

**RELIGIOUS MODERATION AMID GLOBALIZATION:
The Challenges of *Taṭarruf*, *Takfīr*, and *Ta'āṣub***

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Abstract: The phenomenon of globalization has had a profound impact on how societies conceptualize and engage with religious practices. In the context of globalization, challenges such as *taṭarruf* (extremism), *takfīr* (excommunication), and *ta'āṣub* (fanaticism) have underscored the imperative for the promotion of religious moderation. The objective of this study is to examine the notion of religious moderation as a potential remedy for extremism, excommunication, and fanaticism. Employing a qualitative research method and a library-based approach, the study reveals that religious moderation is essential for harmonizing religious principles with the challenges posed by global change. It is also positioned as an effective approach to countering religious extremism, reducing excommunication, and mitigating fanaticism that threatens social harmony. However, this study also identifies challenges in implementing religious moderation, particularly in addressing radicalism driven by globalization. This study addresses a significant research gap in the field of religious moderation by underscoring the absence of effective strategies for integrating moderation values into educational and social policies. The practical implications of this research underscore the necessity of fortifying the role of educational institutions, media outlets, and government policies in methodically and sustainably promoting religious moderation.



Keywords: Religious Moderation, Globalization, *Taṭarruf*, *Takfīr*, *Ta'āsub*.

Abstrak: Globalisasi telah membawa perubahan signifikan terhadap cara masyarakat memahami dan mempraktikkan agama. Di tengah arus globalisasi, tantangan yang muncul dalam bentuk *taṭarruf* (ekstremisme), *takfīr* (pengkafiran), dan *ta'āsub* (fanatisme) telah memunculkan urgensi untuk mengedepankan moderasi beragama. Penelitian ini bertujuan untuk menganalisis eksistensi moderasi beragama sebagai solusi dalam menghadapi fenomena ekstremisme, pengkafiran, dan fanatisme. Menggunakan metode penelitian kualitatif dengan pendekatan pustaka (*library research*). Hasil kajian ini menunjukkan bahwa moderasi beragama berperan penting dalam menjaga keseimbangan antara nilai-nilai keagamaan dan dinamika global. Moderasi beragama juga diposisikan sebagai pendekatan efektif dalam mengatasi ekstremisme agama, menurunkan tingkat pengkafiran, serta meredam fanatisme yang mengancam kerukunan sosial. Meskipun demikian, penelitian ini juga menemukan tantangan dalam penerapan moderasi beragama, terutama dalam menghadapi radikalisme yang didorong oleh globalisasi. Penelitian ini mengisi kesenjangan dalam kajian moderasi beragama dengan menyoroti kurangnya strategi yang efektif dalam mengintegrasikan nilai-nilai moderasi ke dalam kebijakan pendidikan dan sosial. Implikasi praktis dari penelitian ini adalah perlunya penguatan peran institusi pendidikan, media, dan kebijakan pemerintah dalam mempromosikan moderasi beragama secara lebih sistematis dan berkelanjutan.

Kata Kunci: Moderasi beragama, globalisasi, *taṭarruf*, *takfīr*, *ta'āsub*.

Introduction

Globalization has profoundly impacted many areas of human life, including how individuals perceive and live out their religious beliefs.¹ Previously, religious understanding was often tied to local contexts and local cultural values. However, globalization has accelerated the flow of information and expanded contact between individuals from different parts of the world, making geographical, cultural, and religious boundaries increasingly

¹ Dasriansya and Anri Naldi, "Moderasi Beragama Dalam Kehidupan Masyarakat Indonesia," *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam dan Humaniora* 8, no. 1 (2024): 11-12, <https://doi.org/10.47006/attazakki.v8i1.21327>.

blurred.² Through the development of communication technology and social media, different religious views have become more accessible and exchangeable, both in the form of dialogue and debate. This phenomenon allows the spread of a more pluralistic and open understanding of religion, but at the same time also provides space for the emergence of narrower and more exclusive interpretations of religion, which often lead to extremism.³

In this context, religious moderation becomes very relevant. Religious moderation refers to the attitude of balancing religious beliefs with respect for differences and diversity. This plays an important role in dealing with the *taṭarruf* phenomenon, which refers to extreme attitudes in religion, both in the form of violent acts and radicalism of thought.⁴ *Taṭarruf* often arises when individuals or groups claim sole truth regarding religious interpretation, which often triggers intolerant and aggressive actions against other parties who are considered different or deviant.⁵

