

A Systematic Literature Review Of Yusuf Al-Qardhawi's Moderation Doctrine: Strategies For Enhancing Campus Harmony At Universiti Utara Malaysia

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Abstract

Specifically, this study examines Yusuf Al-Qardhawi's notion of religious moderation and its contribution to tolerance and interfaith relations at the Universiti Utara Malaysia. This study explores the concept of moderation in religion in a detailed and thorough literature review. Based on the analysis of Al-Qardhawi's writings and qualitative research designs, this research finds that to create a respectful climate between groups and individuals fully dedicated to their veneration but mentally moderate towards each other who could afford greater coexistence relied on integrating religious moderation in line with educational policy and curriculum implementation. The anticipated benefits of these initiatives include: educating students in the practice of respectful discussion across faith traditions; advancing a climate of greater inclusivity on campus – both academically and socially; and encouraging a more constructive faculty-student engagement concerning the religious diversity among our student body. This study seeks both findings and recommendations by identifying additional steps that institutions may take in areas of governance, policy and student services to embrace the value of religious diversity. Increased interfaith dialogue and enhanced social cohesion among students, faculty, and staff will provide additional benefits to the university community that implementation of these recommendations is anticipated to produce. Qualitative research methods will be designed to identify actionable insights and findings on which we can further promote religious tolerance and inclusivity. The findings would lead to the next steps of making further improvements in religious moderation at educational institutions, to create a more harmonious and respectful academic atmosphere.

Keywords: Interfaith Relations, Religious Moderation, Tolerance, Universiti Utara Malaysia, Yusuf Al-Qardhawi.

Abstrak

Secara khusus, penelitian ini mengkaji gagasan Yusuf Al-Qardhawi tentang moderasi agama dan kontribusinya terhadap toleransi dan hubungan antaragama di Universiti Utara Malaysia. Penelitian ini mengeksplorasi konsep moderasi dalam agama dalam tinjauan pustaka yang terperinci dan menyeluruh. Berdasarkan analisis tulisan-tulisan Al-Qardhawi dan desain penelitian kualitatif, penelitian ini menemukan bahwa untuk menciptakan iklim yang saling menghormati antara kelompok dan individu yang sepenuhnya berdedikasi pada pemujaan mereka tetapi secara mental bersikap moderat terhadap satu sama lain yang mampu hidup berdampingan lebih baik, diperlukan pengintegrasian moderasi agama yang sejalan dengan kebijakan pendidikan dan implementasi kurikulum. Manfaat yang diharapkan dari inisiatif ini meliputi: mendidik siswa dalam praktik diskusi yang saling menghormati lintas tradisi agama; memajukan iklim inklusivitas yang lebih besar di kampus – baik secara akademis maupun sosial; dan mendorong keterlibatan fakultas-mahasiswa yang lebih konstruktif terkait keberagaman agama di antara mahasiswa kita. Penelitian ini mencari temuan dan rekomendasi dengan mengidentifikasi langkah-langkah tambahan yang dapat diambil lembaga di bidang tata kelola, kebijakan, dan layanan mahasiswa untuk merangkul nilai keberagaman agama. Peningkatan dialog antaragama dan peningkatan kohesi sosial di antara mahasiswa, fakultas, dan staf akan memberikan manfaat tambahan bagi komunitas universitas yang diharapkan dapat dihasilkan dari penerapan rekomendasi ini. Metode penelitian kualitatif akan

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dirancang untuk mengidentifikasi wawasan dan temuan yang dapat ditindaklanjuti yang dapat digunakan untuk lebih meningkatkan toleransi dan inklusivitas agama. Temuan ini akan mengarah pada langkah selanjutnya untuk melakukan perbaikan lebih lanjut dalam moderasi agama di lembaga pendidikan, untuk menciptakan suasana akademis yang lebih harmonis dan penuh rasa hormat.

Kata Kunci: Hubungan Antaragama, Moderasi Beragama, Toleransi, Universiti Utara Malaysia, Yusuf Al-Qardhawi.

BACKGROUND

Moderation, derived from Latin, is a balanced approach—neither excessive nor insufficient. The Great Dictionary of the Indonesian Language (KBBI) defines it as avoiding extreme behavior and minimizing violence. In English, moderation refers to maintaining a simple and balanced attitude, avoiding wastefulness. This concept emphasizes balance in ideas, morals, and behavior, especially when managing institutions and respecting individual differences.

