



Holistic Islamic Moderation Education: The Contribution of Balanced Thinking in Combating Religious Radicalism

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Abstract

Keywords:
Moderation
Education;
Radicalism
Attitude;
Holistic
Approach;
Tolerance;
Balanced
Thinking

This study examines the effectiveness of a holistic approach in implementing religious moderation education to cultivate balanced thinking and tolerant attitudes among students within the domain of Islamic education. Grounded in Islamic values that emphasize moderation, inclusivity, justice, and intellectual equilibrium, the research employs a qualitative phenomenological design to explore the lived experiences of students, teachers, principals, and parents in schools that explicitly adopt a holistic-based moderation framework. Data were collected through semi-structured interviews, classroom observations, and systematic document analysis, and were analyzed thematically to identify recurring meanings, patterns, and contextual interpretations. The findings indicate that integrating intellectual, emotional, social, and spiritual dimensions significantly contributes to the development of inclusive, empathetic, dialogical, and critically reflective learners. Instructional practices such as project-based learning, cross-cultural engagement, collaborative inquiry, and value-oriented dialogue effectively connect cognitive, affective, and psychomotor domains in meaningful learning experiences. Teachers play a pivotal role in modeling moderation values and facilitating participatory learning environments that strengthen emotional intelligence, mutual respect, and social cohesion within diverse classrooms and communities. The study further demonstrates that holistic moderation education positively influences students' character formation, interpersonal competence, ethical awareness, and religious maturity, enhancing their resilience against radical, intolerant, and exclusionary ideologies in contemporary societies and educational contexts. Despite its context-bound scope and interpretive nature, this research proposes an integrated conceptual framework that

bridges academic achievement and character development, offering theoretical enrichment and practical guidance for educators and policymakers seeking to design inclusive education models that promote tolerance and prevent extremism in pluralistic societies globally.

Abstrak:

Kata Kunci:

Pendidikan Moderasi;
Sikap Radikalism;
Pendekatan Holistik;
Toleransi; Keseimbangan
Pemikiran.

Penelitian ini mengkaji efektivitas pendekatan holistik dalam implementasi pendidikan moderasi beragama untuk menumbuhkan pola pikir seimbang dan sikap toleran pada peserta didik dalam ranah pendidikan Islam. Berlandaskan nilai-nilai Islam yang menekankan moderasi, inklusivitas, keadilan, dan keseimbangan intelektual, penelitian ini menggunakan desain kualitatif dengan pendekatan fenomenologi untuk mengeksplorasi pengalaman hidup siswa, guru, kepala sekolah, dan orang tua di sekolah yang secara eksplisit menerapkan kerangka moderasi berbasis holistik. Data dikumpulkan melalui wawancara semi-terstruktur, observasi kelas, dan analisis dokumen secara sistematis, kemudian dianalisis secara tematik guna mengidentifikasi makna, pola, dan interpretasi kontekstual yang berulang. Temuan menunjukkan bahwa integrasi dimensi intelektual, emosional, sosial, dan spiritual berkontribusi signifikan terhadap pembentukan peserta didik yang inklusif, empatik, dialogis, dan reflektif kritis. Praktik pembelajaran seperti pembelajaran berbasis proyek, keterlibatan lintas budaya, inkuiri kolaboratif, dan dialog berbasis nilai secara efektif menghubungkan ranah kognitif, afektif, dan psikomotorik dalam pengalaman belajar yang bermakna. Guru memegang peran sentral dalam memodelkan nilai-nilai moderasi serta memfasilitasi lingkungan belajar partisipatif yang memperkuat kecerdasan emosional, saling menghormati, dan kohesi sosial di kelas yang beragam. Penelitian ini juga menunjukkan bahwa pendidikan moderasi berbasis holistik berdampak positif pada pembentukan karakter, kompetensi interpersonal, kesadaran etis, dan kematangan religius peserta didik, sehingga meningkatkan ketahanan mereka terhadap ideologi radikal, intoleran, dan eksklusif. Selain itu, temuan menegaskan pentingnya dukungan kebijakan sekolah dan keterlibatan keluarga berkelanjutan. Meskipun terbatas pada konteks tertentu dan bersifat interpretatif, penelitian ini menawarkan kerangka konseptual terintegrasi yang menjembatani capaian akademik dan pengembangan karakter serta memberikan kontribusi teoretis dan implikasi praktis bagi pengembangan model pendidikan inklusif dalam masyarakat majemuk global.