In addition, the phenomenon of *takfīr* or disbelief, namely the tendency to consider other people as infidels or non-believers simply because of differences in religious views, can also be reduced through religious moderation.⁶ Moderation encourages interfaith and inter-sect dialogue, and avoids being judgmental of others. This is important in maintaining social harmony and preventing divisions caused by excessive religious prejudice.⁷

² Xushan Huang and Yi Wang, "Global Existence and Optimal Time Decay Rate to One-Dimensional Two-Phase Flow Model," *Journal of Differential Equations* 433 (2025): 113210, <https://doi.org/10.1016/j.jde.2025.02.081>.

³ Agung Bayuseto, Apriliandi Yaasin, and Asep Riyan, "Upaya Menanggulangi Dampak Negatif Globalisasi Terhadap Generasi Muda Di Indonesia," *Integritas Terbuka: Peace and Interfaith Studies* 2, no. 1 (2023): 11, <https://doi.org/10.59029/int.v2i1.10>.

⁴ Rizqa Ahmadi, "Nasyr Da'watu Al-Tasawwuf Al-Ijtima'ī Li Mukāfahati Al-Irhāb Wa Al-Tatarruf," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (2017): 89, <https://doi.org/10.14421/esensia.v18i1.1472>.

⁵ Hilmin, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam," *Muaddib: Islamic Education Journal* 7, no. 1 (2024): 41, <https://doi.org/10.19109/muaddib.v7i1.24478>.

⁶ Jacob Zenn and Zacharias Pieri, "How Much Takfir Is Too Much Takfir? The Evolution of Boko Haram's Factionalization," *Journal for Deradicalization*, no. 11 (2017): 289, <https://journals.sfu.ca/jd/index.php/jd/article/view/107/90>.

⁷ Rahendra Maya et al., "Internal Moderation of Different Religion Perspective 'Abd Al-Rahman Al-Sudais, President of The Two Holy Mosques," *Al-*

Ta'āsub, which refers to fanaticism or excessive loyalty to a particular religious group or understanding, is also a major challenge in an increasingly connected world. Fanaticism often gives rise to exclusivity and intolerance, both internally (within one religion) and externally (between religions).⁸ Religious moderation encourages openness and respect for differences, both in terms of beliefs and practices, which can ultimately prevent the development of fanaticism and intolerance.⁹ Thus, amid the complexities of globalization, promoting religious moderation serves as a vital strategy to avert conflicts rooted in religious differences, reducing extremism, and fostering harmony and tolerance in an increasingly diverse society.¹⁰

The main issue to be answered through this study is related to how religious moderation can play an effective role in countering three dangerous phenomena in religious practice: *taṭarruf* (extremism), *takfīr* (infidels), and *ta'āsub* (fanaticism) amidst the current of globalization that is increasingly accelerating the exchange of ideas and understanding of religion. In the era of globalization, society is faced with various challenges caused by increasing cross-cultural and religious interactions, which can trigger both open dialogue and conflict.¹¹

The purpose of this study is to explore how religious moderation can serve as a response to current challenges. By adopting a moderate approach, principles such as balance, tolerance, and respect for diversity can be maintained, thereby reducing the likelihood of conflict driven by extremism,

Qiblah: Jurnal Studi Islam dan Bahasa Arab 3, no. 5 (2024): 834, <https://doi.org/10.36701/qiblah.v3i5.1729>.

⁸ Muhammad Sutrisno Syamsuir Fadhli Ananda Agussalim Taufiq Hidayat and Mohd Afandi Awang Hamat, "Ta'asub Al-Madhhab and Its Impact on Public Behavior: A Study According to the Perspective of Fiqh Al-Islam," *Bitara: International Journal of Civilization Studies and Human Sciences* 3, no. 3 (2020): 199, <https://bitarajournal.com/index.php/bitarajournal/article/view/129>.

⁹ Khoirul Anwar, *Pendidikan Islam Multikultural: Konsep Dan Implementasi Praktis Di Sekolah* (Lamongan: Academia Publication, 2021), p. 97.

¹⁰ Hilmin, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam..." p. 41.