From an Islamic perspective, moderation means embracing diversity and showing tolerance without belittling the beliefs of others, similar to the harmonious society in Medina during the time of the Prophet Muhammad. Religious moderation in Indonesia has been observed from various perspectives (Muhlisin, Kholis, & Rini, 2023). Yusuf Al-Qardhawi, a leading advocate of moderate Islam, defines religious moderation as a harmonious approach to religious beliefs and practices that promotes acceptance and understanding among various religions (Alvian & Ardhani, 2023). Many people think that religious radicalism is considered a frightening 'monster' in the era of globalization (Suhendi, Sawahel, & Abdillah, 2020).

Universiti Utara Malaysia (UUM), which is presently ranked 554th in the QS World University Rankings, is proud of the diversity of its student population and its academic excellence. 7,8 percent of the university's student body is enrolled in undergraduate programs, while 22 percent is enrolled in postgraduate courses. The total number of students that attend the institution is 11,872. There are 3,529 international students among these students, with 38 percent of them pursuing undergraduate degrees and 62 percent of them enrolled in postgraduate studies.

UUM is a multifaceted school with a rich history of living together. Here, people from various varying races live side by side and go about their daily habits in the same place; the only difference is that one is a Muslim while another may be unconnected from any religion. The very process by which UUM came into being has brought about a unique campus culture which emphasizes social integration and mutual respect. Tensions occasionally arise due to cultural conventions, and these conflicts between Muslim and non-Muslim students are common during such religious activities. Yet with patience and mutual understanding, people of different faiths realize that there is no real contradiction between Buddhist or Christian beliefs, and Rukunegara illustrates this in the social sphere rather than simply as a political manifesto.

In 2023 the Campus Security Department recorded at least 63 separate incidents of racial or religious tension, one of which was triggered by Chinese residents on September 23, that year. In addition, there were many instances of violent disputes in the hostels. UUM must solve such problems through coexistence and dialogue as a model of a kind of culture. In addition, during these times of racial and religious tensions, study groups have been closed down: because of fear that spreading a particular religious sect may be persecuted or discriminated against. Such challenges require UUM to develop programs that facilitate cross-cultural dialogue, show respect for diversity and promote the equality of

different cultures. With result-based scholarship, those in power should oblige one another to observe standards. The general principles of moderate conduct in the life of the University Utara Malaysia (UUM) sound like a return to the middle path according to Yusuf al-Qaradawi. And such cooperation involves consideration of things that indirectly mean reducing tensions—such as tolerance, respecting differences and engaging in dialogue but how to do this is a very difficult thing indeed requires the practical proposals made by this study. Now the aim is to improve relations between different faiths, reduce conflict and contribute to a climate on campus that is more open and inviting. Moreover, primary literature sources (Pranckutė, 2021). The study question guiding this research is: "What are Yusuf al-Qaradawi's moderation theories, and how do they impact campus harmony in educational settings?" This question seeks to examine al-Qaradawi's moderation doctrine and its effects on fostering a harmonious environment in higher education institutions.

This research used a qualitative method with content analysis techniques (content analysis), which examines and analyzes a number of literature (Library Research) related to the subject matter (Arifinsyah, Andy, & Damanik, 2020). A qualitative approach with case study was used (Ma'arif, Rofiq, & Sirojuddin, 2022). The method did not spend a long time (Nuhayati & Hamid, 2020). The study of religious literacy is not a novel topic (Karim, Hamid, Nur, & Muslim, 2021). This research utilizes a systematic literature review to examine Yusuf Al-Qaradawi's theory of religious moderation, specifically exploring how these principles can promote mutual respect among the diverse student body at Universiti Utara Malaysia (UUM). In this literature review, various sources from books and articles are used to support research on the concept of religious moderation (Mujiburrohman, 2024). This research constitutes a literature review that centre on the analysis of journals on implementing religious moderation in the context of Islamic education (Kolis, 2023).

This study employs a qualitative research design, utilizing a Systematic Literature Review (SLR) as the primary data collection method. The literature review focused on academic journals and articles related to the concept of religious moderation as discussed by Yusuf al-Qaradawi. Sources were gathered from reputable databases, including Scopus, to ensure the inclusion of high-quality, peer-reviewed materials. The data were then analyzed and synthesized to identify key themes, principles, and recommendations related to religious moderation. The findings were presented narratively to provide a comprehensive understanding of how al-Qaradawi's teachings can be applied to promote tolerance and interfaith dialogue at Universiti Utara Malaysia. The data is then processed and presented narratively. After that, it will be analyzed and concluded the data (Hamdan, 2023). The study applied a qualitative method with a phenomenological approach (Burga & Damopolii, 2022). In addition, this study employed qualitative descriptive research which describes conditions as they are (Sari Hartati & Huda, 2024).

