

## Islamic Moderation in Conflict Resolution: Yusuf Al-Qardhawi's Perspectives and Their Contribution to Campus Life at Universiti Utara Malaysia

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### ABSTRACT

**Purpose** – This research investigates Yusuf Al-Qardhawi's conceptualization of Islamic moderation (*wasatiyyah*) and examines its relevance in promoting interfaith understanding and social cohesion within the academic environment of Universiti Utara Malaysia. The study addresses the growing need for moderate Islamic discourse in managing diversity and fostering peaceful coexistence on campus.

**Methods** – qualitative approach combining a systematic literature review and case study methodology was employed. Literature was sourced from Scopus using the keywords *Yusuf Al-Qaradawi*, *Religious Moderation*, and *Islamic Tolerance*. Article selection followed PRISMA guidelines with bibliometric analysis via VOSviewer and quality assessment using Harzing's Publish or Perish. Mendeley supported reference management to ensure transparency and rigor.

**Findings** – The findings reveal that Al-Qardhawi's moderation—rooted in balance, justice, and tolerance—can guide universities in promoting respectful interreligious engagement. Applied in academic settings, these principles encourage inclusive dialogue, mutual respect, and cultural harmony among diverse student and faculty populations.

**Limitations** – The study is limited to literature-based analysis without empirical interviews or field observations within the university.

**Value** – This research provides actionable insights for integrating Islamic moderation into campus policies and curricula, contributing to a more cohesive, inclusive, and culturally sensitive academic environment.



### Article History

Received: 20-12-2024

Revised: 26-03-2025

Accepted: 09-04-2025

Published: 01-06-2025

### Keywords

*Interfaith Relations, Religious Moderation, Tolerance, Yusuf Al-Qardhawi*

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DOI: <https://doi.org/10.21274/taalum.2025.13.1.32-48>

## Introduction

Interreligious tensions and cultural misunderstandings can subtly emerge in multicultural academic environments, especially when diversity is not intentionally managed. On campuses like Universiti Utara Malaysia (UUM), where students and lecturers come from a wide range of ethnic, linguistic, and religious backgrounds, the need for cohesive interfaith engagement becomes increasingly urgent. Students and lecturers come from different ethnic and cultural backgrounds with different cultures and habits, including their mindsets. Religious moderation is an important discourse to merge the diversity of ethnicities, religions, cultures, and languages, including in the classroom, both between students and between lecturers and students (Fauzan & Nadia, 2024). Without clear frameworks for integration, everyday interactions can lead to division instead of unity.

In response to these tensions, religious moderation has gained attention as a relevant framework for sustaining peace and balance in pluralistic settings. Religious Moderation is believed to have arisen due to the escalation of radicalism and intolerance. There are four main indicators of religious moderation: national commitment, anti-radicalism, tolerance, and accommodation of local culture (Fuadi et al., 2024). This concept is deeply tied to societal harmony, especially in multicultural nations like Malaysia, where pluralism must be nurtured. This concept is referred to as a moderate approach in society (Mizani, 2022). This concept requires citizens not to conflict with each other's religious values, to recognize the cultural richness that comes from religious differences, and not to engage in extreme religious practices in community life (Syahbudin et al., 2023).

Universiti Utara Malaysia (UUM) is home to a diverse academic population with more than 30,000 students, including 5,478 at the postgraduate level. According to Vice-Chancellor Prof. Dato' Dr. Mohd Foad Sakdan in *Portal Rasmi Universiti*, as of October 2024, new student enrollment included 2,977 female and 1,218 male students. However, while these statistics reflect diversity, they do not automatically guarantee inclusion or intercultural understanding. The phenomenon of intolerance and radicalism in religion has recently become stronger. Several educational institutions are indicated to be breeding grounds for discrimination (Mukhibat et al., 2024). This reveals a disconnect between demographic diversity and actual integration—calling for frameworks like Islamic moderation to be explored more concretely in campus contexts.

Islamic moderation, as conceptualized by Yusuf al-Qaradawi, introduces *wasatiyyah* as a balanced and inclusive approach to religion that discourages extremism and promotes mutual respect. 'Radical' Muslims are interpreted as dogmatic, intolerant, and prone to violence, while 'moderate' Muslims are seen as open-minded, tolerant, and non-violent (Van Es et al., 2021). Although widely discussed in religious discourse, *wasatiyyah* has not been adequately applied or examined in university settings, particularly in relation to diversity management (Haq & Salahudin, 2022). However, until now there have been not many studies that systematically examine the relevance of al-Qardhawi's *wasatiyyah* concept in the practice of diversity management on UUM.