¹¹ Alfonsus Krismiyanto and Rosalia Ina Kii, "Membangun Harmoni Dan Dialog Antar Agama Dalam Masyarakat Multikultural," *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 3 (2023): 240, <https://doi.org/10.31004/jrpp.v6i3.18822>.

intolerance, and fanaticism.¹² Religious moderation not only encourages a more inclusive and peaceful understanding of religion, but also teaches the importance of respecting plurality in an increasingly complex global society.¹³ Thus, this study seeks to explore the mechanisms, principles, and practices of religious moderation as a concrete solution in dealing with issues that arise in the context of globalization.¹⁴

In addition, the importance of this study also lies in the effort to define the role of moderation in dealing with religious phenomena that cause tension in various parts of the world. Moderation is not only limited to discourse, but also offers practical solutions to overcome social conflicts caused by *taṭarruf*, *takfir*, and *ta'āsub*. In an era that is increasingly globally connected, understanding how religious moderation can prevent social disintegration and strengthen social cohesion is an important strategic step for the sustainability of peace.¹⁵ This research is also important in enriching academic studies on religion and globalization, opening up a wider discussion space regarding the role of religion in building a more peaceful and just world order.¹⁶ In this context, religious moderation can be an important tool to avoid radicalization, both in practice and in thought, and to create a more inclusive society.¹⁷

¹² Mahyuddin, "Peran Strategis IAIN Ambon Dan IAKN Ambon Dalam Merawat Toleransi Sosial Dan Moderasi Beragama Di Ambon Maluku," *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 13, no. 1 (2020): 11, <https://doi.org/10.35905/kur.v13i1.1410>.

¹³ Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, and Luthfi Fazli, "Religious Moderation in Instagram: An Islamic Interpretation Perspective," *Heliyon* 11, no. 4 (2025): e42816, <https://doi.org/10.1016/j.heliyon.2025.e42816>.

¹⁴ Kalijunjung Hasibuan, "Moderasi Beragama Berbasis Keluarga," *Sentri: Jurnal Riset Ilmiah* 2, no. 11 (2023): 25, <https://doi.org/10.55681/sentri.v2i11.1777>.

¹⁵ Choirul Muna and Puji Lestari, "Penguatan Agama Dan Wawasan Budaya Sebagai Upaya Dalam Menumbuhkan Spirit Moderasi Beragama," *Al-Afkar: Journal For Islamic Studies* 6, no. 1 (2023): 243, <https://doi.org/10.31943/afkarjournal.v6i1.483>.

¹⁶ Moh Soehadha, "Menuju Sosiologi Beragama: Paradigma Keilmuan Dan Tantangan Kontemporer Kajian Sosiologi Agama Di Indonesia," *Jurnal Sosiologi Agama* 15, no. 1 (2021): 9, <https://doi.org/10.14421/jsa.2021.151-01>.

¹⁷ Sefriyono, "Jihad Digital: Pembangkaan Narasi Kontra Radikalisasi NU Online Di Dunia Maya," *Fikrah: Jurnal Ilmi Aqidah dan Studi Keagamaan* 8, no. 1 (2020): 39, <https://doi.org/10.21043/fikrah.v8i1.7214>.

This study focuses on a multidisciplinary approach and makes a significant contribution to the existing literature by offering a comprehensive analysis of the implementation of religious moderation in addressing radicalism emerging as a result of globalization. Furthermore, this research is contextualized within contemporary situations using the latest data, which highlight the rise of religion-based extremist movements across various parts of the world and the policy responses implemented by several countries. On a local scale, this study serves as a guideline for policymakers in designing education and society based strategies for preventing radicalism. Meanwhile, on a global scale, the findings of this research contribute to the international discourse on the importance of balancing religious freedom and social stability in the era of globalization.¹⁸

Research Method

This study employs a qualitative methodology through a library-based research approach.¹⁹ This means that the data in this study were obtained from various literature sources, such as books, scientific articles, journals, and classical and contemporary documents that are relevant to the topic discussed.²⁰ The data collection process is carried out through systematic literature searches, by collecting, studying, and analyzing texts that are considered important and related to the research theme.²¹ Next, the collected data was analyzed using the content analysis method,²² which aims to reveal the meaning, patterns and relationships between the concepts being researched, such as religious moderation, *taṭarruf*, *takfīr* and *ta'āsub*, based on a study of various selected text sources.

