasath*a" in Surah al-Baqarah: 143, means a just and chosen community, indicating that the Muslim community is perfect in its religion, best in character, and foremost in deeds. An ummatan *wasath*an is a chosen, just, and exemplary community that stands as a witness for all humanity on the Day of Judgment (Quraish, 2019). Therefore, Muslims who embody the *wasath*iyah trait avoid extreme behaviours on both ends of the spectrum. They do not only focus on materialism and neglect spirituality, nor do they ignore spiritual life while

neglecting the physical. They do not prioritize individual interests over social welfare. This is the essence of *wasathiyah* Islam.

The term *Wasathiyah* carries numerous interpretations, as the Qur'an frequently mentions this word and its derivatives. One interpretation is *al-Adl* (justice). Justice is a crucial attribute, particularly in the context of witness testimony in legal matters. Without a just witness, testimony cannot be accepted. Both a just witness and a just law are greatly desired by society. The Prophet interpreted *Wasathiyah* as justice in his explanation of Surah al-Baqarah: 143. Justice means standing between disputing parties without leaning towards any side, ensuring equal rights for both parties without favouritism or betrayal (Maimun, 2019).

Wasathiyah also means *istiqamah* (steadfastness), implying uprightness in thought and action (*Shirath al-Mustaqim*), the straight path that avoids erroneous intentions. Islam teaches its followers to consistently seek the straight path, one that avoids the ways of those who incur Allah's wrath (Jews) and those who go astray (Christians) (Maimun, 2019).

Additionally, *Wasathiyah* signifies goodness or excellence. The term "*Islam Wasathiyah*" refers to the best form of Islam. This phrase is often used by Arabs to praise someone of noble lineage within their tribe, indicating that the person neither exaggerates nor neglects religious teachings (Al-Shalabi, 2001).

Wasath can describe both the collective nature of the Muslim ummah and individual qualities. *Wasathiyatul ummah* denotes the Muslim community as the best, just, and peaceful. *Wasathiyatul fardi* refers to an individual who maintains balance in all matters, choosing what is most excellent, best, and balanced (Maimun, 2019).

Among the Qur'anic verses addressing moderation is Surah al-Baqarah: 143:

$$\text{وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً}$$

"And thus we have made you (Muslims) a just and chosen nation that you may be witnesses over mankind and the Messenger may be a witness over you" (QS al-Baqarah: 143).

This verse clarifies that moderation, also called *al-wasathiyah*, originates from a root meaning "the middle between two limits," or "with justice, the middle, or the standard" (Maimun, 2019).

Numerous hadiths of the Prophet Muhammad (SAW) indicate the teachings of moderation (*wasathiyyah*) in various aspects of his life, including

his words, actions, and approvals. The Prophet warned us against excessiveness in practising religion. He said:

"The Prophet (SAW) said: Beware of *ghuluw* (excessiveness) in religion, for those who came before you were destroyed by their excessiveness in religion. (Narrated by Al-Nasa'i)."

Also, narrated by Abu Hurairah (RA), the Prophet (SAW) said: "Indeed, this religion is easy. No one makes religion difficult except that it will overcome him. So, strive for perfection, approach near to it, receive glad tidings, and seek help at the morning, at dusk, and some part of the night. (Narrated by Al-Bukhari)."

These words, actions, and approvals of Prophet Muhammad (SAW) reflect the principle of *wasathiyyah* (moderation), advocating a balanced approach in both worldly and religious matters. Many other hadiths also demonstrate the Islamic teachings of practicing religion in a balanced manner, avoiding both excessiveness and negligence, as both are blameworthy. The essence of the matter lies in taking the middle path (Kuswanto et al., 2023).

The concept of Wasatiyatul Islam (Islamic Moderation) emphasizes that Islam teaches balance, moderation, and justice in all aspects of life. Wasatiyatul Islam refers to a moderate approach that avoids both extremism (*ghuluw*) and deficiency (*taqshir*). This concept underscores the importance of practicing religion consistently and justly, adhering to the guidance of Allah SWT, while maintaining a balance between the text of the Qur'an and the realities of life.

In the context of Islamic education, Wasatiyatul Islam means integrating the values taught in the Qur'an and Sunnah with contemporary contexts and developments. The goal is to create a just, exemplary, and moderate community. Islamic education that follows *Wasath*iyah avoids extremism and encourages followers to emulate the Prophet Muhammad (SAW), who was known for his moderate and balanced approach in worship and social interactions. Therefore, Wasatiyatul Islam is a balanced, moderate, and just approach to life, aligned with Islamic teachings that promote balance in worship, social interactions, and daily life.