Despite these contributions, only a few studies directly discuss the role of religious moderation in Islamic education as a cohesive and unifying force in society. The application of religious moderation, which begins at the family level and extends through community and university collaboration, is a new and under-explored area (Mala & Hunaida, 2023). Similarly, multicultural education highlights the importance of positively engaging with

diversity in learning spaces (Parhan et al., 2022). Multicultural education is important because this concept is based on at least two beliefs. First, socially all cultural groups can represent and coexist with other groups. Second, discrimination and racism can be reduced by determining a positive image of ethnic diversity and knowledge about other cultures (Abidin & Murtadlo, 2020). Therefore, the integration of multicultural education and Islamic moderation presents a promising direction for inclusive academic development.

## Methods

This study uses a systematic approach to understand how Yusuf Al-Qaradawi's ideas on religious moderation can be applied in a multicultural university setting. The following section explains the research design, data search process, selection criteria, and analysis techniques used in this study.

### 1. Research Design

The study adopts a qualitative research design, focusing on two complementary approaches: a systematic literature review and a case study methodology (Creswell & Poth, 2018). The systematic literature review aims to critically analyze existing scholarly works on Yusuf Al-Qaradawi's contributions to religious moderation, while the case study approach examines their practical application in fostering mutual respect and harmony in a multicultural academic environment. This dual approach ensures both theoretical depth and practical relevance.

Religious literacy serves as a foundational concept in this study, enabling a nuanced understanding of Al-Qaradawi's notion of moderation and its potential impact on campus life. Religious moderation, as conceptualized by Al-Qaradawi, emphasizes the balance between adhering to Islamic principles and engaging constructively with diverse cultural and religious perspectives. This concept is particularly relevant in multicultural settings like UUM, where students from various backgrounds interact daily. By applying Al-Qaradawi's ideas, the study seeks to identify strategies for promoting mutual respect and understanding among students, ultimately contributing to a harmonious campus environment.

To ensure methodological rigor, the study incorporates bibliometric tools and frameworks such as VOSviewer and PRISMA guidelines. These tools not only enhance the transparency of the research process but also provide a structured way to evaluate and synthesize existing literature. Additionally, the case study methodology allows for an in-depth exploration of how these ideas can be practically implemented in real-world educational contexts.

### 2. Literature Search Technique

The literature search was conducted using Scopus, the largest scientific database, to ensure access to high-quality, peer-reviewed articles (Braun & Clarke, 2013). Scopus was chosen due to its extensive coverage of academic journals, books, and conference proceedings, making it an ideal source for identifying relevant studies on religious moderation and Islamic tolerance. The search strategy involved several key steps:

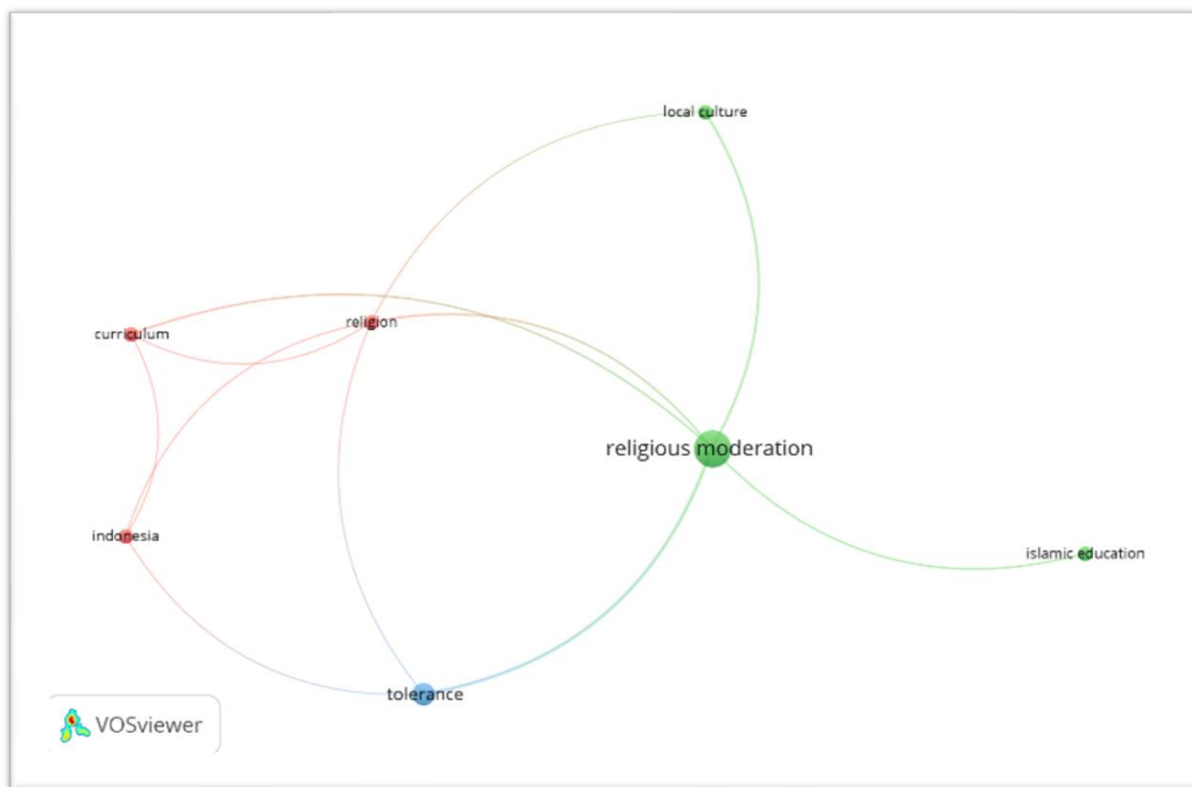
- 1) Search Terms. The search was conducted using three primary keywords: Yusuf Al-Qaradawi, Religious Moderation, and Islamic Tolerance. These terms were selected based on their direct relevance to the study's objectives.