¹⁸ Stefanie B. Northover et al., "Religious Signaling and Prosociality: A Review of The Literature," *Evolution and Human Behavior* 45, no. 5 (2024): 106593, <https://doi.org/10.1016/j.evolhumbehav.2024.06.002>.

¹⁹ Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2014), p. 88.

²⁰ Imam Nawawi, *Metode Penelitian Kualitatif, Teori Dan Aplikasi Interdisipliner Ilmu Sosial, Ekonomi Islam, Agama Dan Manajemen* (Jakarta: Dwi Pustaka Jaya, 2012), p. 91.

²¹ Sumanto, *Teori Dan Aplikasi Metode Penelitian* (Jakarta: Gramedia Pustaka, 2006), p. 54.

²² Martinis Yamin, *Strategi Dan Metode Dalam Model Pembelajaran* (Jakarta: Press Group, 2013), p. 43.

Diverse Perspectives on Religious Moderation

Religious moderation in literature is defined as a religious approach that emphasizes balance, tolerance, and openness in practicing beliefs without sacrificing the basic principles of religion itself.²³ This concept aims to create harmony in a pluralistic social life, by not forcing certain beliefs to the extreme, but also not losing religious identity.²⁴ In various literature, religious moderation is often understood as an effort to find a middle ground between extremism, both in the form of religious fanaticism and radical secularism.²⁵

Globalization accelerates interactions between individuals and groups with diverse religious backgrounds, making the need for moderation increasingly urgent. Much literature emphasizes that in the context of globalization, religious moderation is an important foundation for creating interfaith dialogue and preventing cultural and religious clashes. The presence of global technology and media also expands the dissemination of information about various religions and triggers meetings between different understandings, so moderation is needed to avoid conflict and foster harmony.²⁶ Some classic literature in religious studies discusses religious moderation as a principle of the "middle way" that has long been advocated in various religions. For example, in Islam, the concept of "*ummatan wasatan*" (moderate people) is raised as a recommendation not to be too extreme in practicing religion, but also not to neglect religious obligations.²⁷ Meanwhile, in the context of other religions, such as Christianity and Buddhism,

²³ Setinawati et al., "The Framework of Religious Moderation: A Socio-Theological Study on The Role of Religion and Culture From Indonesia's Perspective," *Social Sciences & Humanities Open* 11 (2025): 101271, <https://doi.org/10.1016/j.ssaho.2024.101271>.

²⁴ Dasriansya and Naldi, "Moderasi Beragama Dalam Kehidupan Masyarakat Indonesia..." p. 11.

²⁵ Aisyah Hanan and Acep Rahmat, "Internalisasi Moderasi Beragama Dalam Pendidikan Agama Islam," *Jurnal Pendidikan Agama Islam* 1, no. 2 (2022): 10, <https://doi.org/10.52434/jpai.v1i2.2691>.

²⁶ Dasriansya and Naldi, "Moderasi Beragama Dalam Kehidupan Masyarakat Indonesia..." p. 12.

²⁷ Asrizal Saiin and Anwar M. Radiamoda, "The Application of The Values of Religious Moderation in Pesantren," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 2 (2022): 179, <https://doi.org/10.30631/jrm.v1i2.7>.

moderation is seen as the practice of self-control and balance in living life according to religious teachings.²⁸

In contemporary literature, especially after the emergence of global challenges such as terrorism, radicalism, and inter-religious conflicts, religious moderation is defined as a solution to reduce social and political tensions. Religious moderation is also seen as a way to deal with the polarization caused by globalization, where extreme groups at both poles, both those in the name of religion and those that are anti-religion, are given a wider stage through modern media platforms. In this context, the literature emphasizes the importance of moderate religious education and government policies that support inter-religious dialogue.²⁹ In general, the literature discussing religious moderation tends to agree that a moderate approach can be the key to creating peace and stability in an increasingly pluralistic society in the era of globalization. This moderate attitude involves recognizing the right of individuals to practice their own beliefs, while rejecting coercion and violence in any form based on religious differences.³⁰

Religious Moderation as a Response to Globalization

Maintaining equilibrium between spiritual values and global challenges relies significantly on the presence of religious moderation. In the literature, religious moderation is often described as an approach that is able to respond to rapid social, political, and cultural changes in the era of globalization, without losing the essence of religious teachings themselves.³¹ Globalization has given rise to encounters between different cultures, religions, and ideologies around the world, often resulting in friction or even conflict. In this context, religious moderation serves as a shield that encourages

²⁸ Mahyuddin, "Peran Strategis IAIN Ambon Dan IAKN Ambon Dalam Merawat Toleransi Sosial Dan Moderasi Beragama Di Ambon Maluku..." p. 11.

