

Hadith Interpretation and Religious Moderation: A Phenomenological Study among Islamic Religious Education Students in Indonesian Higher Education

¹Benny Afwadzi, ²Umi Sumbulah, ³Nasrulloh

^{1,2,3} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

¹afwadzi@pai.uin-malang.ac.id, ²umisumbulah@uin-malang.ac.id,

³nasrulloh@syariah.uin-malang.ac.id

Abstract. *Islamic Religious Education (IRE) students occupy a strategic position as prospective teachers who will shape future generations' religious understanding in Indonesia. While previous studies have strengthened religious moderation through values, pedagogy, and educational ecosystems, limited attention has been given to the epistemological process through which students interpret hadith. This study aims to examine patterns of hadith interpretation among IRE students, identify the primary sources shaping these interpretations, and explore their implications for strengthening religious moderation. Employing a qualitative phenomenological approach, the study involved 120 sixth-semester IRE students from five higher education institutions in East Java, Indonesia. Data were collected through open-ended questionnaires, in-depth interviews, and document analysis, and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal three interpretive typologies: textual, semi-textual, and contextual, with the textual typology emerging as the dominant pattern. However, semi-textual and contextual interpretations contribute more substantially to strengthening religious moderation by successfully relating hadith to contemporary issues such as religious extremism and national commitment. The study also finds that formal education is the primary source shaping students' interpretation of hadith, with support from lecturers, religious literature, pesantren, social media, and peer interaction. These findings demonstrate that the contribution of hadith to religious moderation is determined not by the hadith text itself but by the way it is interpreted. They further indicate that strengthening students' interpretive competence is more important than merely introducing hadiths related to religious moderation. This study contributes to the discourse on Islamic Religious Education by positioning hadith interpretation as an epistemological pathway for strengthening religious moderation in higher education.*

Keywords. *Hadith Interpretation; Religious Moderation; Islamic Religious Education Students; Formal Education; Interpretive Competence*

Abstrak. Mahasiswa Pendidikan Agama Islam (PAI) menempati posisi strategis sebagai calon guru yang akan membentuk cara pandang keagamaan generasi mendatang di Indonesia. Meskipun berbagai penelitian telah menguatkan moderasi beragama melalui pendekatan nilai, pedagogi, dan ekosistem pendidikan, perhatian terhadap proses epistemologis mahasiswa dalam menginterpretasikan hadis masih sangat terbatas. Penelitian ini bertujuan untuk menganalisis pola interpretasi hadis di kalangan mahasiswa PAI, mengidentifikasi sumber utama yang membentuk interpretasi tersebut, serta mengkaji implikasinya terhadap penguatan moderasi beragama. Penelitian ini menggunakan pendekatan kualitatif dengan jenis fenomenologi yang melibatkan 120 mahasiswa PAI semester enam dari lima perguruan tinggi di Jawa Timur, Indonesia. Data dikumpulkan melalui angket terbuka, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles,

Huberman, dan Saldaña. Hasil penelitian menunjukkan tiga tipologi interpretasi, yaitu tekstual, semi-tekstual, dan kontekstual, dengan tipologi tekstual sebagai kecenderungan yang paling dominan. Meskipun demikian, interpretasi semi-tekstual dan kontekstual memberikan kontribusi yang lebih besar terhadap penguatan moderasi beragama karena mampu mengaitkan hadis dengan isu-isu kontemporer, seperti ekstremisme keagamaan dan komitmen kebangsaan. Penelitian ini juga menemukan bahwa pendidikan formal merupakan sumber utama yang membentuk interpretasi hadis mahasiswa, yang didukung oleh peran dosen, literatur keagamaan, pesantren, media sosial, dan lingkungan pergaulan. Temuan tersebut menunjukkan bahwa kontribusi hadis terhadap penguatan moderasi beragama tidak ditentukan oleh teks hadis itu sendiri, melainkan oleh cara hadis tersebut diinterpretasikan. Hasil penelitian ini juga mengindikasikan bahwa penguatan kompetensi interpretatif mahasiswa lebih penting daripada sekadar memperkenalkan hadis-hadis bertema moderasi beragama. Penelitian ini berkontribusi pada pengembangan kajian Pendidikan Agama Islam dengan menempatkan interpretasi hadis sebagai jalur epistemologis dalam penguatan moderasi beragama di perguruan tinggi.

Kata Kunci. Interpretasi Hadis; Moderasi Beragama; Mahasiswa Pendidikan Agama Islam; Pendidikan Formal; Kompetensi Interpretatif

A. INTRODUCTION

Students of Islamic Religious Education (IRE or PAI) occupy a strategic position in Indonesia's educational system because they are prospective teachers responsible for transmitting Islamic teachings in schools. The way they understand and teach Islam will partly shape how future generations respond to religious diversity and contemporary social issues (Afwadzi et al., 2024; Fakhruddin et al., 2025). This position places religious moderation at the center of Islamic teacher education, particularly amid continuing concerns over religious radicalism. Integrating religious moderation into IRE is therefore not merely an educational agenda but also a preventive strategy against extremist religious views. Burhanuddin & Ilmi (2022) argue that reformulating the content of Islamic Religious Education in higher education can reduce the spread of radicalism. Likewise, Ma'arif et al. (2022) maintain that integrating religious moderation into IRE strengthens students' religious understanding and encourages more moderate religious practices.

Nevertheless, the challenges faced by IRE students aspiring to become Islamic Religious Education teachers are far from simple. Several studies have shown that some IRE teaching materials used in primary and secondary schools contain content that tends to promote radicalism and extremism. Hasim (2015), for instance, found that IRE textbooks for primary schools include religiously radical content that may foster radical ways of thinking among students. Similarly, Ikhrom et al. (2023) reported that IRE textbooks used in secondary education contain materials and narratives that encourage intolerance. Likewise, Faozan (2021) found that IRE textbooks used in schools and madrasahs present messages of tolerance in one section while conveying intolerance in another, resulting in an inconsistent presentation of religious values. Furthermore, these textbooks are indicated to contain elements of radicalism, promote exclusive views towards religious differences, pay limited attention to cultural plurality, and exhibit gender bias. Such conditions may become even more problematic if they are not accompanied by teachers who uphold a vision of religious moderation. Therefore, strengthening religious moderation among IRE students is crucial.

Existing studies on strengthening religious moderation in Islamic Religious Education (IRE) can generally be classified into three approaches. The first is the values-oriented approach, which views strengthening religious moderation in higher education as a process of internalizing these values among students. This approach primarily

emphasizes the cultivation of values that students are expected to embody, such as tolerance (*tasāmuḥ*), moderation (*tawassuṭ*), balance (*tawāzun*), justice (*i'tidāl*), non-violence, patriotism, and national values (Y. Hanafi et al., 2022; Hully et al., 2023; Purwanto et al., 2019). The second is the pedagogical approach, which focuses on how religious moderation is taught in the learning process. Studies within this approach regard teaching strategies, learning models, instructional methods, media, and teaching materials as the main instruments for fostering religious moderation (Mutmainah et al., 2023; Rahmat & Khoiriyah, 2023; Sapdi et al., 2022; Thoriquttyas et al., 2020). The third is the learning ecosystem approach, which assumes that religious moderation is nurtured within the broader educational ecosystem, including the curriculum, institutional policies, academic culture, student organizations, lecturers' role modeling, and the overall campus environment. Within this third approach, particular emphasis is placed on the educational system, institutional support, and the conception of learning as an integral part of the academic culture (R. N. Anwar & Muhayati, 2021; Burhanuddin & Ilmi, 2022; Maskuri et al., 2020; Sanusi & Fatah, 2022). These three approaches can therefore be understood as converging on the axiological, pedagogical, and institutional dimensions of strengthening religious moderation.