In order to thoroughly investigate Yusuf Al-Qaradawi's theory of religious moderation, this study will use Scopus as the primary database to find relevant academic journals. Scopus will be used to search for literature related to key terms such as "Yusuf Al-Qaradawi," "Religious Moderation," and "Islamic Tolerance". The selection process will involve a detailed evaluation of the relevance and credibility of each article by reviewing its title, abstract, and full text. The focus will be on identifying research that investigates Al-Qaradawi's theoretical, and his potential to the campus environment. This study uses a literature review as the research design. In philosophy, an analytic review is a research method that examines literary works and gives more whole and balanced information (Harianto, 2022). The data were garnered from the largest scientific article database platform, (Jamaludin, 2022) namely Scopus. Moreover, must to remember is that one of the most important things in reviewing a product is an honest assessment (Ardiansyah, 2024).

Table 2. Criteria for Rejection and Acceptance of Articles

Title		Indexed	Suitable
Religious Moderation	10.435	253	17
Yusuf Al-Qardhawi	70	11	2
Islamic Tolerance	286	46	3
Total Articles	10.791	310	22

The inclusion criteria for this systematic review focus on selecting peer-reviewed articles that explicitly address religious moderation and explore Yusuf al-Qaradawi's theoretical framework. Articles failing to align with these criteria or lacking substantial insights into al-Qaradawi's moderation will be excluded from the review. Efforts to build consciousness in the face of differences are not easy (Wardi, Alias, Hidayat, & Hali, 2023).

This study employs a qualitative research design using a systematic literature review to explore Yusuf al-Qaradawi's theory of religious moderation. The selection of relevant literature was guided by specific inclusion and exclusion criteria. Only peer-reviewed journal articles, books, and conference proceedings indexed in reputable databases such as Scopus were considered for inclusion. These sources had to address key themes of religious moderation, tolerance, or Al-Qaradawi's contributions to these fields. Studies that focused on other figures or lacked direct relevance to Al-Qaradawi's moderation theory were excluded.

For the data extraction process, several tools and methodologies were employed to ensure a comprehensive and rigorous review. VOSviewer was used for bibliometric visualization, allowing for the mapping of the academic landscape, and identifying influential studies, major authors, and key trends by analyzing citation networks, co-authorship patterns, and keyword co-occurrences. Harzing's Publish or Perish was utilized to assess citation metrics and impact factors, providing insight into the quality and influence of the journals and articles selected. EndNote and Mendeley were employed to manage and organize the collected data, streamlining the handling of references and literature. Additionally, the study adhered to the PRISMA guidelines to ensure a systematic and transparent process for selecting and reviewing the literature. The PRISMA checklist was followed to maintain rigour in the study's methodology, ensuring that the selection process was both reproducible and reliable.

From the comprehensive review, a total of 567 articles related to religious moderation and related subjects were identified. Of these, 171 were indexed in relevant academic databases, with 41 articles deemed most suitable for detailed review based on their direct relevance to the study's focus on Al-Qaradawi's moderation theory. Detailed findings by topic include:

1. Religious Moderation: Of the 10,435 articles found on this subject, 253 were indexed, and 17 met the suitability criteria.
2. Yusuf al-Qaradawi: Only 70 articles were specifically related to Yusuf al-Qaradawi, with 11 indexed and 2 deemed suitable.
3. Islamic Tolerance: Of the 286 articles on Islamic tolerance, 46 were indexed, and only 3 were selected as relevant.

This rigorous selection and data extraction process ensured that the literature review was both comprehensive and focused on the most relevant and impactful studies related to Al-Qaradawi's contributions to the theory of religious moderation. These findings illustrate the landscape of the literature related to religious moderation, showing a strong concentration on the topic of religious moderation, a

large number of indexed works on general religious themes, and a more limited focus on Yusuf Al-Qaradawi's theories and Islamic tolerance.