²⁹ Muna and Lestari, "Penguatan Agama Dan Wawasan Budaya Sebagai Upaya Dalam Menumbuhkan Spirit Moderasi Beragama..." p. 243.

³⁰ Hanan and Rahmat, "Internalisasi Moderasi Beragama Dalam Pendidikan Agama Islam..." p. 10.

³¹ Krismiyanto and Kii, "Membangun Harmoni Dan Dialog Antar Agama Dalam Masyarakat Multikultural..." p. 240.

tolerance, dialogue, and cooperation among different groups, thus preventing the emergence of extremism that could threaten social stability.³²

The literature emphasizes that globalization brings with it challenges, such as growing secularism, moral relativism, and increasing plurality of religions and beliefs.³³ Amidst these currents, religious moderation offers an approach that not only maintains the basic principles of religion but is also able to adapt to the global context.³⁴ With a moderate attitude, religious people can continue to uphold their spiritual values without getting caught up in a closed or exclusive attitude that has the potential to trigger radicalism.³⁵ Religious moderation allows individuals to be open to new ideas that come through globalization, while still maintaining a strong religious identity.³⁶

The literature also highlights that religious moderation plays a role in strengthening intercultural and interfaith dialogue, which is becoming increasingly important in the global era.³⁷ Moderation allows religious people to see differences not as threats, but as opportunities to learn and collaborate in creating global peace. Moderation rejects fanaticism, radicalism, and all forms of violence based on religion, thus creating space for more harmonious relations between various groups in an increasingly connected world.³⁸ In addition, religious moderation is also considered important in overcoming

³² Bayuseto, Yaasin, and Riyan, "Upaya Menanggulangi Dampak Negatif Globalisasi Terhadap Generasi Muda Di Indonesia..." p. 11.

³³ Haiming Yao et al., "Local-Global Normality Learning and Discrepancy Normalizing Flow for Unsupervised Image Anomaly Detection," *Engineering Applications of Artificial Intelligence* 137, no. Part B (2024): 109235, <https://doi.org/10.1016/j.engappai.2024.109235>.

³⁴ Hanan and Rahmat, "Internalisasi Moderasi Beragama Dalam Pendidikan Agama Islam..." p. 10.

³⁵ Ahmad Iffan, Muhammad Ridho Nur, and Asrizal Saiin, "Konseptualisasi Moderasi Beragama Sebagai Langkah Preventif Terhadap Penanganan Radikalisme Di Indonesia," *Perada* 3, no. 2 (2020): 187, 10.35961/perada.v3i2.220.

³⁶ Hasibuan, "Moderasi Beragama Berbasis Keluarga..." p. 25.

³⁷ Arthur Blouin, Sayantan Ghosal, and Sharun W. Mukand, "Globalization of Capital Flows and The (In)Disciplining of Nations," *Journal of Comparative Economics* 53, no. 1 (2025): 219, <https://doi.org/10.1016/j.jce.2024.12.005>.

³⁸ Muna and Lestari, "Penguatan Agama Dan Wawasan Budaya Sebagai Upaya Dalam Menumbuhkan Spirit Moderasi Beragama..." p. 243.

the disruption caused by globalization in the economic, political, and social fields. With a moderate approach, religion can play a role in developing a global ethic that encourages social justice, environmental concern, and a balance between technological progress and human values.³⁹ Religious moderation emphasizes the need to balance spiritual values with material advancement, so that religious people are not only focused on economic or technological growth, but also on developing good moral and ethical character.⁴⁰

Overall, the literature reveals that religious moderation is key to facing the challenges of globalization in a peaceful and constructive manner.⁴¹ With moderation, religion is no longer seen as a source of conflict or a barrier to progress,⁴² but rather as a unifying factor that can help overcome various global challenges through an inclusive, adaptive, and tolerant approach.⁴³