Unlike the three approaches outlined above, this study seeks to strengthen religious moderation in IRE by emphasizing the epistemological dimension of hadith learning among IRE students in higher education. Its primary focus is on how students construct their understanding of hadith through the process of interpretation. From this perspective, strengthening religious moderation is understood as an outcome of this epistemological process. Unlike many previous studies that present hadith primarily as a textual basis for strengthening religious moderation, as demonstrated by Masruri et al. (2024), Shafwan & Zakariya (2023), and Sumbulah et al. (2022), this study focuses on an empirical investigation of how IRE students interpret hadiths related to religious moderation. Accordingly, this study addresses three main research questions. First, it examines the patterns by which IRE students interpret hadiths on religious moderation. Second, it identifies the primary sources that shape these interpretations. Third, it explores the implications of these interpretations for IRE learning, particularly hadith instruction, in higher education. Taken together, these two areas of inquiry highlight the significance of hadith interpretation in higher education as a fundamental basis for strengthening religious moderation within IRE.

This study is grounded in three main arguments. First, as one of the primary sources of Islamic teachings, hadith occupies a strategic position in shaping the religious understanding of IRE students. In this context, hadith is not only understood but also practiced in everyday life (Alzaidi et al., 2025; Hasbillah, 2019; Mundzir et al., 2023). Second, strengthening religious moderation is not determined solely by the content of hadith itself, but rather by the way individuals interpret it. Accordingly, the hadith text and its interpretation should be understood as two distinct entities (Baidowi et al., 2021; Masruri et al., 2024; Mustaqim, 2008). Third, when approached appropriately, hadith interpretation can serve to strengthen religious moderation among IRE students. Hadith records the sayings of the Prophet Muhammad in the seventh century, whereas religious moderation is a concept that emerged in the contemporary period. From a hermeneutic perspective, hadith interpretation therefore functions as the bridge connecting these two different historical contexts (Afwadzi et al., 2024; Ansori, 2023; Hasbillah, 2018; Nasrulloh et al., 2023).

B. RESEARCH METHOD

This study employed a qualitative approach, using a phenomenological design, to

explore how IRE students construct meaning from hadiths related to religious moderation (Creswell, 2007; Flick, 2014; Rahardjo, 2020). The research was conducted at five higher education institutions in East Java that offer Islamic Religious Education (IRE) programs, with the study sites located in Malang and Lamongan. The study involved five Islamic higher education institutions representing diverse institutional backgrounds: (1) a state Islamic university with a religiously neutral environment; (2) a Nahdlatul Ulama-affiliated university with a predominantly urban student population; (3) a Muhammadiyah-affiliated university with predominantly urban students; (4) a Nahdlatul Ulama-based Islamic university rooted in the *pesantren* tradition; and (5) a Muhammadiyah-based Islamic university with a *pesantren*-oriented educational environment. These higher education institutions have demonstrated a commitment to strengthening religious moderation within their respective campuses.

These two regions were selected for three reasons. First, Malang and Lamongan are among the four areas in East Java prioritized by Indonesia's National Counterterrorism Agency (BNPT) for terrorism prevention and monitoring, with East Java itself designated as one of the priority provinces (Faizal & Pratiwi, 2022). Second, both regions have experienced several high-profile cases of radicalism and terrorism that attracted considerable public attention. These include incidents involving school and university students in Malang who were exposed to radical ideologies and planned terrorist attacks (Widianto, 2022), as well as the departure of several residents from the northern coastal area of Lamongan to Syria to join ISIS (Astuti, 2019). Third, several studies have reported that radicalism remains widespread in both Malang and Lamongan. Malang has been identified as a center for the growth of transnational and radical movements, while Lamongan has been reported to have networks of sympathizers linked to terrorist groups (Afwadzi et al., 2023; Arifin, 2020; Fatmawati & Farid, 2020; Safi'i, 2019; Sumbulah, 2016).

Primary data were collected through open-ended questionnaires administered to 120 sixth-semester IRE students enrolled at the five higher education institutions described above, in-depth interviews with selected informants, and document analysis. Secondary data consisted of relevant scholarly literature, including classical hadith collections, hadith commentaries (*sharḥ*), and academic works on hadiths related to religious moderation. Two hadiths were selected for interpretation. The first concerns the prohibition of *ghuluw* (religious excessiveness), which embodies the principle of religious moderation and is narrated in *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, and *Musnad Aḥmad ibn Ḥanbal* (Al-Nasā'ī, 1986; Al-Qazwaynī, 2009; Al-Shaybānī, 1998). The second is the hadith describing the Prophet Muhammad's love for Makkah, which has been interpreted as supporting the principle of national commitment and is narrated in *Sunan al-Tirmidhī* (Al-Tirmidhī, 1998). The rationale for selecting these two hadiths is presented in Table 1.

Table 1. Hadiths Selected as the Sample for Interpretation

No.	Hadith	Rationale
1.	وَيَاكُمْ وَالْغُلُوَّ فِي الدِّينِ ، فَإِنَّمَا أَهْلَكَ مَنْ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ The Prophet Muhammad (peace be upon him) said: "O people, beware of religious excessiveness, for those before you were destroyed because of their excessiveness in religion."	This hadith on the prohibition of <i>ghuluw</i> was selected because it explicitly condemns religious excessiveness. From a textual perspective, the concept of <i>ghuluw</i> in this hadith is frequently invoked to explain tendencies towards extreme religious interpretation and practice. For this reason, it has often served as a normative basis for rejecting extremist and intolerant religious attitudes as the antithesis of religious moderation. Accordingly, this hadith was selected as a representative example of a general principle

No.	Hadith	Rationale
2.	مَا أَطْيَبَ مِنْ بَلَدٍ ، وَأَحَبُّ إِلَيَّ ، وَلَوْلَا أَنْ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ The Prophet Muhammad (peace be upon him) said: "How excellent you are as a land, and how dearly I love you. Had my people not driven me out of you, I would never have chosen to live in any land other than you."	underlying religious moderation. This hadith on the Prophet's love for Makkah was selected because it has frequently been used as a normative basis in discussions on the relationship between Islam and nationalism. From a textual-substantive perspective, it is commonly interpreted to affirm that love for one's homeland is compatible with Islamic teachings. Accordingly, this hadith is relevant as a sample for examining how hadith interpretation may support the principle of national commitment as one of the key indicators of religious moderation.

The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing (Miles et al., 2014). In this study, data obtained from the open-ended questionnaires and in-depth interviews were analyzed through a staged coding process to identify the interpretive constructions and religious sources employed by students in interpreting the two selected hadiths. The coding results were then presented as figures and tables to develop a typology of hadith interpretation, comprising Textual (T), Semi-Textual (ST), and Contextual (C) interpretations, which constitute the analytical categories adopted in this study. These categories are based on Abdullah Saeed's classification of Qur'anic interpretation (Saeed, 2006), with several modifications to suit the context of hadith interpretation in this study, as shown in Table 2. A small number of students did not provide any interpretation because they had not yet understood the meaning of the hadith and were therefore unable to interpret it within any of the established typologies. Accordingly, these responses were coded as Uninterpretable Data (UD). Furthermore, to ensure the confidentiality of the informants in accordance with ethical clearance requirements, the identities of the informants and their respective institutions were anonymized using informant codes (1-120) and gender identifiers (M/F).

Table 2. Coding Scheme for the Typology of Students' Hadith Interpretation

Code	Interpretation Typology	Characteristics
T	Textual	An interpretation that adheres closely to the literal meaning of the hadith and, in some cases, provides a rationale or explains the implications of that literal meaning. This type of interpretation neither examines the text's historical context nor extends its substantive meaning to broader social contexts.
ST	Semi-Textual	An interpretation that remains grounded in the literal meaning of the hadith while further developing or relating its substantive message to the interpreter's contemporary context, such as religious moderation, anti-extremism, anti-radicalism, tolerance, nationalism, diversity, pluralism, and similar issues. However, this interpretation does not draw upon the historical context of the hadith.
C	Contextual	An interpretation that begins with an examination of the historical context in which the hadith emerged, both at the micro level (<i>asbāb al-wurūd</i>) and the macro level (the social, political, and cultural circumstances during the Prophet's time), before relating its meaning to contemporary social contexts.