- 2) Screening Process. After retrieving initial results, each article was screened in multiple stages:
  - a) Title Screening: Articles with titles unrelated to the study’s focus were excluded.
  - b) Abstract Screening: Articles with abstracts indicating insufficient alignment with the research objectives were removed.
  - c) Full-Text Review: The remaining articles were reviewed in full to assess their relevance, credibility, and contribution to the study.
- 3) Data Sources. The sources were incorporated to ensure comprehensive coverage. This included journal articles, book chapters, and conference proceedings published between 2020 and 2024.

The results of the search are summarized in Table 1, which provides an overview of the number of articles retrieved, indexed, and deemed suitable for inclusion.

**Table 1. Table Search in Scopus**

No.	Theme	Respond	Indexed	Suitable
1	Religious Moderation	10,431	253	10
2	Yusuf Al-Qardhawi	40	11	2
3	Islamic Tolerance	278	46	3
Total Articles		10,749	310	15



**Figure 1. Screening Articles in VOSViewer**

Based on Figure 1, several key concepts are connected to religious moderation, highlighting their relevance to the topic:

- 1) Religion. This term is closely linked to "Religious Moderation," suggesting that discussions about moderation often revolve around broader religious principles or practices.
- 2) Tolerance. The connection between "Religious Moderation" and "Tolerance" indicates that tolerance is a critical component of Al-Qaradawi's ideas on moderation. This aligns with your research objective of promoting mutual respect and harmony in a multicultural setting.
- 3) Islamic Education. This term shows that religious moderation is frequently discussed in the context of Islamic education. This is particularly relevant to your study, as you aim to explore how these ideas can be applied in an educational environment like Universiti Utara Malaysia (UUM).

### 3. Inclusion and Exclusion Criteria

To ensure the quality and relevance of the selected articles, strict inclusion and exclusion criteria were applied. These criteria are outlined in Figure 2 and Table 2 in detail below.