Religious Moderation and the Challenges of *Taṭarruf*, *Takfīr*, and *Ta'āṣub*

Religious moderation plays a central role in addressing global challenges arising from the phenomena of *taṭarruf*, *takfīr*, and *ta'āṣub*. In the context of globalization, where interactions between cultures and religions are increasingly intense, extreme attitudes in religion, such as *taṭarruf* (radicalism), *takfīr* (infidels), and *ta'āṣub* (blind fanaticism) have the potential to trigger wider tensions and conflicts. Religious moderation is present as an

³⁹ Timothy Stacey, "Religious Repertoires of Sustainability: Why Religion Is Central to Sustainability Transitions, Whatever You Believe," *Environmental Innovation and Societal Transitions* 50 (2024): 100821, <https://doi.org/10.1016/j.eist.2024.100821>.

⁴⁰ Bayuseto, Yaasin, and Riyan, "Upaya Menanggulangi Dampak Negatif Globalisasi Terhadap Generasi Muda Di Indonesia..." p. 11.

⁴¹ Giovanni Maltese, "Phallogocentrism, Global Entanglements and Comparison in the Study of Religion," *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 10, no. 1 (2024): 180, <https://doi.org/10.30965/23642807-bja10081>.

⁴² Richard F. Camino-Gaztambide, Lisa R. Fortuna, and Margaret L. Stuber, "Religion and Spirituality: Why and How to Address It in Clinical Practice," *Child and Adolescent Psychiatric Clinics of North America* 31, no. 4 (2022): 621, <https://doi.org/10.1016/j.chc.2022.05.007>.

⁴³ Endang Supriadi, Ghufroon Ajib, and Sugiarto, "Intoleransi Dan Radikalisme Agama: Konstruksi LSM Tentang Program Deradikalisasi," *Jurnal Sosiologi Walisongo* 4, no. 1 (2020): 62, <https://doi.org/10.21580/jsw.2020.4.1.4544>.

approach that rejects all forms of extremism and encourages balance in religious practices.⁴⁴

Taṭarruf, which is described as a form of excessive radicalism, can cause a person or group to become rigid in practicing religious teachings, forcing their will on others, and rejecting plurality.⁴⁵ Globalization exacerbates this phenomenon because wide access to information through social media and digital platforms often becomes a place for the spread of radical ideologies. This is where religious moderation comes into play, offering an inclusive approach and teaching that religion must be practiced with contextual understanding, considering the values of humanity and justice.⁴⁶ Through moderation, religion is understood in a more balanced way, rejecting radicalism, and emphasizing harmony in a pluralistic society.⁴⁷

Takfīr, or the practice of declaring others who are considered to deviate from religious teachings as infidels, is also a global challenge that is exacerbated by increasingly rapid global communication. The phenomenon of *takfīr* is often used by extremist groups to create polarization within religious communities, divide people, and reinforce exclusivity.⁴⁸ Religious moderation successfully opposes *takfīr* by emphasizing the importance of respecting differences of opinion in religion. With a moderate attitude, differences in interpretation are not seen as threats, but as part of diversity that must be accepted and appreciated. Moderation teaches that dialogue is a better path than judgment or exclusion.⁴⁹

⁴⁴ Hilmin, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam..." p. 41.

⁴⁵ Ahmadi, "Nasyr Da'watu Al-Tasawwuf Al-Ijtimā'ī Li Mukāfahati Al-Irhāb Wa Al-Tatarruf..." p. 89.

⁴⁶ Katrina Fenlon, Emily Frazier, and Trevor Muñoz, "Digital Humanities," *Encyclopedia of Libraries, Librarianship, and Information Science* 3 (2025): 508, <https://doi.org/10.1016/B978-0-323-95689-5.00140-1>.

⁴⁷ Firmanda Taufiq and Ayu Maulida Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital," *Jurnal Ilmu Dakwah* 41, no. 2 (2021): 140, <https://doi.org/10.21580/jid.v41.2.9364>.

⁴⁸ Zenn and Pieri, "How Much Takfir Is Too Much Takfir? The Evolution of Boko Haram's Factionalization..." p. 289.

⁴⁹ Maya et al., "Internal Moderation of Different Religion Perspective 'Abd Al-Rahman Al-Sudais, President of The Two Holy Mosques..." p. 834.