Data validity in this study was established by emphasizing the principles of credibility, consistency, and traceability of findings. Data credibility was ensured through technique triangulation, namely by comparing and confirming findings obtained from open-ended questionnaires with the results of purposive in-depth interviews with IRE students. In addition, selective member checking was conducted by reconfirming the author's interpretations with key informants to ensure they accurately reflected the intended meanings (Sugiono, 2016). Focus Group Discussions (FGDs) were also conducted to strengthen the credibility of the data further. The consistency and traceability of the analysis were enhanced through systematic documentation of the coding process and analytical decision-making, thereby enabling the scientific justification of the typologies of textual, semi-textual, and contextual interpretation and their respective tendencies.

C. RESULTS AND DISCUSSION

The following section presents the findings and discussion based on the three research focuses outlined in the introduction: the patterns of students' hadith interpretation, the primary sources contributing to these interpretations, and the implications for Islamic Religious Education (IRE) in higher education.

1. Patterns of Hadith Interpretation on Religious Moderation among Islamic Religious Education Students

a. The Principle of Religious Moderation: The Hadith on the Prohibition of *Ghuluw*

Figure 1. Synthesis of Findings on Students' Interpretation of the Hadith on the Prohibition of *Ghuluw*

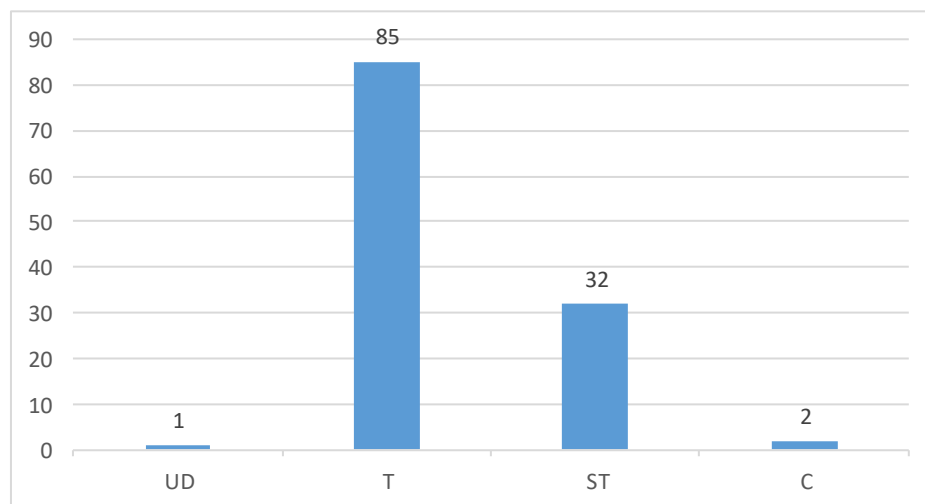


Table 3. Analysis of Students' Interpretations of the Hadith on the Prohibition of *Ghuluw*

No.	Code	Interpretation Excerpt
1	T	"In my view, the essence of this hadith is simple yet profound: religion should not be practiced in an excessive manner that goes beyond the limits prescribed by Islam." (118/M) "This hadith encourages Muslims to avoid religious excessiveness, as earlier communities were punished because they had gone to extremes in practicing their religion." (90/M) "In my view, this hadith teaches us not to be excessive in practicing our religion. We should take a balanced approach—neither too rigid nor too lax—so that we do

No.	Code	Interpretation Excerpt
		not harm ourselves or others." (3/F)
2	ST	"In my understanding, the phrase 'going beyond the limits' in this hadith refers to the negative consequences of excessive religious fanaticism. One manifestation of this is insulting other religions in ways that violate basic human values. For example, speaking offensively about others' religions, ridiculing their religious practices, and similar behaviors. Likewise, when fellow Muslims hold views that differ slightly from one's own understanding, such differences should ideally be addressed through discussion. However, in cases of religious excessiveness, these differences often give rise to hostility and verbal abuse, even though they merely reflect differences in interpretation." (59/M) "Allah forbids us from being excessive in all aspects of life, including religion. Therefore, attitudes such as fanaticism and radicalism should be avoided, because anything taken to excess is harmful and can cause damage to both oneself and others." (41/M) "Islam teaches religious moderation, yet not all believers moderately practice their religion. Those who fail to do so include individuals who adopt excessive forms of religiosity—whether by leaning towards the far right or the far left—thereby going beyond the proper limits of religion. Such excessiveness ultimately leads to <i>mafsadah</i> (harm), affecting not only themselves but also others." (93/F)
3	C	"I understand the notion of 'going beyond the limits' in this hadith as referring to religious fanaticism in today's context, where some people label those with different views on <i>fiqh</i>, the interpretation of Qur'anic verses or hadith, or new religious issues as 'unbelievers'. This is an extreme example. However, if we look at early Islamic history during the lifetime of the Prophet Muhammad (peace be upon him), I recall an incident in which the Prophet explicitly advised a Muslim who devoted himself entirely to worship in the mosque while neglecting all worldly responsibilities, including work, family, and social life. On that occasion, the Prophet reminded him that although worship is essential, Allah does not approve of those who go beyond the proper limits, even in acts of worship or goodness. Excessiveness is not desirable. The Prophet therefore advised him to return to his family and continue working, demonstrating that a Muslim should maintain a balance between worldly responsibilities and preparation for the Hereafter." (60/F) "This hadith prohibits <i>ghuluw</i> (religious excessiveness) in all aspects of religion, including worship, morality, <i>takfīr</i>, <i>fiqh</i>, language (<i>lughah</i>), and others. For example, in the case of ablution (<i>wuḍūʾ</i>), some people become so overwhelmed by obsessive doubts that they continue performing ablution from the time of the evening (<i>ʾIshāʾ</i>) prayer until dawn. In the context of <i>takfīr</i>, this can be seen in terrorist groups that declare Muslims to be unbelievers simply because they commit major sins. Excessiveness can also appear in linguistic interpretation, as among the liberal Muʿtazilah theologians, who, in my view, disregard <i>tawhīd</i> and the manhaj, thereby allowing them to interpret religion according to their own preferences. For instance, they interpret <i>īmān</i> merely as 'belief', regardless of whom a person considers to be the Creator. According to this understanding, anyone who believes in the existence of a creator is regarded as a believer. The context of this hadith is the Prophet's advice to his community not to be excessive in religion, whether by going to one extreme or the other (<i>ifrāt or tafrit</i>). The Jews, for example, went to the extreme of denigrating the Prophet Jesus by claiming that he was born out of wedlock, whereas Christians went to the opposite extreme by elevating him to the status of God." (42/M)

The analysis yielded several noteworthy findings. First, the students' interpretations can be classified into three typologies: textual, semi-textual, and contextual. Nevertheless, the dominant pattern in their interpretation of the hadith prohibiting *ghuluw* falls within the textual typology. Most students understood the Prophet Muhammad's prohibition of *ghuluw* based on its literal meaning, with few attempts to relate it directly to contemporary religious issues, particularly religious moderation and radicalism. They generally understood that Islam prohibits all forms of excessiveness and regarded the fate of earlier communities as a historical lesson for Muslims to avoid repeating the same mistakes. For some students, these earlier communities were associated with the Jews and Christians, whom they perceived as having gone to extremes in religious practice, either through excessive rigidity or excessive leniency.

Second, since this hadith embodies a fundamental principle of religious moderation and Islam is understood to promote moderation as one of its core teachings, all three interpretive typologies—textual, semi-textual, and contextual—ultimately point towards a moderate religious outlook. The students' understanding of the prohibition of *ghuluw* consistently remains within the framework of religious moderation. Nevertheless, as reflected in the students' responses, a purely textual reading of this hadith appears to contribute only marginally to the discourse on religious moderation. This is because such an interpretation has not yet fully engaged with the challenges of contemporary Indonesian society. The meaning of *ghuluw*, therefore, requires contextualization within the Indonesian context. In this regard, the interpretive approaches that offer the greatest contribution to the development of religious moderation are the semi-textual and contextual typologies. Whether or not they are preceded by an examination of the hadith's historical background, both approaches arrive at comparable understandings. They are better able to address the underlying issues surrounding religious moderation.