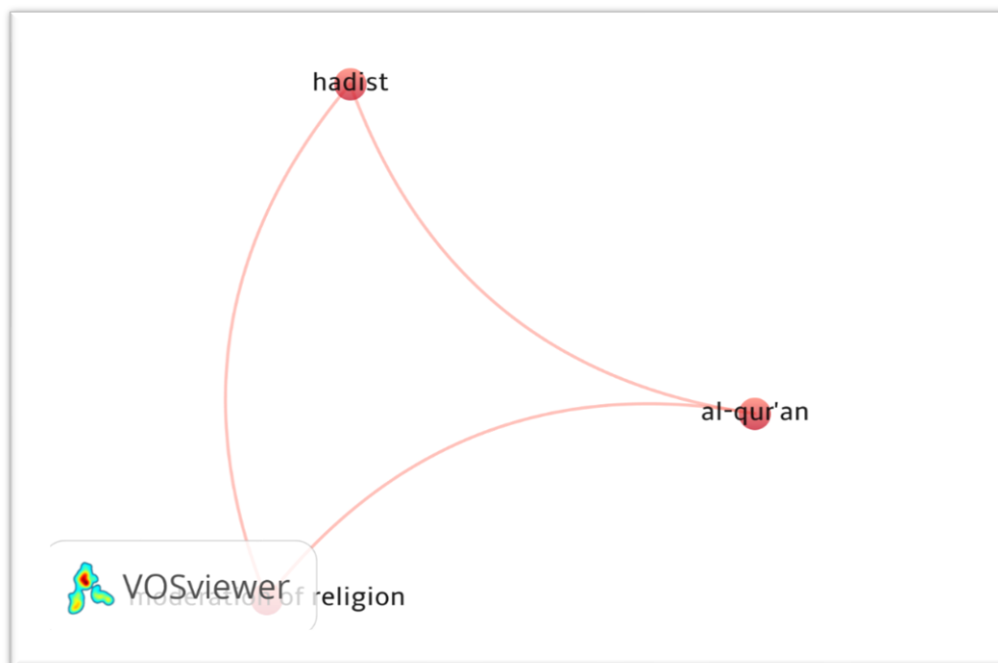


Figure 1. Screening Articles in VOSviewer

Table 2. Criteria for Rejection and Acceptance of Articles

Information	Rejection	Acceptance
Publication timeline	2020 and below	2020 to 2024
Type of publication	Not included in journals, chapters in books and proceedings	Included in journals, chapters in books and proceedings
Publishing field	Less suitable for the required field (Religious Moderation, Tolerance)	Matches the required field (Religious Moderation, Tolerance)
Total	223	15