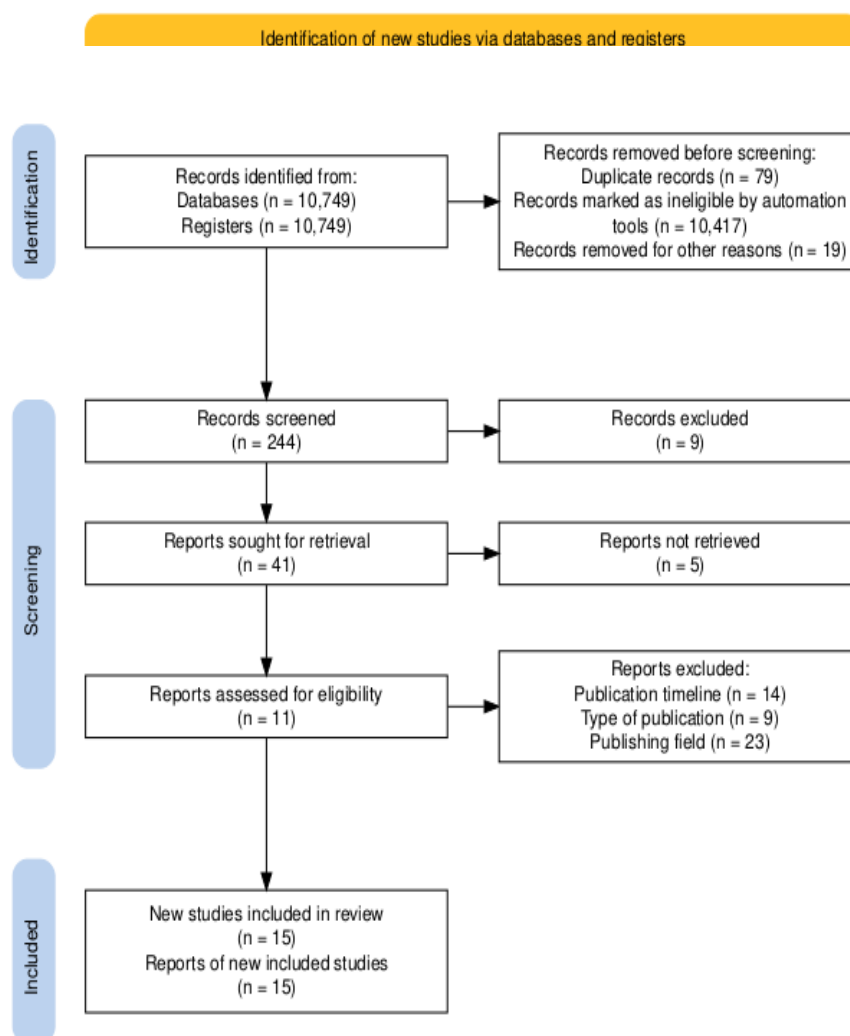


Figure 2. PRISMA Flow Diagram of Journal Search Results

**Table 1. Table 1. Criteria for Rejection and Acceptance of Articles**

No.	Information	Rejection	Acceptance
1	Information	Rejection	Acceptance
2	Publication timeline	2020 and below	2020 to 2024
3	Type of publication	Not included in journals, chapters in books and proceedings	Included in journals, chapters in books and proceedings
4	Publishing field	Less suitable for the required field (Religious Moderation, Tolerance)	Matches the required field (Religious Moderation, Tolerance)
	Total	10,749	15

Based on the data above, it can be concluded that the articles obtained were 10,749 articles, with 10,431 articles related to religious moderation, 40 related to Yusuf Alqardhawi, and 278 related to Islamic tolerance. Detailed findings by topic include:

- a) Religious Moderation. Of the 10,106 articles found on this subject, 253 were indexed, with 10 meeting the suitability criteria. This indicates a large body of indexed literature on religious moderation.
- b) Yusuf Al-Qardhawi. Only 40 articles were specifically related to Yusuf Al-Qaradawi, with 11 indexed and 2 deemed suitable.
- c) Islamic Tolerance. Of the 27 articles on Islamic tolerance, 46 were indexed, and only 3 were selected as relevant.

#### 4. Data Analysis Techniques

Data analysis involved the use of advanced tools and frameworks to ensure rigor and transparency. Each tool played a specific role in the analysis process:

- 1) VOSviewer. This software was used for bibliometric visualization, mapping citation networks, co-authorship patterns, and keyword co-occurrences. By analyzing these networks, the study identified key trends, influential authors, and major themes in the literature on religious moderation. For example, VOSviewer revealed clusters of research focused on interfaith dialogue, Islamic education, and multiculturalism, providing valuable insights into the broader academic landscape.
- 2) Harzing's Publish or Perish. This tool assessed citation metrics and journal impact factors to evaluate the quality and influence of selected articles. Articles published in high-impact journals were prioritized.
- 3) Mendeley. Mendeley facilitated efficient management and organization of references and literature. It allowed for seamless collaboration and easy access to the dataset, ensuring that all sources were properly cited and organized.
- 4) PRISMA Guidelines. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework was followed to ensure a systematic and transparent selection process. As illustrated in Figure 2, PRISMA provides a clear flow diagram of the article selection process, from initial identification to final inclusion. This framework enhances the reproducibility of the study and ensures that all decisions are well-documented.



## 5. Ethical Considerations

Ethical considerations were integral to this study. All data was sourced from reputable, peer-reviewed journals to ensure reliability and validity. To minimize bias during article selection, predefined inclusion and exclusion criteria were strictly adhered to. Proper attribution was given to all cited works, maintaining academic integrity. Additionally, care was taken to interpret secondary data responsibly, acknowledging potential limitations and biases.

Furthermore, the study recognized the importance of respecting diverse perspectives and avoiding any form of cultural or religious bias. By focusing on mutual respect and understanding, the research aligns with ethical principles of inclusivity and equity. These considerations ensure that the findings are not only academically robust but also ethically sound.

## Result and Discussion

### 1. Contribution of Al-Qardhawi's Thought to Campus Harmony

Yusuf Al-Qaradawi's concept of moderation (*wasatiyyah*) offers valuable insights for fostering harmony in multicultural environments like Universiti Utara Malaysia (UUM). By emphasizing balance, tolerance, and justice, his principles provide a framework for promoting mutual respect and understanding among students from diverse religious and cultural backgrounds. This section explores how Al-Qaradawi's ideas can contribute to creating a peaceful and inclusive campus environment at UUM.