From a theoretical perspective, the phrase *al-ghuluw fī al-dīn* (religious excessiveness) in this hadith refers to attitudes of excess, extremism, and transgressing the proper limits of religion, which are described as the cause of the destruction of earlier communities. Accordingly, Muslims are instructed to adopt the path of moderation in practicing their religion (Al-Wallawī, n.d.). When contextualized within the Indonesian contemporary context, *ghuluw* may be understood as religious extremism in both its right-wing (radical) and left-wing (liberal) forms. Both represent manifestations of religious excess that depart from the balanced path advocated in Islam. From this perspective, moderation is not merely one among many Islamic values but constitutes a fundamental characteristic of Islam itself (Afwadzi, 2025; M. M. Hanafi et al., 2022; Yusoff et al., 2020).

b. Interpretive Support for National Commitment: The Hadith on the Prophet's Love for Makkah

Figure 2. Synthesis of Findings on Students' Interpretation of the Hadith on the Prophet's Love for Makkah

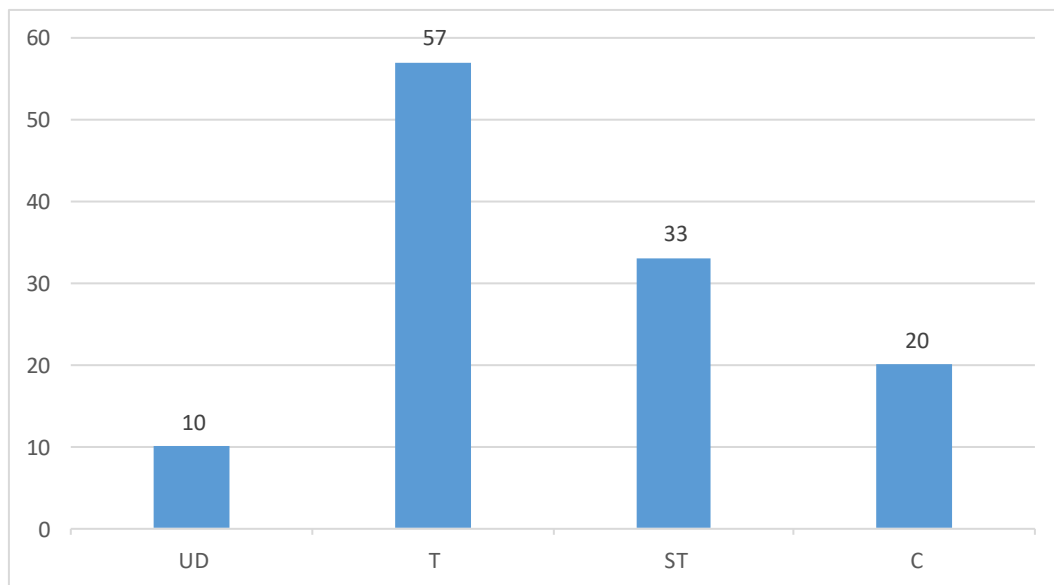


Table 4. Analysis of Students' Interpretations of the Hadith on the Prophet's Love for Makkah

No.	Code	Interpretation Excerpt
1	T	"From my understanding, this hadith describes the Prophet Muhammad's expulsion from Makkah." (39/M) "Makkah is such a beautiful place that many people wish to live there because of the abundant blessings bestowed by Allah." (54/M) "This hadith tells us that the Prophet Muhammad loved his homeland, Makkah, yet was forced to leave because his own people expelled him from the city." (82/F)
2	ST	"From my understanding, this hadith reflects the value of patriotism. It teaches love for one's homeland, as demonstrated by the Prophet, who remained devoted to his country despite being betrayed and expelled by his own people." (41/M) "In my understanding, this hadith explicitly conveys that love for one's homeland is a natural human disposition and is fully compatible with Islamic values. The Prophet Muhammad (peace be upon him) exemplified a profound sense of belonging and emotional attachment to his birthplace. This demonstrates that loyalty to one's nation is not incompatible with faith; rather, it represents an expression of gratitude to God and a sense of responsibility as a citizen." (3/F) "To me, this hadith is a 'Charter of Love for the Homeland'. It teaches that faith gives us wings to reach towards the heavens—to God—but never uproots us from the land to which we belong. I understand this hadith as expressing a 'theology of place': the place where we stand is not merely a geographical location but a trust entrusted to us for doing good. While our faith is directed towards God, who transcends all spatial boundaries, our devotion should remain firmly rooted in the land where we live." (38/F)
3	C	"In my view, this hadith shows that loving one's homeland is both natural and permissible in Islam. The Prophet Muhammad (peace be upon him) demonstrated a profound love for Makkah as his birthplace. This suggests that love for one's homeland, or nationalism, is not contrary to Islamic

No.	Code	Interpretation Excerpt
		teachings, provided that it does not conflict with religious values. I understand this hadith by considering its historical context, namely the Prophet's forced departure from Makkah after being expelled. This illustrates that attachment to one's place of origin is a natural human feeling. Moreover, I see this hadith as affirming that Islam does not prohibit love for one's homeland." (80/F) "In my view, this hadith conveys that loving one's homeland is natural and fully compatible with Islam. The Prophet Muhammad (peace be upon him) demonstrated that it is entirely appropriate for a person to have deep affection for the place where they were born. In today's context, this hadith can be understood as providing a basis for Muslims to uphold national commitment, provided that it remains within the framework of Islamic values. I interpret this hadith by considering its historical context, namely the Prophet's departure from Makkah; reflecting on its purpose, which is to highlight the value of love for one's homeland; relating it to contemporary social conditions, where patriotism can strengthen social cohesion; and connecting it with the Islamic principle of maintaining a balance between religious commitment and social life." (40/F) "In my view, this hadith teaches that loving one's birthplace or homeland is encouraged in Islam. It can therefore serve as a reference for fostering a stronger sense of patriotism. At the same time, the hadith shows that the Prophet Muhammad (peace be upon him) was willing to leave his beloved birthplace in obedience to Allah's command to migrate to Madinah and to escape the persecution of the Quraysh. I understand this hadith by considering its historical context, namely the Prophet's departure from Makkah and migration to Madinah, one of the reasons for which was to avoid the hostility of the Quraysh while fulfilling Allah's command." (94/F)

The analysis yielded several noteworthy findings. First, the students' interpretations can likewise be classified into three typologies: textual, semi-textual, and contextual. As with the previous hadith, the textual typology emerged as the dominant pattern of interpretation. Most students understood the hadith primarily as describing Makkah's excellence as a blessed and beautiful city. They also interpreted it as expressing the Prophet Muhammad's love for Makkah, without extending their interpretation beyond this literal meaning. Such an interpretation is, in essence, valid because it reflects the explicit textual meaning of the hadith. However, a purely textual interpretation contributes little when used as the primary basis for strengthening religious moderation, offering only limited support for the broader discourse on it. In this regard, the students had not yet identified national commitment as a key indicator of religious moderation embedded in the Prophet's expression of love for Makkah.

Second, the interpretive approaches that contribute most meaningfully to the discourse on religious moderation are the semi-textual and contextual typologies. Several students interpreted this hadith in relation to contemporary issues, such as nationalism, love for one's homeland, and patriotism. Although the hadith literally refers to the Prophet Muhammad's deep affection for Makkah, these students were able to grasp its underlying message—namely, love for one's country, nationalism, or national commitment—and contextualize it within present-day realities. Whether or not a historical reading of the hadith informed their interpretations, they arrived at an understanding that reinforces national commitment. Since this hadith bears a positive interpretive relationship to the principle of national commitment, even a semi-textual interpretation can generate an

understanding that supports religious moderation.