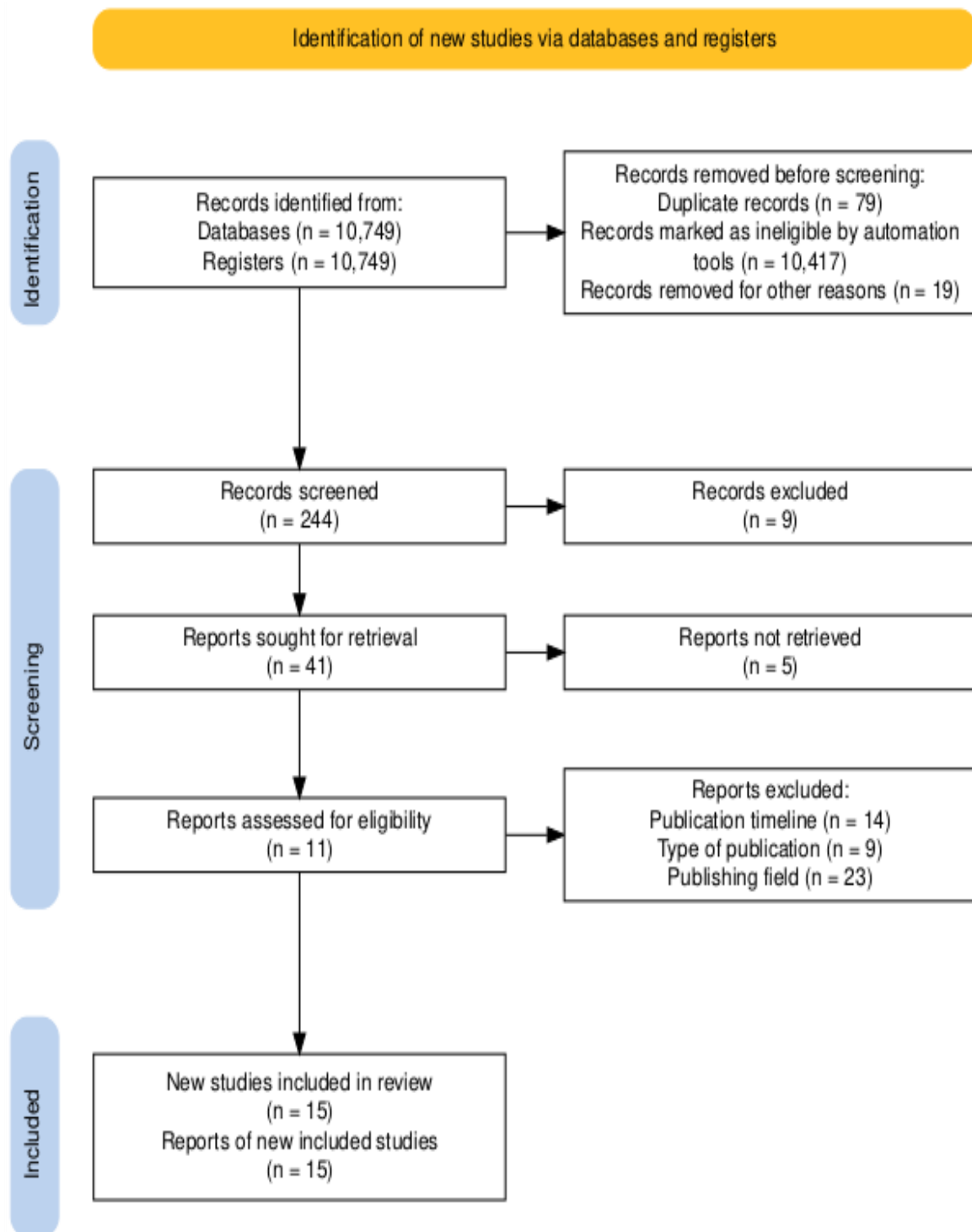


Figure 2. PRISMA Flow Diagram of Journal Search Results

Results

In organizing the data, the author uses the Organizing Chart pattern. From here, the extrapolation of this idea begins, it can be assumed that people who are heading in the same direction and have clear and the same goals can achieve their goals faster and easier because they travel with the support and encouragement of others (Olmo-Extremera, Fernández-Terol, & Amber Montes, 2024).

In this systematic literature review, we initially identified 223 journals related to religious moderation, Yusuf al-Qaradawi, and Islamic tolerance, with 220 records from databases and 3 from registries. The screening process led to the removal of 187 duplicates and 186 records deemed ineligible by automation tools. After reviewing 36 records in detail, 7 were excluded, and out of 29 reports sought for retrieval, 2 could not be obtained, leaving 27 for eligibility assessment. Of these, 12 were excluded due to issues with thematic relevance, impact factor, or reputation. Ultimately, 15 new studies were included in the review. This meticulous process effectively filtered out less relevant or lower-quality sources, ensuring that the final selection of studies is both relevant and credible for understanding Yusuf al-Qaradawi's doctrine.

Table 3. Table of Journal Search Results

Title	Authors	Source	Year
Promoting Religious Moderation Through Islamic Education Studies Amid the Covid-19 Pandemic in Bima	Azhar	el-HiKMAH Jurnal Kajian dan Penelitian Pendidikan Islam	2022
Developing Pesantren Education Quality Through Radicalism Prevention Program for Santri	Dewi Sadiyah	Jurnal Pendidikan Islam	2022
Yusuf Al-Qardhawi's Thoughts and Implementation to Indonesian Society	Supriyadi, Ujang	Syntax Transformation	2023
Developing Students' Religious Moderation Through Group Counseling at Islamic Higher Education	Zaitun Syahbudin, Raja Rahima MRA, Kasmianti, Nurhayati Z, Musa Thahir	Jurnal Pendidikan Agama Islam	2023
Implementation of Education Based on Religious Moderation	Moh. Wardi, Nur Atika Alias, Tawvicky Hidayat, Ali Usman Hali	Tafkir: Interdisciplinary Journal of Islamic Education	2023
Implementing Learning Strategies For Moderate Islamic Religious Education in Islamic Higher Education	Muhammad Anas Ma`arif, M. Husnur Rofiq, A. Sirojuddin	Jurnal Pendidikan Agama Islam	2023
Islamic Religious Education and Religious Moderation at University	Helmawati, Marzuki, Rukmi Sari Hartati, Miftahul Huda	EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan	2024
Preventing Radicalism Through Integrative Curriculum at Higher Education	Saca Suhendi, Wagdy Abdel-Fatah Sawahel, Kafil Yamin Abdillah	Jurnal Pendidikan Agama Islam	2020
Religious Moderation in an Eastern Javanese Town: A Survey Report	Syaifudin Zuhri	Epistemé : Jurnal Pengembangan Ilmu Keislaman	2022
Religious Moderation Implementation in Islamic Education: A Systematic Review	Musyahid, Nur Kolis	Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam	2023
Reinforcing Religious Moderation Through Local Culture-Based Pesantren	Muhammad Alqadri Burga, Muljono Damopolii	Jurnal Pendidikan Agama Islam	2022
Religious Moderation Realizes Harmonization of The Malay Islamic Community in South Sumatra	Dwi Noviani, Hilmin, Muhammad Adil, Mustafiyanti	International Journal of Religion	2024