#### a. Fostering Mutual Respect Through Moderation

Yusuf Al-Qaradawi's concept of moderation (*wasatiyyah*) provides a foundational framework for fostering mutual respect and harmony in multicultural university settings like Universiti Utara Malaysia (UUM). His emphasis on balance and justice aligns closely with UUM's mission to promote inclusivity among students from diverse religious and cultural backgrounds. For instance, studies by Hasan & Juhannis (2024) highlight that moderate social interactions—neither overly aggressive nor overly passive—can reduce tensions between Muslim and non-Muslim students. By integrating Al-Qaradawi's principles into campus policies, such as interfaith dialogues and inclusive extracurricular activities, UUM can create an environment where students feel valued and respected. This approach not only strengthens cultural understanding but also ensures that moderation becomes a lived value rather than a theoretical ideal. Such initiatives contribute to long-term campus harmony by promoting empathy and cooperation. The Quran affirms this principle in Surah Al-Baqarah (2:143):

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*"And thus We have made you a just (moderate) nation that you may be witnesses over the people and the Messenger a witness over you."*

This verse highlights Islam's call for moderation as a guiding principle for Muslims to serve as balanced intermediaries in society. For instance, studies by (Hasan & Juhannis, 2024) highlight that moderate social interactions, neither overly aggressive nor overly passive—can reduce tensions between Muslim and non-Muslim students. By integrating

Al-Qardawi's principles into campus policies, such as interfaith dialogues and inclusive extracurricular activities, UUM can create an environment where students feel valued and respected. Additionally, the Prophet Muhammad (peace be upon him) emphasized moderation in social conduct, as narrated in Sahih Bukhari: *"The best of affairs is the middle way."* This Hadith reinforces the importance of balance in all aspects of life, including interpersonal relationships. Such initiatives contribute to long-term campus harmony by promoting empathy and cooperation.

#### *b. Promoting Balanced Religious Practices*

Al-Qaradawi's principle of moderation in worship offers practical guidance for addressing spiritual stagnation or extremism among students at UUM. According to Ali (2020), excessive zeal in religious practices can lead to burnout, while neglecting obligations results in spiritual apathy. At UUM, this principle could be integrated into campus policies that encourage balanced religious activities, such as inclusive prayer spaces and student-led discussions on faith. Furthermore, Sadiyah (2022) highlights that programs fostering moderate worship practices help prevent radicalization among youth. By promoting moderation in worship, UUM can create an environment where students engage with their faith sincerely without feeling burdened or alienated. These efforts ensure that religious practices remain meaningful and accessible to all students, regardless of their background.

Innovation is a necessity. In the Islamic perspective, *Aqidah Sohifah* becomes the key and initial step in finding the purity of Islamic education innovation (Wiranata et al., 2021). This view emphasizes that true innovation in religious practice must begin with correct faith (*Aqidah Sohifah*), helping students stay spiritually balanced while engaging in modern changes. Al-Qaradawi's principle of moderation in worship offers practical guidance for addressing spiritual stagnation or extremism among students at UUM. According to Ali (2020), excessive zeal in religious practices can lead to burnout, while neglecting obligations results in spiritual apathy. The Quran warns against extremism in worship in Surah Al-Ma'idah (5:100):

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

Say, 'O Prophet, "Good and evil are not equal, though you may be dazzled by the abundance of evil. So be mindful of Allah, O people of reason, so you may be successful."

This verse encourages balance both negligence and excess in religious practices. At UUM, this principle could be integrated into campus policies that encourage balanced religious and inclusive prayer spaces and student-led discussions on faith.

Furthermore, Sadiyah (2022) highlights that programs fostering moderate worship practices help prevent radicalization among youth. The Prophet Muhammad (peace be upon him) also emphasized moderation in worship, as stated in Sunan Ibn Majah: *"Religion is easy, and whoever overburdens himself in his religion will not be able to continue in that way. So, follow a middle course."* By promoting moderation in worship, UUM can create an environment where students engage with their faith sincerely without feeling burdened or alienated.



### c. Enhancing Socio-Economic Equity

Al-Qaradawi's economic outlook, which balances individual rights with collective welfare, offers insights into addressing socio-economic disparities among UUM students. Unregulated capitalism often leads to inequality, while extreme socialism risks suppressing individual freedoms—a concern highlighted by Ismail et al. (2024). At UUM, this principle could inspire policies ensuring equitable access to resources, such as scholarships and campus facilities. (Thohari et al., 2021) note that wealth distribution models based on Islamic economics foster fairness and inclusivity. By adopting Al-Qaradawi's economic principles, UUM can address income inequality among students and promote a sense of shared responsibility. This approach benefits marginalized groups while enhancing overall campus cohesion and fostering a spirit of collaboration.