From a theoretical perspective, this hadith literally highlights the superiority of Makkah over Madinah, thereby affirming Makkah's status as a noble and distinguished city (Al-Mubārakfūrī, n.d.). At the substantive level, however, it conveys a broader message of love for one's homeland, or nationalism. Accordingly, this hadith bears a positive interpretive relationship to religious moderation, particularly regarding the principle of national commitment, as it affirms that love for one's country is a legitimate expression of religious commitment, exemplified by the Prophet (Harmaini & Arifin, 2024).

c. General Patterns of Students' Interpretation for Strengthening Religious Moderation

This section synthesizes the general patterns of students' interpretations of the hadiths on religious moderation discussed in the preceding sections. The analysis seeks to identify the dominant interpretive tendencies across the different typologies, moving beyond a description of individual hadiths towards a more comprehensive understanding of students' overall interpretive orientations. The general patterns of interpretation for each hadith are presented in Table 6. These patterns also provide a comprehensive picture of how students' interpretations strengthen the discourse on religious moderation. In this study, the contribution of each interpretive typology to religious moderation is classified into three levels: high, moderate, and low. This classification is based on the extent to which the interpretations reflect and reinforce the values and principles of religious moderation (M. M. Hanafi et al., 2022; Kementerian Agama RI, 2019; Shihab, 2019). The criteria for each category are presented in Table 5.

Table 5. Criteria for Categorizing the Contribution of Hadith Interpretation to Strengthening Religious Moderation

Category	Criteria
High	The interpretation develops the hadith's meaning into values of religious moderation relevant to contemporary life, either by elaborating its historical context or by contextualizing its message within present-day social realities.
Moderate	The interpretation is consistent with the values of religious moderation. However, its development remains confined to the normative message of the hadith and does not provide sufficient elaboration in relation to broader social realities.
Low	The interpretation does not contradict the values of religious moderation. However, it does not sufficiently develop the meaning of the hadith, resulting in only a limited contribution to strengthening religious moderation.

Table 6. General Patterns of Students' Interpretation of Hadiths on Religious Moderation

Hadith	Interpretation Typology	Religious Orientation	Interpretive Characteristics	Contribution to Religious Moderation
Prohibition of <i>Ghuluw</i>	Textual	Moderate	Understands the hadith as prohibiting religious excessiveness, including the excesses attributed to earlier religious communities such as Jews and Christians.	Moderate
	Semi-Textual	Moderate	Relates <i>ghuluw</i> to contemporary forms of religious extremism in the Indonesian context.	High

Hadith	Interpretation Typology	Religious Orientation	Interpretive Characteristics	Contribution to Religious Moderation
	Contextual	Moderate	Interprets <i>ghuluw</i> by considering the hadith's historical context and relating it to contemporary social realities.	High
The Prophet's Love for Makkah	Textual	Moderate	Understands the hadith as expressing the Prophet's love for Makkah or describing Makkah as a noble and blessed city.	Low
	Semi-Textual	Moderate	Interprets the Prophet's love for Makkah as a foundation for love of one's homeland and relates it to the principle of national commitment.	High
	Contextual	Moderate	Connects the historical context of the Prophet's migration (<i>Hijrah</i>) with the strengthening of nationalism and national commitment.	High

The purely textual typology—distinct from the semi-textual approach and representing the most dominant pattern of interpretation—generally contributes only at the low and moderate levels to strengthening religious moderation. In the case of the hadith on the prohibition of *ghuluw*, the most common interpretation takes it to mean a prohibition against religious excess. Likewise, the hadith about the Prophet's love for Makkah is predominantly interpreted either as expressing the Prophet's affection for Makkah or as portraying Makkah as a noble city. Consequently, in this study, purely textual interpretations contribute only at the moderate and low levels to strengthening religious moderation.

In contrast, the semi-textual and contextual typologies make a high contribution to strengthening religious moderation. In interpreting the hadith on the prohibition of *ghuluw*, students related it to contemporary manifestations of religious extremism, including both radicalism and liberalism, rather than understanding it merely as a prohibition against religious excess. Similarly, in interpreting the hadith on the Prophet's love for Makkah, students understood its substantive message as a foundation for fostering love of one's homeland and strengthening national commitment, rather than limiting its meaning to the Prophet's affection for Makkah or the city's noble status. Meanwhile, although the contextual typology appeared least frequently in this study, it demonstrated the strongest potential for strengthening religious moderation. In the case of the hadith on the Prophet's love for Makkah, for example, students interpreted the hadith by considering the historical circumstances surrounding the Prophet's departure from his birthplace. Subsequently, they related this context to the broader meaning of love for one's homeland.

The findings of this study demonstrate that the contribution of hadith to strengthening religious moderation is determined not by the hadith text itself, but by the way it is interpreted. Strengthening religious moderation cannot be achieved optimally by merely presenting hadiths related to religious moderation without accompanying them with meaningful interpretation. It is therefore essential to distinguish between the hadith text and the hadith interpretation. While the hadith text remains fixed, its interpretation

continues to evolve, shaped by methodological approaches, the interpreter's intellectual background, and the surrounding social context. The more effectively the interpretive process negotiates between the text, the historical context of the hadith, and the interpreter's contemporary social realities, the greater its contribution to strengthening religious moderation. Conversely, when interpretation remains confined to the literal meaning of the text, the space for such negotiation becomes limited, and its contribution to religious moderation is correspondingly reduced. Thohari et al. (2021) argue that the more contextual a person's understanding of hadith is, the further they are from radicalism.

2. Formal Education as the Primary Source Shaping Hadith Interpretation

The findings further reveal that a single source of knowledge does not shape students' interpretations; rather, they emerge from the convergence of multiple learning experiences. Among these, formal education stands out as the most influential source in shaping how students understand and interpret hadith. At the same time, learning experiences in pesantren, exposure to social media and the internet, religious literature, interactions with lecturers, and peer environments also constitute important spaces that shape their interpretive perspectives.

Students regarded formal education as the primary setting for learning hadith. Several participants explained that it was through formal education, particularly at the university level, that they began to learn how to understand hadith and received guidance from lecturers throughout the learning process. Higher education serves as a channel through which students develop the ability to critically examine religious issues that frequently circulate across social media platforms. Informant 56 (F), for example, explained that information now spreads rapidly and does not always produce positive effects. Short video clips are often disseminated without their original context, leading many people to misunderstand religious messages. More concerning, such decontextualized content may inadvertently contribute to the spread of radical ideas. In this regard, universities, as institutions where students currently acquire knowledge, play an important role in enabling them to approach religious phenomena critically and proportionately. This view is reinforced by Informant 4 (F), who explicitly stated, "Formal education has been my primary source because it is where I learned how to understand hadith properly, including how to examine its meaning, context, and scholarly explanation."

The role of lecturers as key actors within higher education institutions is equally significant. In the university setting, lecturers function as authoritative figures who mediate students' understanding of hadith. Several informants acknowledged that lecturers play a crucial role in the process of learning hadith. Informant 80 (F), for instance, emphasized that her lecturers had a profound influence on the way she understands hadith. It was through their guidance that she acquired a more comprehensive understanding of the Prophet's traditions. She explained that her learning extended beyond the textual content of hadith to include its historical context and underlying objectives. In her view, no one should conclude from a hadith without first understanding the circumstances that gave rise to it.

Similarly, Informant 2 (F) highlighted the important role of lecturers in the learning process:

"In my view, lecturers and university learning play a very significant role. Lecturers not only explain the content of hadith but also teach us how to understand hadith through scholarly methods, such as examining its historical context, assessing its authenticity, and considering the interpretations of classical and contemporary scholars. University learning has also helped me realize that differences of opinion in interpreting hadith are a natural and legitimate part of the Islamic intellectual

tradition." (2/F)

Closely related to formal education, religious literature used as a learning resource also made a substantial contribution to shaping students' approaches to hadith interpretation. Informant 20 (F) explained that her understanding of hadith had been developed through a wide range of Islamic literature, including works on hadith, Qur'anic exegesis (*tafsīr*), *fiqh*, and other Islamic disciplines. The knowledge gained from these sources was then integrated with the explanations of both classical and contemporary scholars. This view was echoed by Informant 56 (F), who likewise stated that Islamic religious literature had played a significant role in shaping her understanding of hadith.

Taken together, these findings suggest that formal educational institutions constitute the most influential source in shaping students' understanding of hadith. Hadith interpretation is not constructed independently by students but is developed through their engagement with the epistemic authority embodied in formal education. Accordingly, hadith instruction should be accompanied by a comprehensive understanding of hadith interpretation methodologies, enabling students to engage with hadith in a contextual, critical, and in-depth manner. Through such an approach, students' interpretations are better positioned to make a meaningful contribution to strengthening religious moderation.