Fundamental Values of *Wasatiyatul Islam*

The concept of moderation can be supported by developing and internalizing four core values through education: tolerance (*tasamuh*), justice (*i'tidal*), balance (*tawazun*), and equality. These moderate values encompass several aspects. Firstly, *tawassuth* (taking the middle path) represents a

balanced understanding and practice of religion without excess or neglect of religious teachings. Secondly, *tawazun* (maintaining balance) reflects a balanced understanding and experience of religion, encompassing all aspects of life, both worldly and spiritual. Thirdly, *tasamuh* (being tolerant) means respecting differences in religious and other life aspects. Fourthly, equality is the belief that all humans are equal, regardless of race, skin color, language, or social and cultural identity (Mubin, 2021).

According to KH. Achmad Siddiq the values inherent in Tawasuth include *tawazun*, which means balance, the law of pairs, and harmony, as stated in the Quran, Surah al-Hadit: 25. *I'tidal* represents uprightness, avoiding deviations to the right or left, as mentioned in Surah al-Maidah: 8. Iqtishad means acting according to necessity without excess, as explained in Surah al-Maidah: 77 (Shiddiq, 2006).

The principles of *Wasathiyyatul Islam* can be realized in several practical aspects. In faith, maintaining a balance in the use of rational (*aqli*) and textual (*naqli*) evidence, purifying faith from external influences, and refraining from hastily judging or declaring others as heretical, innovative, or infidel. In Shariah, adhering firmly to the Quran and Hadith with scientifically accountable methods, using reason only in matters where clear texts (*nash*) are absent, and accepting differing opinions on issues with multiple interpretative evidences (Ridwan, 2020).

In Sufism or ethics, deepening the understanding of Islamic teachings is encouraged as long as it does not conflict with Islamic legal principles, avoiding excessive judgments, and adhering to noble ethics. For example, courage (*syaja'ah*) should be balanced between cowardice and recklessness, humility (*tawadhu'*) between arrogance and self-abasement, and generosity between stinginess and wastefulness. In intergroup relations, recognizing human nature's tendency to group based on common ties, fostering tolerance towards different groups, and ensuring interactions are based on mutual respect while being firm against those who openly oppose Islam (Ridwan, 2020).

In national life, the Unitary State of the Republic of Indonesia (NKRI) should be preserved as a consensus of all national components, always obeying the government as long as it does not contradict religious teachings, avoiding rebellion or coup, and reminding the government in a good manner if deviations occur. In culture, culture should be placed in its proper context, evaluated, and measured by religious norms and laws, accepting new beneficial cultures, and preserving old ones that remain relevant. In *da'wah* (Islamic preaching), the goal is not to judge or condemn but to guide the community towards the path

favoured by Allah SWT, conducted with clear goals and objectives, using good and clear guidance, and adjusted to the conditions and circumstances of the target audience (Ridwan, 2020).

Wasathiyyatul Islam fi Tarbiyah **(Islamic Moderation in Education)**

Wasathiyyatul Islam, or moderation in Islam, is an essential principle that shapes various aspects of life, including education and social relationships. This approach emphasizes the importance of balance (*tawazun*), inclusivity (*asy-syumuliyyah*), and rejection of extremism (*rafdh at-tatharruf*) in every action and decision (Hassan, 2023). In the context of education or *Wasathiyyatul Islam fi Tarbiyah*, this principle encourages the selection of teaching materials that encompass both religious knowledge (*'ulum ad-din*) and general knowledge (*al-'ulum al-'ammah*), as well as the implementation of dynamic (*dinamikiyyah*) and inclusive (*syamilah*) teaching methods.

In social relationships, this principle promotes mutual respect (*ihtiram mutabadal*), tolerance (*tasamuh*), and wisdom (*al-hikmah*) in interactions with peers and teachers. The following discussion will explore how *Wasathiyyatul Islam* can be applied in selecting educational materials (*ikhtiyar mawad at-ta'lim*), the learning process (*'amaliyyat at-ta'allum*), relationships between students and teachers (*mu'amalah ma'a al-mu'allimin*), and maintaining ethics (*al-akhlaq*) in interactions with friends (*al-asdiqa'*), to create a harmonious (*munsajim*) and productive (*muntij*) environment (Ashimi, 2020; Meerangani et al., 2022). The elaboration and aspects of the value of *Wasathiyyatul Islam fi Tarbiyah* are as follows:

1. ***Wasathiyyatul Islam fi Ikhtiyar Mawad At-Ta'lim (Wasathiyyatul Islam in selecting educational material)***

   Wasathiyyatul Islam fi ikhtiyar mawad at-ta'lim, namely *Wasathiyyatul Islam* in selecting educational materials, or moderation in choosing educational content, emphasizes balance and harmony between scientific knowledge and religious values in Islam. This approach advocates for integrating both aspects rather than separating or neglecting either. In this context, Islamic education is not solely focused on religious instruction but also on mastering natural and social sciences, such as mathematics, physics, biology, and social sciences, which are deemed essential for the progress of the community.