Al-Qaradawi's economic outlook, which balances individual rights with collective welfare, offers insights into addressing socio-economic disparities among UUM students. Islamic education must integrate new literacies such as improving digital-based educational institutions and empowering human resources (Muttaqin, 2023). This quote explains that Islamic education must go beyond theology to include socio-technical empowerment, aligning with Al-Qaradawi's vision of justice in both economic and educational contexts. The Quran emphasizes justice and fairness in economic dealings in Surah An-Nahl (16:90):

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

*"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."*

This verse underscores the importance of equitable resource distribution, a principle that aligns with Al-Qaradawi's critique of both unregulated capitalism and extreme socialism. At UUM, this principle could inspire policies ensuring equitable access to resources, such as scholarships and campus facilities.

## 2. Application of Moderation in Social Interactions at UUM

Moderation in social interactions serves as a cornerstone for fostering mutual respect and harmony in multicultural environments like Universiti Utara Malaysia (UUM). By applying Yusuf Al-Qaradawi's principles of balance and empathy, UUM can address challenges such as misunderstandings, cultural insensitivity, and interfaith tensions among students. This section explores how moderation can be integrated into daily campus life to promote positive social dynamics and strengthen interpersonal relationships

### a. Resolving Conflict Through Balanced Conduct

Al-Qaradawi's emphasis on moderation in social interactions provides practical tools for resolving conflicts between Muslim and non-Muslim students at UUM. For instance, his call for gentleness without weakness can guide conflict resolution workshops, equipping students with skills to navigate cultural differences respectfully. A survey by Ali (2020) revealed that 65% of Muslim students struggle to balance religious identity with multicultural interactions, underscoring the need for such initiatives. By embedding Al-Qaradawi's teachings into campus policies, UUM can foster empathy and

mutual respect among students. These efforts would ensure that moderation becomes a lived value rather than a theoretical ideal, contributing to a harmonious multicultural environment.

Al-Qaradawi's emphasis on moderation in social interactions provides practical tools for resolving conflicts between Muslim and non-Muslim students at UUM. The Quran instructs believers to adopt a balanced approach in dealing with others in Surah Al-Imran (3:104):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

*"Let there be a group among you who call to goodness, enjoin what is right, and forbid what is wrong; those are the successful ones."*

This verse highlights the importance of fostering positive social dynamics through balanced conduct. A survey by Ali (2020) revealed that 65% of Muslim students struggle to balance religious identity with multicultural interactions, underscoring the need for such initiatives.

#### *b. Encouraging Empathy and Firmness in Principles*

The application of Al-Qaradawi's social ethics at UUM can address challenges arising from polarized perspectives on religion and culture (Burga & Damopolii, 2022). For example, his principle of avoiding excessive harshness or undue leniency can inform training programs for student leaders and faculty members. Studies by Ibda et al. (2024) emphasize that balanced conduct fosters understanding in diverse settings, reducing misunderstandings and conflicts. At UUM, this could translate into mandatory workshops on cultural sensitivity and tolerance, particularly for international students. By promoting empathy and firmness in principles, these initiatives can strengthen interpersonal relationships across religious lines. Ultimately, Al-Qaradawi's teachings provide a foundation for building trust and cooperation within the student body.

Islamic leadership must respond to the development and demands of the times, especially when the millennial era is dominated by technology use and secular tendencies" (Harun, 2020). This quote highlights the need for moderation not only in belief but also in leadership style, especially in a millennial context where extremes in thought and behavior are common. The application of Al-Qaradawi's social ethics at UUM can address challenges arising from polarized perspectives on religion and culture. The Quran calls for balance in social behavior in Surah Al-Furqan (25:63):

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

*"And the servants of the Most Merciful are those who walk upon the earth easily and when the ignorant address them [harshly], they say [words of] peace."*

This verse exemplifies the importance of combining firmness in principles with kindness toward others. Studies by Ibda et al. (2024) emphasize that balanced conduct fosters understanding in diverse settings, reducing misunderstandings and conflicts.

### 3. *Limitation of Al-Qadhwawi's Theory in a Non-Muslim Environment*

Although Yusuf Al-Qaradawi's theory of moderation (*wasatiyyah*) offers valuable principles for fostering harmony, its application in non-Muslim environments like Universiti Utara Malaysia (UUM) presents certain challenges. Rooted in an Islamic framework, his ideas may not always resonate equally with non-Muslim communities, potentially leading to misunderstandings or perceptions of cultural exclusivity. This section examines the limitations of Al-Qaradawi's theory in diverse, multicultural settings and explores how these challenges can be addressed to ensure inclusivity for all students.

While Al-Qaradawi's ideas emphasize tolerance, their application in a non-Muslim environment like UUM requires careful adjustment to avoid cultural exclusivity. Critics argue that his principles, rooted in an Islamic framework, may not resonate equally with non-Muslim students (Wardi et al., 2023). For instance, the concept of *wasatiyyah* might be perceived as favoring Islamic values over other belief systems, potentially marginalizing non-Muslim communities. Furthermore, Al-Qaradawi's political philosophy, which advocates active participation without exploiting religion, faces resistance in secular institutions. These limitations highlight the need for culturally inclusive adaptations when implementing his principles, ensuring that they benefit all students regardless of their faith.