Meanwhile, *ta'āsub*, which is interpreted as blind fanaticism towards certain teachings or beliefs, narrows the space for healthy dialogue and interaction between groups. *Ta'āsub* often leads to intolerance, violence, and rejection of diverse views. In the era of globalization, where ideas and cultures blend together, *ta'āsub* becomes more dangerous because it can cause major conflicts between different groups. Religious moderation overcomes *ta'āsub* by encouraging openness, critical attitudes, and respect for the individual's right to be different. Through a moderate approach, blind fanaticism is replaced with a more rational and responsible attitude, where each individual is invited to appreciate differences and participate in building social peace.⁵⁰

Overall, religious moderation provides a comprehensive solution in dealing with *taṭarruf*, *takfīr*, and *ta'āsub*, especially in this complex era of globalization. Religious moderation teaches balance, tolerance, and dialogue, all of which are important elements in reducing conflicts arising from extreme attitudes. By prioritizing a more inclusive and contextual approach, religious moderation succeeds in balancing between maintaining religious values and responding to increasingly dynamic global challenges.⁵¹

Various literatures discussing religious moderation consistently show a significant positive effect on social peace and community stability.⁵² As society grows more pluralistic, religious moderation emerges as a crucial factor in mitigating conflicts between communities of varying religious beliefs.⁵³ Various literatures illustrate that a moderate approach to religion not only creates space for tolerance, but also builds bridges of dialogue between different groups. By rejecting extremism and fanaticism, religious moderation contributes to the creation of a more peaceful social atmosphere,

⁵⁰ Hidayat and Hamat, "Ta'asub Al-Madhab and Its Impact on Public Behavior: A Study According to the Perspective of Fiqh Al-Islam..." p. 199.

⁵¹ Taufiq and Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital..." p. 140.

⁵² Bushra Ghufuran and Wolfgang Breuer, "Terrorism, National Security, and Takeover Performance," *Wolfgang Breuer* 96 (2024): 103634, <https://doi.org/10.1016/j.irfa.2024.103634>.

⁵³ Mohamad Anas et al., "Acceptance of 'The Others' in Religious Tolerance: Policies and Implementation Strategies in The Inclusive City of Salatiga Indonesia," *Heliyon* 11, no. 2 (2025): e41826, <https://doi.org/10.1016/j.heliyon.2025.e41826>.

where differences in religion or views are not seen as threats, but as wealth that needs to be respected and maintained.⁵⁴

Literature discussing the application of religious moderation amidst global challenges identifies a number of significant obstacles. One of the main obstacles is the existence of an extremist mindset that is rooted in society. In many communities, especially in areas vulnerable to radicalization, there are narratives and ideologies that prioritize intolerant and exclusive attitudes.⁵⁵ This understanding is often justified through a narrow interpretation of religious teachings, which makes moderation difficult for some people to accept or understand. The inability to accommodate these differing views creates tensions and conflicts that hinder moderation efforts.⁵⁶

In the context of globalization, social media and information technology also create their own challenges for the implementation of religious moderation. While social media has the potential to spread moderate messages, these platforms are also often used to spread extremist propaganda. Radical content is easily accessible and can spread quickly, influencing the minds and attitudes of individuals, especially among the younger generation. Therefore, religious moderation often has to compete with extreme ideologies that are more attractive and prominent in the public sphere.⁵⁷

A comparative study between communities that strongly implement a religious moderation approach and those that tend to be less moderate reveals significant differences in various social metrics. For example, in Indonesia, provinces such as Yogyakarta, which have a long tradition of diversity and interfaith dialogue, exhibit high levels of social cohesion, minimal incidents of extremism, and successful interfaith cooperation across

⁵⁴ Hanan and Rahmat, "Internalisasi Moderasi Beragama Dalam Pendidikan Agama Islam..." p. 10.

⁵⁵ Sefriyono, "Jihad Digital: Pembangkaian Narasi Kontra Radikalisasi NU Online Di Dunia Maya..." p. 39.

⁵⁶ Joshua Hordern, "Religion, Culture, Conscience and Chaplaincy," *Medicine* 52, no. 7 (2024): 417, <https://doi.org/10.1016/j.mpm.2024.05.002>.