   This comprehensive approach is based on the understanding that science and religion complement each other. The Qur'an and Hadith serve as the primary foundations that must be understood contextually to remain relevant in the modern era. This understanding encourages a more dynamic

and adaptive interpretation of social and cultural changes. In this regard, Fiqh, or Islamic jurisprudence, guides contemporary worship and socio-economic interactions, while Aqidah, or core beliefs, are taught with a rational and philosophical approach. Tasawwuf, focusing on spiritual and character development, complements Islamic education with a deeper dimension (Ridwan, 2020).

Furthermore, al-*wasathiyyah* emphasizes the importance of mastering other fields of knowledge often considered "secular." For instance, philosophy, both Islamic and Western, helps develop critical and analytical thinking skills essential for facing modern challenges (Asad, 2003). Understanding Islamic history also enriches appreciation for the intellectual and moral heritage of Muslims, while proficiency in Arabic is crucial for understanding both classical and modern literature. This illustrates that moderation in education does not mean limitation but rather openness to various beneficial sources of knowledge.

The core values of *Wasathiyyatul Islam* in selecting educational materials include the integration of science and religion, where science should not be separated from Islamic moral and ethical values. A contextual approach to religious texts allows for relevant and beneficial understanding for the community. Critical and reflective attitudes in seeking knowledge are also important, encouraging learners to think deeply and avoid dogmatism. Ethical and moral education is also an integral part, of shaping individuals with integrity and responsibility.

Finally, openness to dialogue and discussion with various viewpoints and thoughts is the essence of *wasathiyyah*. Through constructive dialogue, a deeper and more comprehensive understanding can be achieved, supporting an inclusive and tolerant attitude in the pursuit of knowledge. Therefore, moderation in choosing educational materials not only creates a balance between science and religion but also fosters the development of strong character and ethics, contributing positively to the overall progress of society.

2. *Wasathiyyatul Islam fi 'Amaliyyat at-Ta'allum* (Moderation in Islamic Learning Processes)

Wasathiyyatul Islam fi 'Amaliyyat at-Ta'allum, or Moderation in Islamic Learning Processes, involves creating an educational environment grounded in the core values of Islamic moderation to foster a balanced, inclusive, and dynamic learning experience. Principles such as balance, justice, and tolerance can be integrated through teaching methods that stimulate critical thinking and curiosity in students. By combining

traditional and modern methods, we can develop a more comprehensive learning process. This approach not only provides students with a deep understanding of the material but also equips them with critical thinking skills. The outcome is a richer and more meaningful education (Meylani, 2024).

One way to merge these methods is by integrating traditional memorization techniques (*tahfiz*) and intensive reading (*talaqqi*) with modern approaches. For instance, after memorizing Quranic verses, students can engage in discussions about their interpretations and relevance to daily life (Frananda et al., 2024). This not only enriches their understanding but also hones their analytical skills. Consequently, students gain a deeper comprehension of sacred texts and how to apply them in contemporary contexts. This is a perfect blend of traditional knowledge and modern skills.

Project-Based Learning (PBL) is also highly effective in fostering curiosity and investigative skills. Through real-world projects involving research or community service, students can practically apply their knowledge. For example, a project on Islamic history or the contributions of Islamic scholars to science can provide deep insights and inspiration. This makes learning more engaging and relevant to their everyday lives, while also helping students develop essential future skills.

Discussion and debate methods are crucial for stimulating critical thinking. Students can participate in discussions and debates on contemporary issues relevant to Islamic values. For instance, debating business ethics in Islam or the role of women in society can help students develop strong argumentation skills. It also teaches them to appreciate differing viewpoints. This method enriches their learning experience with diverse perspectives.

Technology also plays a vital role in modern education. Using e-learning platforms, digital Quran apps, and interactive media can enhance the learning experience. Technology not only facilitates easy access to information but also makes learning more engaging and effective. With technology, students can learn independently and explore topics that interest them. It is a powerful tool for supporting inclusive and adaptive learning.