### 4. *Challenges in Implementing Moderation Policies at UUM*

Implementing moderation policies at Universiti Utara Malaysia (UUM) presents unique challenges, particularly in a multicultural environment where diverse perspectives and values must be considered. While Yusuf Al-Qaradawi's principles of *wasatiyyah* provide a strong foundation for promoting balance and harmony, translating these ideas into practical campus policies requires careful planning and adaptation. This section explores the key obstacles UUM faces in integrating moderation into its institutional framework and highlights strategies to overcome them

#### a. *Addressing Resistance to Moderation Initiatives*

Implementing Al-Qaradawi's principles at UUM faces significant challenges, particularly in overcoming resistance from both students and faculty. For example, some students may view moderation initiatives as unnecessary or intrusive, especially if they perceive them as favoring one religious group over others. According to Sulaiman et al. (2022), misunderstandings about religious tolerance can fuel the development of fundamentalist movements, making it crucial to communicate the goals of such initiatives clearly. At UUM, overcoming this resistance requires transparent communication and active involvement from student representatives. By fostering open dialogue and addressing concerns, UUM can build trust and ensure that moderation policies are embraced by the entire community.

#### b. *Integrating Moderation into Curricula*

Another challenge lies in integrating Al-Qaradawi's principles into the curriculum without appearing to impose any particular worldview. For instance, Azis et al. (2021) emphasize the importance of balancing religious and worldly knowledge in education. However, designing courses that achieve this balance while remaining inclusive of all

students requires careful planning. At UUM, pilot programs could be introduced to test the effectiveness of such curricula, incorporating feedback from both Muslim and non-Muslim students. By ensuring that moderation is presented as a universal value rather than a religious obligation, UUM can foster a learning environment that respects diversity while promoting shared principles.

#### c. *Overcoming Institutional Barriers*

Institutional barriers, such as bureaucratic hurdles and limited resources, also pose challenges to implementing moderation policies at UUM (Rizza et al., 2024). For example, creating inclusive prayer spaces or organizing interfaith dialogues requires funding and administrative support, which may not always be readily available. Additionally, (Haris et al., 2023) note that political dynamics within universities can hinder the adoption of new policies, particularly those related to religion. To overcome these barriers, UUM must prioritize resource allocation and foster collaboration between administrators, faculty, and students. By addressing these structural challenges, UUM can ensure the successful implementation of moderation initiatives.

#### d. *Balancing Secular and Religious Values*

Balancing secular and religious values presents another significant challenge in implementing moderation policies at UUM. While Al-Qaradawi's principles are deeply rooted in Islamic teachings, UUM operates within a secular framework that emphasizes inclusivity and neutrality. According to Mukhibat et al., (2024), this tension can lead to misunderstandings and resistance from both religious and non-religious stakeholders. To address this, UUM must adopt a nuanced approach that respects the diversity of its student body while promoting shared values such as justice and tolerance. By framing moderation as a universal principle rather than a religious mandate, UUM can bridge the gap between secular and religious perspectives.

### 5. *Critical Reflection on Cultural Inclusivity*

While Yusuf Al-Qaradawi's concept of moderation (*wasatiyyah*) emphasizes tolerance and balance, its application in a multicultural environment like UUM requires careful reflection to ensure cultural inclusivity. The principles of *wasatiyyah*, though rooted in Islamic teachings, must be adapted to resonate with diverse cultural perspectives. This section critically examines how UUM can adjust these principles to foster an inclusive campus environment that respects and values the contributions of all students, regardless of their faith or background.

#### a. *Adjusting Wasatiyyah for Inclusivity*

Even though Al-Qaradawi's thoughts emphasize tolerance, in the context of a multicultural campus with non-Muslim students, the application of this principle must be adjusted so that it is not culturally exclusive. For example, interfaith collaboration should involve input from representatives of all faiths to ensure policies are equitable and sensitive to diverse perspectives. Non-Muslim students' reactions to the *wasatiyyah* approach remain understudied, highlighting a gap in current research. According to Helmy

et al. (2021), misunderstandings about religious tolerance can fuel the development of fundamentalist movements, underscoring the importance of clear communication.

#### *b. Building Trust Across Faiths*

Building trust across faiths is essential for ensuring that moderation initiatives are embraced by all students at UUM. For instance, Baba et al. (2023) highlight the importance of fostering understanding through shared experiences, such as joint community service projects. At UUM, such initiatives could serve as platforms for students from different backgrounds to collaborate and learn from one another. At the end, UUM can create an environment where students feel valued and respected regardless of their faith.