The findings of this study are consistent with those of previous research. Nasir & Rijal (2021) argue that higher education plays a pivotal role in cultivating students' moderate religious outlooks and serves as a key institution for the internalization of religious moderation. In this regard, the values of religious moderation can be fostered by integrating a religion-moderation-based curriculum into students' learning experiences. Such a curriculum is eclectic in nature and reflects the core indicators of religious moderation, namely national commitment, tolerance, anti-violence, and accommodation of local culture. The findings are further supported by Marpaung et al. (2024), who demonstrate that Islamic education has a significant positive influence on religious moderation. Among Muslim university students, religious moderation can be strengthened by increasing exposure to religious studies that incorporate its principles. Taken together, these studies reinforce the present finding that formal education occupies a central position in shaping students' religious perspectives.

In the other study, Mukhibat et al. (2024) emphasize that formal education is one of the most influential sources in fostering religious moderation. Classroom learning within formal educational settings that explicitly incorporates religious moderation has been shown to cultivate students' religious moderation, national commitment, tolerance, non-violence, and accommodation of local culture. In this context, the cultivation of these values is embedded throughout the educational process, encompassing curriculum planning, instructional implementation, and learning evaluation. Accordingly, academic programs can serve as effective platforms for promoting religious moderation and the values of tolerance.

3. Rethinking Hadith Instruction in Islamic Religious Education in Higher Education

The findings indicate that formal education is the primary source shaping students' interpretations of hadith. This finding implies that hadith instruction in higher education occupies a strategic position in shaping students' religious perspectives. Universities provide the intellectual setting in which students develop their ways of thinking, understanding, and interpreting the Prophet's traditions. Accordingly, the orientation of hadith instruction should not be confined to the study of hadith authenticity, which has long dominated hadith scholarship. Several studies, including Suryadilaga (2017),

Arsiansyah NZ (2018), and Tasbih & Aliah (2022), have highlighted the dominance of authenticity-oriented studies in hadith scholarship at Islamic higher education institutions. Likewise, across the five higher education institutions examined in this study, the hadith courses outlined in their Semester Learning Plans (RPS) are predominantly focused on assessing hadith authenticity, with some institutions devoting their courses entirely to this topic. It should also place greater emphasis on the methodology of hadith interpretation, equipping students with the intellectual tools to interpret hadith critically and in context.

Traditionally, hadith instruction in Islamic higher education has devoted considerable attention to the study of hadith authenticity, focusing on issues such as the chain of transmission (*isnād*), narrators (*ruwāt*), and the classification of hadith into *ṣaḥīḥ*, *ḥasan*, *ḍaʿīf*, and *mawḍūʿ*. From a theoretical perspective, the study of authenticity is undoubtedly essential and constitutes a fundamental component of hadith scholarship (Afwadzi, 2019; Suryadi, 2015). Nevertheless, another equally important dimension deserves greater attention: how hadith is understood, interpreted, and contextualized within contemporary life. An authentic hadith does not necessarily guarantee an appropriate interpretation (Roibin & Nurhayati, 2022; Sumbulah et al., 2022). As a result, many students may become proficient in evaluating the authenticity of hadith while lacking the methodological competence required to explore its meaning critically, comprehensively, and proportionately. However, it is precisely this process of interpretation that ultimately determines how hadith functions in the lived realities of Muslim communities.

Another finding from the study further supports this concern: several students were unable to provide an interpretation because they did not understand the hadith's meaning. They reported feeling uncertain when confronted with the hadith, hesitant to offer an interpretation, or afraid of misinterpreting it. This finding points to a more fundamental issue in the discourse of hadith understanding. It is at this point that strengthening the methodological dimension of hadith interpretation—alongside introducing hadiths related to religious moderation—becomes particularly important. Enhancing students' methodological competence is expected not only to reduce their uncertainty and hesitation when interpreting hadith but also to foster more critical, reflective, and academically defensible interpretations.

In light of these findings, greater emphasis should be placed on strengthening the methodology of hadith interpretation in higher education. Drawing on the typology employed in this study, such methodological reinforcement should encompass textual, semi-textual, and contextual approaches to interpreting hadith. This can be implemented by incorporating interpretive competence into intended learning outcomes, enriching the curriculum with methodological approaches to hadith interpretation, and using hadiths related to religious moderation—both those that bear a positive and those that bear a negative interpretive relationship to religious moderation—as case studies in classroom instruction. Such an approach would enable students to develop the capacity to interpret hadith through textual, semi-textual, and contextual lenses, as conceptualized in this study. More importantly, the findings demonstrate that these interpretive typologies are associated with different levels of contribution to strengthening religious moderation, ranging from low and moderate to high.

Taken together, these findings suggest that hadith instruction in higher education—as one of the most influential institutions of formal education—should be reoriented as a space for cultivating students' interpretive competence, rather than remaining primarily a venue for studying the authenticity and transmission of hadith. Such competence constitutes an essential foundation for IRE students as future teachers of Islamic Religious Education, enabling them to communicate Islamic teachings in ways that are critical, contextual, and consistent with the principles of religious moderation. This competence is

particularly important given their future responsibility to guide students in the classroom, where religious understanding is not merely transmitted but also shaped and negotiated through the educational process.

This perspective is consistent with the concept of epistemic cognition, which views learning as closely related to the ways individuals construct their relationship with knowledge. Greene et al., as cited by Stoten (2023), define epistemic cognition as the process through which individuals acquire, understand, justify, revise, and apply knowledge across different learning contexts. Stoten (2023) further argues that epistemic cognition shapes the way individuals make sense of the learning process and provides the foundation for the development of epistemic competence in higher education. In this context, epistemic competence can be understood as an individual's capacity to construct, evaluate, and reflectively apply knowledge throughout the learning process.

D. CONCLUSION

This study demonstrates that strengthening religious moderation among Islamic Religious Education (IRE) students is determined not merely by introducing hadiths on religious moderation, but, more fundamentally, by how those hadiths are interpreted. Students' interpretations can be classified into three typologies: textual, semi-textual, and contextual, with the textual typology emerging as the dominant pattern. However, the semi-textual and contextual typologies make a greater contribution to strengthening religious moderation by successfully connecting the normative message of hadith with contemporary issues, particularly religious extremism and national commitment. The study also reveals that formal education is the primary source shaping students' hadith interpretation, alongside lecturers, religious literature, pesantren, social media, and peer interaction. These findings confirm that the contribution of hadith to religious moderation is determined not by the hadith text itself, but by the interpretive process through which its meaning is constructed.

These findings have important implications for Islamic Religious Education in higher education. Hadith instruction should no longer be oriented primarily towards the study of hadith authenticity. However, it should also prioritize developing students' interpretive competence by strengthening methodologies for interpreting hadith. Such an orientation enables students to engage with hadith critically, contextually, and responsibly, while preparing them to become future Islamic Religious Education teachers capable of transmitting religious teachings consistent with the principles of religious moderation. More broadly, this study positions hadith interpretation as an epistemological pathway for strengthening religious moderation within formal education. These implications are important for the Ministry of Religious Affairs of the Republic of Indonesia, education policymakers, and, particularly, Islamic Religious Education (IRE or PAI) programs at higher education institutions.

This study makes an important contribution by positioning hadith interpretation as an epistemological pathway for strengthening religious moderation in higher education. However, this study is limited to two hadiths representing two indicators of religious moderation and focuses on students from five higher education institutions in East Java. Consequently, the findings should not be understood as representing the full spectrum of hadith interpretation among all Indonesian Muslim students. Future research could examine a wider range of hadiths on other dimensions of religious moderation, involve students from diverse educational and regional contexts, or investigate how interpretive competence develops through specific learning models and classroom practices. Such studies would provide a more comprehensive understanding of the relationship between

hadith interpretation, Islamic Religious Education, and the strengthening of religious moderation.