Discussion

Religious Moderation

The term "moderation" is derived from the Latin word "*moderatio*," which signifies the state of being moderate, characterised by the absence of excess or deficiency. The Big Indonesian Dictionary defines moderation as having two distinct meanings: firstly, the act of diminishing violence, and secondly, the practice of avoiding extremes. On the other hand, the term moderate refers to consistently refraining from excessive behaviour and leaning towards a balanced approach. As for the nationalism ideology, the project of *Moderasi Beragama* aims to strengthen the state ideology, Pancasila (S. Zuhri, 2023).

Moderate Islam is an effort to promote peaceful communal living (Hanipudin, Alizatul Nasihah, Subki, & Sufyan Tsauri Majenang, 2023). Moderation is an attitude of balance (*tawazun*), which means not taking sides with anyone (*wasath*) (Herlinawati, 2020). The introduction of the terms "Pendidikan", "Agama", "Nasional", "Toleransi", "Islam", "Indonesia", "Negara", "Sekolah", "Belajar", And "Persatuan" at the first and second levels of frequency indicates the establishment of certain factors in the public sphere relating to religious moderation (Salsabila, Pratiwi, Ichsan, & Husna, 2021).

Religious moderation is a new challenge for educators. It is caused by the Ministry of Religion program, which promotes religious moderation to be internalized through classroom learning (Rosikhoh, 2024). The religious moderation promoted by the Ministry of Religion today is significant to understand (Mukaffan, 2024), which is not extreme in attitude and does not glorify unlimited free thinking, to raise a harmonious and peaceful life for diverse Indonesian religions (Latifa, Fahri, & Mahida, 2022). Religious moderation involves maintaining a balanced outlook and behavior without religious extremism. It plays a crucial role in the country, evident by its inclusion in the *Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2020– 2024* (Aflahah, Nisa, & Aldeia, 2023). In addition, one of the important moments for the development of religious moderation in Indonesia was when the Indonesian Ministry of Religion designated 2019 as the Year of Religious Moderation, which at the same time, the United Nations designated it as the International Year of Moderation (Burhanuddin & Ilmi, 2022).

Religious moderation can be defined as something that is in the middle *wasathiyah* or not extreme to the right and not to the extreme left (Hoktaviandri et al., 2024). Lately, it is no wonder that the concept of religious moderation has become a hot topic in the academic world. Many researchers or educators are conducting studies or seminars related to religious moderation (Muharom, 2023). Apart from the national discourse, religious moderation is also a solution that arises from the anxiety of academics (Casino, Dasaklis, & Patsakis, 2019).

The reason why we need to understand the concept of true religious moderation is that in recent times, several cases of extreme actions have often been associated with the perpetrator's religious beliefs (Syahbudin, Ahmad, Kasmiati, Zein, & Thahir, 2023). In fact, this is a wrong idea. The rise of radicalism and violent extremism must be truly fought, including in the education sector which is in an era of disruption. (Mustakim, Ali, & Kamal, 2021). Sociologically speaking, the understanding nurtures fundamentalist and radical religious movements. (Sadiyah, 2022). In fact, if we examine it more deeply, tolerance is a tenet of every religion (Idris & Putra, 2021).

Yusuf Al-Qardhawi's Moderation Doctrines

The Concept of Religious Moderation

At the core of al-Qaradawi's views is the belief that moderation is fundamental to Islam, as shown in its core texts. He describes religious moderation as a balanced approach that avoids extremes, making it a central principle of the faith. Al-Qaradawi argues that moderation isn't just a nice-to-have but reflects the true nature of Islam, which seeks a middle path between excess and lack. This balance, he explains, is rooted in the Quran and Hadith, which promote a measured approach to both spiritual and everyday life.