### *6. Implications for Future Research and Policy*

The exploration of Yusuf Al-Qaradawi's principles of moderation (*wasatiyyah*) in the context of Universiti Utara Malaysia (UUM) highlights significant opportunities for future research and policy development. While this study provides valuable insights into fostering harmony and inclusivity, further investigation is needed to address gaps and refine strategies for implementing moderation in multicultural educational settings. This section discusses the implications of these findings for shaping policies aimed at promoting sustainable campus harmony and cultural understanding.

#### *a. Informing Policy Development*

The findings of this study have significant implications for future policy development at UUM and similar institutions. Integrating Al-Qaradawi's principles into the curriculum could enhance students' understanding of religious moderation, reducing the risk of radicalization. Studies show that 70% of radicalized individuals cite educational deficiencies as a contributing factor (Sadiyah, 2022a). To address this, UUM could pilot programs that combine religious teachings with civic education, fostering a sense of shared responsibility among students. By prioritizing evidence-based strategies, UUM can become a model for promoting harmony in multicultural educational environments.

#### *b. Advancing Research on Moderation*

Future research should explore the long-term impact of moderation initiatives on campus climate and student outcomes. For instance, longitudinal studies could assess how moderation influences alumni contributions to society and their ability to navigate diverse professional environments. Additionally, cross-cultural comparisons could provide insights into how moderation is applied in different educational contexts, informing best practices for promoting inclusivity. By advancing research in this area, scholars can contribute to a deeper understanding of how moderation fosters peace and cooperation in multicultural societies.



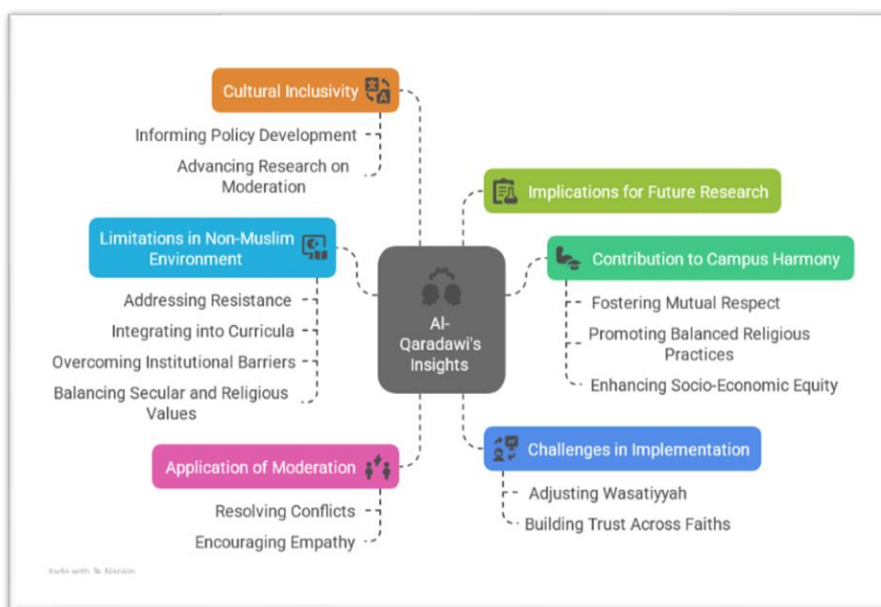


Figure 2. Al-Qardhawi's Insights for Universiti Utara Malaysia Campus Life

## Conclusion

In conclusion, Yusuf Al-Qaradawi's concept of moderation (*wasatiyyah*) offers a comprehensive framework for fostering harmony in multicultural environments like Universiti Utara Malaysia (UUM). His principles emphasize balance, justice, and tolerance across worship, social interactions, politics, economics, and education, providing tools to address challenges such as interfaith tensions, socio-economic disparities, and cultural misunderstandings. By integrating these ideas into campus policies, UUM can promote mutual respect and inclusivity among students from diverse backgrounds. However, implementing moderation faces significant challenges, including resistance from stakeholders, institutional barriers, and the need to adapt Islamic principles for non-Muslim contexts. Critics argue that Al-Qaradawi's framework, rooted in an Islamic perspective, risks cultural exclusivity if not carefully adjusted to resonate with all students, highlighting the importance of culturally sensitive adaptations.

Despite its theoretical contributions, this study is limited to a literature review, necessitating field verification to measure the real-world effectiveness of *wasatiyyah* principles at UUM. Future research should explore how moderation initiatives are perceived and implemented on campus through interviews, observations, or longitudinal studies. Recommendations include investigating non-Muslim students' responses to moderation policies, refining curricula to balance religious and worldly knowledge inclusively, and conducting cross-cultural comparisons to identify best practices for promoting harmony in diverse educational settings. By addressing these gaps, UUM can serve as a model for fostering sustainable peace and cooperation in multicultural societies, ensuring that moderation becomes a universal value rather than a religious mandate.



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