REFERENCES

- Afwadzi, B. (2019). Spider Web atau Shajarah al-'Ilm?: Mencari Format Ideal Kajian Hadis Integratif di Indonesia. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 7(1), 25–65. <https://doi.org/10.24235/diyaafkar.v7i01.4527>
- Afwadzi, B. (2025). Moderasi Beragama: Interaksi Dinamis antara Teks Keagamaan dan Realitas Sosial. In *Moderasi Beragama: Dialektika Wacana Teoritis dan Praktis* (pp. 31–48). UIN Maliki Press.
- Afwadzi, B., Miski, M., & Rohmana, W. I. M. (2023). Religious Moderation Based on the Ministry of Religious Affairs' Perspective: a Study on Islamic Universities in Malang. *Penamas*, 36(1), 1–18. <https://doi.org/10.31330/penamas.v36i1.649>
- Afwadzi, B., Sumbulah, U., Ali, N., & Qudsy, S. Z. (2024). Religious moderation of Islamic university students in Indonesia: Reception of religious texts. *HTS Teologiese Studies / Theological Studies*, 80(1), 1–9. <https://doi.org/10.4102/hts.v80i1.9369>
- Al-Mubārakfūrī, A. al-'Alā M. ibn 'Abd al-R. (n.d.). *Tuhfat al-Aḥwadhī fī Sharḥ al-Jāmi' al-Tirmidhī*. Dār al-Kutub al-'Ilmiyyah.
- Al-Nasā'ī, A. 'Abd al-R. A. ibn S. ibn 'Alī al-K. (1986). *al-Mujtabā min al-Sunan*. Maktab al-Maṭbū'āt al-Islāmiyyah.
- Al-Qazwaynī, M. b. Y. A. 'Abd A. (2009). *Sunan Ibn Mājah* (S. Al-Arnawṭ, 'Ādil Murshid, M. Kāmil, & A. al-L. Ḥirz Allāh (Eds.)). Dār al-Risālat al-'Ālamiyyah.
- Al-Shaybānī, A. 'Abd A. A. ibn M. ibn Ḥanbal ibn H. ibn A. (1998). *Musnad Aḥmad ibn Ḥanbal*. 'Ālam al-Kutub.
- Al-Tirmidhī, A. 'Īsā M. ibn 'Īsā. (1998). *Sunan al-Tirmidhī*. Dār al-Gharb al-Islāmī.
- Al-Wallawī, M. ibn 'Alī ibn A. ibn M. al-I. (n.d.). *Dakhīrat al-'Uqbā fī Sharḥ al-Mujtabā*. Dār al-Mī'rāj al-Dawliyyah li al-Nashr dan Dār 'Alī Brum li al-Nashr wa al-Tawzī.'
- Alzaidi, M., Mashaqba, B., Aldahmani, F., & Aldhaheri, W. (2025). Persuasion strategies in the prophetic Hadith of tolerance : a cognitive linguistic perspective. *Cogent Arts & Humanities*, 12(1), 1–14. <https://doi.org/10.1080/23311983.2025.2505937>
- Ansori, A. (2023). the Hermeneutics of Khaled M. Abou El-Fadl and Its Relevance With Religious Moderation in Indonesia. In *Khazanah: Jurnal Studi Islam dan Humaniora* (Vol. 20, Issue 2, p. 263). IAIN Antasari. <https://doi.org/10.18592/khazanah.v20i2.7462>
- Anwar, R. N., & Muhayati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15. <https://doi.org/10.24042/atjpi.v12i1.7717>
- Arifin, S. (2020). *Utopia Negara Khilafah: Ideologi dan Gerakan Sosial Hizbut Tahrir*. Literasi Nusantara.
- Astuti, D. D. (2019). *Warga Lamongan pernah berangkat ke Suriah terus diawasi*. Antara. <https://www.antaranews.com/berita/978522/warga-lamongan-pernah-berangkat-ke-suriah-terus-diawasi>
- Baidowi, A., Abdullah, I., Qudsy, S. Z., & Najwah, N. (2021). Promoting Qur'anic Verses That Reject Violence. *Academic Journal of Interdisciplinary Studies*, 10(6), 23–34.

- <https://doi.org/10.36941/ajis-2021-0150>
- Burhanuddin, N., & Ilmi, D. (2022). Typologies of Religious Moderation in Indonesian Higher Education Institutions. *Journal of Indonesian Islam*, 16(2), 455–479. <https://doi.org/10.15642/JIIS.2022.16.2.455-479>
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications.
- Faizal, A., & Pratiwi, P. S. (2022). 4 Daerah di Jatim Jadi Prioritas Pengawasan BNPT, Mana Saja? Kompas.Com. <https://surabaya.kompas.com/read/2022/03/16/134834578/4-daerah-di-jatim-jadi-prioritas-pengawasan-bnpt-mana-saja>
- Fakhruddin, A., Anwar, S., Rindu, M., & Islamy, F. (2025). Enhancing academic self-concept and historical literacy in Islamic studies through collaborative learning: a study on prospective Islamic Education teachers in Indonesia. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2491871>
- Faozan, A. (2021). *Wacana Intoleransi dan Radikalisme Dalam Buku Teks Pendidikan Agama Islam* [Universitas Islam Negeri Syarif Hidayatullah Jakarta]. https://repository.uinjkt.ac.id/dspace/bitstream/123456789/60039/1/AHMAD_FAOZAN-SPs.pdf
- Fatmawati, N. I., & Farid, A. (2020). Dari Sikap Radikal Menuju Perilaku Terorisme : Deskripsi Perilaku Teroris di Kabupaten Lamongan. *MADANI: Jurnal Politik Dan Sosial Kemasyarakatan*, 12(2), 170–183.
- Flick, U. (Ed.). (2014). *The Sage Handbook of Qualitative Data Analysis*. SAGE Publications Ltd.
- Hanafi, M. M., Maimoen, A. G., Anwar, R., Hude, M. D., Nurdin, A., Hakim, A. H., & Tamam, A. M. (2022). *Tafsir Tematik Moderasi Beragama*. Lajnah Pentashihan Mushaf Al-Qur'an.
- Hanafi, Y., Hadiyanto, A., Abdussalam, A., Munir, M., Hermawan, W., Qodratulloh, W., Suhendar, Barnansyah, R. M., Anwar, S., Purwanto, Y., & Yani, M. T. (2022). *Internalisasi Nilai-Nilai Moderasi Beragama Dalam Perkuliahan Pendidikan Agama Islam Pada Perguruan Tinggi Umum* (S. Anwar (Ed.); Vol. 2). Delta Pijar Khatulistiwa.
- Harmaini, R. L. E. H., & Arifin, T. (2024). Nasionalisme Menurut Hadits Riwayat Tirmidzi No. 3860 dan Pasal 27 UUD 1945. *AT-TABAYYUN: Journal Islamic Studies*, 6(2), 143–160. <https://doi.org/10.47766/atjis.v6i2.6401>
- Hasbillah, A. 'Ubaydi. (2018). *Nalar Tekstual Ahli Hadis: Akar Formula Kultur Moderat Berbasis Tekstualisme*. Yayasan Wakaf Darus-Sunnah.
- Hasbillah, A. 'Ubaydi. (2019). *Ilmu Living Quran-Hadis: Ontologi, Epistemologi, dan Aksiologi*. Yayasan Wakaf Darus-Sunnah.
- Hasim, M. (2015). Potensi Radikalisme di Sekolah Studi Terhadap Buku Pendidikan Agama Islam Sekolah Dasar. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 13(2), 255–268. <https://doi.org/10.32729/edukasi.v13i2.242>
- Hully, H., Rahman, R., Zikri, A., Irwan, I., Sawaluddin, S., Syafii, A. G., & Yorman, Y. (2023). Internalizing Religious Moderation Values Into The Islamic Education At University. *Journal of Namibian Studies*, 34(S1), 1122–1138. <https://doi.org/10.59670/jns.v34i.2367>
- Ikhrom, I., Abdullah, I., Kafipour, R., Mubaraq, Z., & Sutiyono, A. (2023). Intolerance in Islamic textbooks: The quest for an Islamic teaching model for Indonesian schools.

- Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2268454>
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
- Ma'arif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education. *Jurnal Pendidikan Islam*, 8(1), 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>
- Marpaung, W., Azizah, N., & Siregar, P. A. (2024). Islamic education, depression, religiosity, and the effects of religion moderation of Muslim students. *HTS Teologiese Studies / Theological Studies*, 80(1), 1–8. <https://doi.org/10.4102/hts.v80i1.9271>
- Maskuri, M., Ma'arif, A. S., & Fanan, M. A. (2020). Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi di Pesantren Mahasiswa. *J-PAI: Jurnal Pendidikan Agama Islam*, 7(1), 32–45. <https://doi.org/10.18860/jpai.v7i1.11239>
- Masruri, M., Sahimi, M. S., Karim, A., & Binti Ahmad, S. (2024). Asbab Al-Wurud As an Approach To Understanding the Purpose of Hadith (Maqasid Al-Sunnah) in a Wasatiyyah and Balanced Way That Is Practiced in Contemporary Society. *Revista de Gestao Social e Ambiental*, 18(9), 1–20. <https://doi.org/10.24857/rgsa.v18n9-083>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (T. R. Rohidi (Ed.)). UI-Press.
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Mundzir, M., Witro, D., Muna, M. N., Asa'ari, A., & Yusuf, M. (2023). Mediatization of Hadith and the Spirit of Da'wah Moderation in Infographic Content of Online Media. *Journal for the Study of Religions and Ideologies*, 22(64), 55–79. <https://thenewsri.ro/index.php/njsri/article/view/190>
- Mustaqim, A. (2008). *Pergeseran Epistemologi Tafsir*. Pustaka Pelajar.
- Mutmainah, M., Humaidi, H., M, N. M., & Zilfa, R. (2023). Analisis Strategi Pendidikan Islam dengan Model Social Learning Dalam Meningkatkan Moderasi Beragama Mahasiswa Sekolah Tinggi Agama Islam Syaichona Moh. Cholil Bangkalan. *Attanwir: Jurnal Keislaman Dan Pendidikan*, 14(2), 96–107. <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v14i2.439>
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Nasrulloh, N., Kholqi, A. M. S., Zulaikha, S., Suhada, F., Mahendra, W., & Suryanto, M. H. (2023). Hadith Interpretation of Religious Moderation Among Students and Its Implications for the Radicalization Inversion Movement at UIN Jakarta. In *Advances in Social Science, Education and Humanities Research* (pp. 626–641). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-002-2_59
- NZ, A. (2018). POLA KAJIAN HADIS AKADEMIK DI PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) DI INDONESIA (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru dan UIN Imam Bonjol Padang). *Jurnal Ilmu Agama*, 19(2), 177–195. <https://doi.org/10.19109/jia.v19i2.2907>

- Purwanto, Y., Qowaid, Ma'rifatanini, L., & Fauzi, R. (2019). Internalizing Moderation Value Through Islamic Religious Education in Public Higher Education. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 110–124. <https://doi.org/10.32729/edukasi.v17i2.605>
- Rahardjo, M. (2020). *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial dan Humaniora (Dari Teori ke Praktik)*. Republik Media.
- Rahmat, R., & Khoiriyah, M. (2023). Moderasi dalam Pembelajaran Agama Islam di Madrasah dan Perguruan Tinggi. *Al-Liqo: Jurnal Pendidikan Islam*, 8(1), 121–148. <https://doi.org/10.46963/alliqo.v8i1.835> This
- Roibin, R., & Nurhayati, I. (2022). Telaah Kontemporer Hermeunetika Double Movement Fazlur Rahman atas Tradisi Islam. *AL-WIJDÂN Journal of Islamic Education Studies*, 7(2), 200–217. <https://doi.org/10.58788/alwijdn.v7i2.1791>
- Saeed, A. (2006). *Interpreting the Qur'an: Toward a Contemporary Approach*. Routledge.
- Safi'i, I. (2019). Deradikalisasi (Studi atas Upaya BNPT Dalam Mencegah Munculnya Teroris di Lamongan). *Annual Conference for Musliim Scholar*, 198–215.
- Sanusi, S., & Fatah, A. (2022). Pengarusutamaan Moderasi Beragama dalam Pengembangan Kurikulum PAI Berbasis Paradigma Ilmu Islam Terapan di IAIN Kudus. *2st ICIE: International Conference on Islamic Education*, 2, 79–98. <http://103.35.140.33/index.php/ICIE/article/view/129>.
- Sapdi, R. M., Hayati, N. E. R., & Ali, N. (2022). The Implementation of Religious Moderation in the Public University of Malang. *J-PAI: Jurnal Pendidikan Agama Islam*, 8(2), 120–131. <https://doi.org/10.18860/jpai.v8i2.17933>
- Shafwan, M. H., & Zakariya, D. M. (2023). Religious Moderation from the Perspective of the Hadith Nabawi. In *Advances in Social Science, Education and Humanities Research* (pp. 313–322). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-022-0_34
- Shihab, M. Q. (2019). *Wasathiyyah: Wawasan Islam Tentang Moderasi Beragama*. lentera Hati.
- Stoten, D. W. (2023). Positioning through epistemic cognition in higher education: conceptualising the ways in which academics in a business school view heutagogy. *Higher Education*, 0123456789. <https://doi.org/10.1007/s10734-023-01048-2>
- Sugiono. (2016). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan R & D)*. Alfabeta.
- Sumbulah, U. (2016). Islam and Freedom of Religion: Religious Elites Perspectives in Malang, East Java, Indonesia. *IOSR Journal of Humanities And Social Science*, 21(6), 95–102. <https://doi.org/10.9790/0837-21060895102>
- Sumbulah, U., Zainuddin, M., & Bawazier, D. A. (2022). Sunnah Ghairu Tasyri'iyah Yusuf Al-Qardhawi's Perspective and Its Relevance in Building Religious Moderation. *Jurnal Living Hadis*, 6(2), 197. <https://doi.org/10.14421/livinghadis.2021.2732>
- Suryadi, S. (2015). Rekonstruksi Kritik Sanad dan Matan dalam Studi Hadis. *Esensia: Jurnal Ilmu-Ilmu Ushuluddin*, 16(2), 177–186. <https://doi.org/10.14421/esensia.v16i2.996>
- Suryadilaga, M. A. (2017). Prospek Kajian Hadis di Perguruan Tinggi Keagamaan Islam di Indonesia. *Mutawatir: Jurnal Keilmuan Tafsir Hadis*, 7(1), 192–214. <https://doi.org/10.15642/mutawatir.2017.7.1.192-214>

- Tasbih, T., & Aliah, M. S. (2022). Model Penelitian Hadis Mahasiswa Strata Satu Universitas Islam Negeri Alauddin Makassar Tahun 2014-2019. *Al-Irsyad Al-Nafs: Jurnal Bimbingan Penyuluhan Islam*, 9(2), 140–150. <https://doi.org/10.24252/al-irsyad%20al-nafs.v9i2.36173>
- Thohari, F., Muslim, M. B., Zada, K., & Misbahuddin, M. (2021). The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus Sunnah International Institute for Hadith Sciences). *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 5(2), 710–740. <https://doi.org/10.22373/sjkh.v5i2.11124>
- Thoriquttyas, T., Saputra, M., Huda, I., Hanafi, Y., & Zaimatus, N. (2020, November 11). Strengthening the Religious Moderation through Innovation of Islamic Religious Education (IRE) based Civic Intelligence and the Values Clarification Technique (VCT). *KnE Social Sciences*. <https://doi.org/10.18502/kss.v4i14.7878>
- Widianto, E. (2022). *Terorisme: Mahasiswa terlibat aksi teror, program anti radikalisme di kampus disebut "hanya seremonial, tidak mengena."* BBC News Indonesia. <https://www.bbc.com/indonesia/indonesia-61622974>
- Yusoff, M. Y. Y. B. M., Ushama, T., & Rahim, A. A. (2020). The concept of ghuluw in islam: An analysis on its manifestations and causes in the modern world. *INTELLECTUAL DISCOURSE*, 28(2), 433–457. <https://doi.org/10.31436/id.v28i2.1655>