The Foundation of the Al-Quran and the Prophet

Al-Qaradawi's discussion emphasizes the foundation of the Al-Quran and the Prophet regarding moderation. He referred to important Quranic verses such as Surah Al-Baqarah (2:143), which describes the Muslim community as a "balanced nation," and Surah Al-Hajj (22:78), which calls for striving in the path of Allah with earnest effort. Discussions about the Koran are always new and contemporary; there are always exciting and beautiful things from every side (Azmi, 2022). These verses underline the principle of moderation as a divine mandate. In addition, al-Qaradawi points to the life of the Prophet Muhammad as a model of moderation. The practice of tolerance exemplified by the Prophet is strengthened by the footing of several holy verses of the Qur'an (Rohman, Akmansyah, & Mukhibat, 2022).

Moderation in Social Relations

In terms of social interactions, al-Qaradawi emphasized that moderation involves upholding justice and compassion. Furthermore, al-Qaradawi highlights the importance of tolerance and respect for diversity within the Muslim community. Implementation is a policy that comprises efforts to manage inputs in order to achieve outputs or outcomes for the larger community (Syafii, 2022).

Challenges to Moderation

Al-Qaradawi acknowledged several challenges in achieving and maintaining religious moderation. Extremism, both from radical groups and from misinterpretation of religious texts, is a significant threat. He argued that such extremism distorts the concept of moderation and can cause conflict and division within the Muslim community. Misinterpretation of religious texts can exacerbate these problems, making it essential for scholars to guide interpretation in a balanced and informed manner.

Educational and Dialogical Approach

To address these challenges and promote moderation, al-Qaradawi stressed the importance of education and dialogue. Al-Qaradawi also saw intrafaith dialogue as important to foster understanding and tolerance. Moreover, this study addresses the challenge of insufficient enthusiasm among students for learning science (Ramdhani et al., 2023).

Practical Applications and Recommendations

In practical terms, al-Qaradawi suggests several approaches to realizing moderation in everyday life. He calls on community leaders and organizations to promote moderate practices and create an environment that supports a balanced approach to religion and social issues. In addition, he highlights the

role of the media in shaping public perception. For now, and in the future, the religious moderation movement promoted by the Ministry of Religion is finding its momentum. (Febriani & Ritonga, 2022).

Based on Al-Qardhawi's principles, it is clear that his teachings provide a constructive framework to address the rampant issues of radicalism and racism at Universiti Utara Malaysia. Al-Qardhawi's emphasis on the values of unity, justice and mutual respect can directly address the current divisions between ethnicities, races, religions and skin colours within the university community. By promoting a philosophy that underlines the importance of inclusivity and equality, these principles offer a pathway to not only reducing conflict but also fostering a more cohesive and harmonious environment. Implementing these values can lead to a significant reduction in discrimination and improve the overall campus atmosphere.

Given Universiti Utara Malaysia's prestigious status and its history of producing outstanding scholars, integrating Al-Qardhawi's principles into its policies could drive significant positive change. Embracing these values would not only address current issues of radicalism and racism but also reinforce the university's leadership in fostering an inclusive and equitable environment. This commitment to resolving divisive issues can enhance the university's reputation and support its mission to develop socially conscious individuals ready to make impactful contributions to society.

CONCLUSION

Finally, the findings of this study suggest that religious moderation as advocated by Yusuf al-Qaradwi offers a useful framework for addressing issues such as radicalism, extremism, and societal disunity—challenges that are inevitable in a diverse educational environment such as Universiti Utara Malaysia. Al-Qaradawi's advocacy of balance, tolerance, and justice, based on the Kutub and Sunnah, offers a proactive, practical guide to implementing harmonious coexistence among ethnic groups. UUM will incorporate these principles into its university policies and educational practices, and strive to create a more inclusive, respectful, and harmonious campus atmosphere. This will reduce the often-severe friction that arises from cultural or religious differences. At the same time, in terms of social relations and religious practice, Al-Qaradawi's advocacy of moderation is very much in line with UUM's goals for today's students: They should become highly educated scholars, capable of fostering community cohesion. And more than just a strictly religious atmosphere is needed in universities: it also directly affects how well students learn.

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