Collaborative and Case-Based Learning approaches should also be implemented. Through group work and real case analysis, students can learn to collaborate and develop social skills. For instance, a case study on business ethics in Islam can provide a better understanding of principles

like justice and honesty. It also helps them understand the application of Islamic values in practical situations. This approach enriches their learning experience with real-world context.

Finally, reflection and experiential learning are essential. Students can be encouraged to reflect on their learning experiences through reflective journals or class discussions. Activities like simulations, role-playing, and field trips can provide direct experiences that deepen their understanding of Islamic values. This also makes learning more meaningful and relevant. In this way, education becomes a tool for developing good character and ethics.

By implementing these methods and strategies, the learning process can become more balanced, inclusive, and dynamic in line with the principles of *Wasathiyyatul Islam*. This approach not only helps students develop academic skills but also good character and ethics. The result is individuals who are knowledgeable, critical thinkers, and socially responsible. This is the ultimate goal of education based on the values of Islamic moderation.

3. ***Wasathiyyatul Islam fi Al-Mu'amalah Ma'a Al-Mu'allimin* (*Wasathiyatul Islam* especially in the teacher-student relationship)**

Moderation in Islam, or *al-Wasatiyah*, is a principle that emphasizes balance, tolerance, and rejection of all forms of extremism. When applied to education, especially in the teacher-student relationship, this principle becomes crucial for creating a harmonious and inclusive learning environment. Selecting a teacher based on Islamic moderation means choosing individuals who are not only academically competent but also able to implement moderation values in their daily interactions with students.

The first step in choosing a good teacher based on Islamic moderation is to ensure they have a deep understanding and application of moderation values in their daily lives. Teachers committed to Islamic moderation will demonstrate tolerance, balance, and a rejection of extremism in their teaching. They will be open to various perspectives and thoughts within Islam and will convey to students that there is diversity in the interpretation of Islamic teachings.

In addition, considering both modern professional and traditional aspects in selecting teachers, academic and professional qualifications are also important criteria. Teachers should have an appropriate educational background and relevant certifications in both Islamic studies and general education. Teaching experience at various educational levels is also a

significant factor, as it shows the teacher's ability to handle diverse situations and student needs.

Character and noble morals are other aspects that cannot be overlooked. Teachers should demonstrate integrity and honesty in all aspects of life, including teaching and interactions with students. They should be role models in morality, showing moderate Islamic values such as patience, justice, and compassion. Effective pedagogical skills and communication are also very important. Teachers must be able to explain complex concepts in a way that is easily understood by students and able to listen and provide constructive feedback.

A commitment to self-development and professionalism is also something to pay attention to. Teachers should engage in lifelong learning, and attend seminars, workshops, and training to improve their competencies. They should also adhere to professional ethics in teaching and interacting with students, colleagues, and the community. This ensures they are always on the right track in providing quality education.

Equally important is support for diversity and inclusion. Teachers should support and promote diversity in the classroom, creating an inclusive environment for all students regardless of their background. They must reject all forms of discrimination and unfair treatment, teaching students the values of equality and justice.

Respect for teachers, as taught by Sheikh Zarnuji, is also an important aspect of the Islamic educational tradition (Zarnuji & Ibrahim, 2003). This not only includes outward actions like not walking in front of the teacher or not sitting in the teacher's seat but also involves a deep respect for the knowledge and experience a teacher possesses. In a modern context, this respect can be understood as part of a cognitive construct that reflects respect for the source of knowledge. Respecting teachers means appreciating their role in the educational process, including valuing their ideas and views, as well as encouraging open dialogue and constructive feedback.

By considering the above criteria, educational institutions can select teachers who are not only academically competent but also able to apply Islamic moderation values in their teaching and interactions with students, thus creating a harmonious and inclusive educational environment. A good teacher is not only academically competent but also able to apply moderation values in their teaching and interactions with students, thereby creating a conducive environment for learning and development.

4. *Wasathiyyyatul Islam fi Al-Akhlaq Ma'a Al-Asdiqa'* (*Wasathiyatul Islam in dealing with friends*)

Moderation in dealing with friends, known as *Wasathiyyatul Islam fi al-Akhlaq ma'a al-Asdiqa'*, is a vital principle in Islam. Amid the hustle and bustle of modern life, we often forget the importance of maintaining balance in all aspects of our lives, including our relationships with friends. Islam teaches us to respect the differences among us and to accept friends from various backgrounds without imposing our views, as a form of sincere and genuine respect. This attitude fosters an inclusive and harmonious environment where everyone feels valued and accepted for who they are.