⁵⁷ Pipin Armita and Mohamad Azmi Karuok, "Religious Moderation as a National Defense Effort to Exclusivism, Extremism, and Terrorism: Concept and Implementation," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 2 (2022): 201, <https://doi.org/10.30631/jrm.v1i2.8>.

various sectors, including education and the economy.⁵⁸ In contrast, regions with less inclusive approaches to religious diversity tend to experience greater social tensions, increased cases of intolerance, and a higher risk of radical group infiltration. This suggests that societies embracing strong moderation practices are generally more stable both socially and politically, whereas communities with high levels of exclusivity are more vulnerable to division and conflicts based on religious identity. This underscores that religious moderation is not merely a normative discourse but has a tangible impact on maintaining social stability and preventing radicalization amid the dynamics of globalization.⁵⁹

The results of the analysis of various references show that the strategy for implementing religious moderation requires a comprehensive and multi-layered approach, involving individuals, communities, and public policy. At the individual level, it is important to promote education that encourages an understanding of diversity, tolerance, and moderate values in religion. The educational curriculum should include teaching about the history and culture of various religions, as well as the principles of moderation, so that young people can grow up with an open and inclusive perspective. In addition, engaging in interreligious dialogue and open community discussions contributes to creating connections and enhancing understanding across different cultural and religious groups.⁶⁰

At the public policy level, the government and related institutions can play an active role in creating an environment that supports religious moderation. One important step is the development of policies that encourage interfaith dialogue, whether through discussion forums, seminars, or cultural exchange programs.⁶¹ Public policies that support diversity and recognize the rights of every individual to practice their beliefs peacefully can

⁵⁸ Karénina Kollmar-Paulenz, "Nga Rang Gi Chos Khyod Rang Gi Chos: 'My Religion and Your Religion'? About Some Fundamental Issues in The Global History of Religion," *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 10, no. 1 (2024): 90, <https://doi.org/10.30965/23642807-bja10082>.

⁵⁹ Sefriyono, "Jihad Digital: Pembungkahan Narasi Kontra Radikalisasi NU Online Di Dunia Maya..." p. 39.

⁶⁰ Hilmin, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam..." p. 41.

⁶¹ Muna and Lestari, "Penguatan Agama Dan Wawasan Budaya Sebagai Upaya Dalam Menumbuhkan Spirit Moderasi Beragama..." p. 243.

help prevent conflict and foster harmony in society. In addition, monitoring of extremist content on social media and digital platforms needs to be strengthened, while ensuring that freedom of expression is not compromised.⁶² Therefore, the involvement of religious figures and community leaders is crucial. They can act as role models in spreading messages of moderation and rejecting extremism. By providing support and providing space for moderate thinking, religious figures can inspire people to take a more inclusive and tolerant stance.

Conclusion

This study reveals that religious moderation plays a vital role in addressing the challenges posed by globalization and extremist ideologies such as *taṭarruf*, *takfīr*, and *ta'āṣub*. Beyond its role as a countermeasure to rigid and intolerant views, religious moderation fosters a balanced and inclusive approach to religious understanding, emphasizing mutual respect and contextual interpretation of religious teachings. The promotion of social harmony and the reduction of conflict potential by religious moderation have been demonstrated to strengthen interfaith dialogue, enhance inclusive education, and inform policies that uphold diversity. To translate these findings into actionable steps, policymakers should prioritize the integration of religious moderation principles into educational curricula and national policies to cultivate a culture of tolerance from an early age. It is incumbent upon religious leaders and practitioners to proactively engage in interfaith discourse and community-based initiatives that foster coexistence and social cohesion.

Furthermore, researchers are encouraged to investigate the impact of religious moderation on various sociopolitical contexts, assess its long-term effectiveness in mitigating extremism, and explore innovative strategies for embedding moderation in digital spaces where radical narratives often proliferate. Subsequent research endeavors may involve conducting comparative analyses of regions that have effectively implemented religious moderation policies and those encountering challenges with religious intolerance. This would facilitate the generation of empirical data to support the formulation of policy recommendations. Furthermore, interdisciplinary

⁶² Taufiq and Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital..." p. 140.

studies that incorporate psychological, sociological, and political dimensions could offer a more nuanced understanding of how religious moderation can be effectively implemented in diverse communities. By pursuing these research avenues, religious moderation can persist in its role as a catalyst for peace, stability, and cooperation in a progressively interconnected global landscape.

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