Respecting differences is the first step toward healthy relationships. When we embrace diversity as a part of life, we learn a great deal from others. Different views and beliefs are not obstacles but opportunities to enrich ourselves. We learn to be more wise and open-minded, seeing the world from broader perspectives. This makes us more tolerant, empathetic, and capable of forming deeper connections with our friends.

Mutual respect is equally important in building strong social relationships. In choosing friends, we should look for those who respect others and do not belittle them. Good friends support us through every step, not just in happy times but also in tough ones. They are always there to listen and offer good advice without judging. This way, we build strong, supportive relationships, creating a solid social network that benefits our personal growth.

Maintaining good morals and ethics is a fundamental aspect of Islam that must not be neglected. Good friends reflect the positive values we hold dear. They help us stay on the right path, reminding us when we begin to stray. Their presence strengthens our faith and devotion, making us more steadfast in practising our religion. Together, we become better individuals each day, always striving to improve ourselves and draw closer to Allah.

The balance between spiritual and worldly life is key in moderate Islam. Choosing friends who support this balance is crucial to achieving true happiness. Good friends understand the importance of worship and spirituality but also recognize the need for hard work and study. They help us be productive without neglecting religious duties, teaching us to manage our time wisely. Thus, we can lead balanced and meaningful lives, benefiting not only ourselves but also others.

Tolerance and wisdom are attitudes we must possess in our interactions with others. Islam teaches us to be wise in assessing situations and not to judge others hastily. Good friends are those who exhibit wisdom in their actions and words. They understand situations from various perspectives and do not rush to conclusions. With this attitude, we can build harmonious and supportive relationships, creating a peaceful and understanding environment.

By adhering to these principles, we can establish healthy and virtuous social relationships. Islam, as a blessing for all creation, emphasizes the importance of good and respectful social relations. By applying *Wasathiyyatul Islam fi al-Akhlaq ma'a al-Asdiqa'*, we contribute to creating a harmonious, tolerant, and loving society. Let us maintain our friendships based on these values, so that we can all live together in peace and harmony, making the world a better place for everyone.

The significance of these findings lies in their potential to bridge the gap between traditional Islamic teachings and contemporary educational needs (Wibowo & Kurniawan, 2023). By adopting a *Wasathiyyatul Islam* approach, educators can create a more inclusive, fair, and balanced educational environment. However, it's important to interpret these results carefully, as implementing these values requires a nuanced understanding of both religious principles and modern educational methodologies. The unique challenges and diverse educational landscapes across different regions must be considered to ensure effective application(Masykuri et al., 2020).

These research implications hold profound significance for the future of Islamic education. By embedding *Wasathiyyatul Islam* principles within educational frameworks, schools and madrasahs can shape a generation that values moderation, tolerance, and justice. This approach aligns with the core teachings of Islam and addresses contemporary challenges such as extremism and intolerance. The findings suggest that with the right strategies and innovative teaching methods, Islamic education can contribute significantly to creating a balanced and harmonious society. This study provides a foundation for further research to explore and refine the application of *Wasathiyyatul Islam* in diverse educational contexts.

CONCLUSION

This study aimed to explore and implement *Wasathiyyatul Islam*, or moderation in Islam, within education. Our findings highlight the importance of *Wasathiyyatul Islam*, or moderation in Islam, as an essential principle in shaping

various aspects of life, including education and social relationships. This moderate approach emphasizes the importance of balance (*tawazun*), inclusivity (*asy-syumuliyyah*), and rejection of extremism (r*afdh at-tatharruf*) in every action and decision. In the context of education, or *Wasathiyyatul Islam fi Tarbiyah*, *Wasathiyyatul Islam* can be applied in selecting educational materials (i*khtiyar mawad at-ta'lim*), the learning process (*'amaliyyat at-ta'allum*), and the relationship between students and teachers (*mu'amalah ma'a al-mu'allimin*). By integrating Quranic and Sunnah values with modern advancements, Islamic education can foster a just and moderate Muslim community. This approach addresses contemporary challenges like extremism and intolerance. However, our study's scope was limited to specific educational settings, potentially affecting the generalizability of the results. Additionally, cultural and socio-economic variations in implementing these principles were not fully explored. Future research should expand to diverse contexts and examine the long-term impact of *Wasathiyyatul Islam* on student development. Exploring technology's role in enhancing Islamic education while maintaining moderation is also crucial. These recommendations aim to build on our findings, contributing to the ongoing evolution of Islamic educational practices.

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