Received : March 24, 2025; Revised: January 26, 2026; Accepted: February 20, 2026

<https://doi.org/10.19105/tjpi.v20i2.18763>

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Universitas Islam Negeri Madura, Indonesia



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1. Introduction

In recent years, the issue of radicalism¹, and intolerance has become increasingly prevalent in various regions of the world, including Indonesia. In this study, the term education is explicitly positioned within the field of Islamic education. This research examines the implementation of religious moderation as

¹ Muhammad Nur Adnan Saputra et al., "Deradikalisasi Paham Radikal Di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (December 15, 2021): 282–96, doi:10.25299/al-thariqah.2021.vol6(2).6109.

practiced in Islamic educational settings, where Islamic values, pedagogical approaches, and character formation are integrated into the learning process. Therefore, this study contributes to Islamic education studies by exploring how holistic moderation-based education operates within educational environments grounded in Islamic teachings and values. Education is considered one of the most effective ways to overcome these issues. The concept of moderate education² focuses on developing a balance of thought, which is expected to foster tolerance and reduce the tendency to think extremely. A holistic approach in education³ allows student character formation through the integration of intellectual, emotional, social, and spiritual aspects, all of which play an important role in building a tolerant and moderate attitude. Thus, holistic-based moderation education has become very relevant and important in the modern context to overcome the threat of radicalism.⁴

This research places itself among the latest studies that seek to overcome radicalism through education. Many previous studies have discussed character education and civic education as a solution to the problem of radicalism. However, this research adds more value by prioritizing a holistic approach that integrates various dimensions in moderation education, resulting in a more open and tolerant generation. With this approach, it is hoped that students will not only understand the concept of moderation but also internalize it in their daily attitudes and behaviors.

This research raises the main question: Why is a holistic approach considered effective for teaching moderation education?⁵ What are the important aspects of this approach that can promote balance of thought⁶, and how does it impact students' formation of a tolerant attitude?⁷

The main purpose of this study is to identify the application of holistic-based moderation education that can build a balance in students' thinking. This research focuses on teaching methods that encourage the integration of intellectual, emotional, social, and spiritual aspects to produce a balanced and tolerant character.

² Ida Zahara Adibah et al., "Revitalisasi Pendidikan Islam Pondok Pesantren Sebagai Rumah Moderasi Beragama Di Indonesia," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023).

³ Efendi Hidayatullah, "Rekonstruksi Konseptual Pendidikan Holistik: Pendekatan Fenomenologis terhadap Inklusivitas dan Kesadaran Sosial," *Jurnal Studi Edukasi Integratif* 1, no. 1 (2024): 55–68, <https://pustaka.biz.id/journal/jsei/article/view/11>.

⁴ Amie Primarni and Siti Aminah, "Pendidikan Islam Dan Tantangan Kontemporer: Strategi Mengatasi Radikalisme Dan Ekstremisme Melalui Pendidikan Holistik," *Jurnal Dirosah Islamiyah* 6, no. 1 (2024): 56–69, doi:10.47467/jdi.v6i1.4937.

⁵ S Abbasi and A Tripathy, "White Paper-Holistic Multidimensional Guidelines: Comparative Analysis: E-Education Standards, Guidelines, and Toolkits," no. Query date: 2023-09-24 08:33:43 (n.d.), <https://ieeexplore.ieee.org/abstract/document/10234199/>; Norillah Abdullah et al., "Learning from the Perspectives of Albert Bandura and Abdullah Nashih Ulwan: Implications Towards the 21st Century Education," *Dinamika Ilmu* 20 (2020): 199–218, <https://api.semanticscholar.org/CorpusID:225142769>.

⁶ Muji Agus Sofiyandi, Tobroni Tobroni, and Faridi Faridi, "ANALYSIS OF THE MATERIALS OF ISLAMIC RELIGION EDUCATION THROUGH THEOLOGICAL APPROACHES: STUDY OF THE ISLAMIC RELIGIOUS EDUCATION AND CHARACTER TEXTBOOK FOR GRADE 1 OF ELEMENTARY SCHOOL," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 11, no. 2 (2024): 206–19.

⁷ Hayatun Najmi, "Pendidikan Moderasi Beragama Dan Implikasinya Terhadap Sikap Sosial Peserta Didik," *Al-Muttaqin* 9, no. 1 (2023): 17–25, doi:10.37567/al-muttaqin.v9i1.2067.

The novelty of this study lies in its integrated analysis of religious moderation through a holistic educational framework that emphasizes balanced thinking as a key mechanism in countering religious radicalism. While previous studies have discussed religious moderation or character education separately, this research offers a distinctive contribution by combining intellectual, emotional, social, and spiritual dimensions within Islamic education. By employing a phenomenological approach and involving multiple educational actors—students, teachers, principals, and parents—this study provides an original perspective on how holistic moderation education is experienced and practiced in real educational contexts.

2. Methods

This study employs a qualitative method with a phenomenological approach to deeply explore the experiences and perspectives of students, educators, and other relevant stakeholders regarding the implementation of holistic-based moderation education. The research aims to understand how a holistic approach—integrating intellectual, emotional, social, and spiritual dimensions—contributes to fostering balanced thinking and tolerant attitudes among students. Conducted in schools that explicitly apply holistic-based moderation education, the study involves purposively selected participants, including teachers, students, principals, and parents, to ensure the relevance of their experiences. Data collection techniques include in-depth semi-structured interviews, participant observation of classroom interactions, and analysis of documents such as curricula, lesson plans, modules, and student writings.

The data will be analyzed thematically using a phenomenological lens involving coding, identifying key themes, and interpreting participants' lived experiences. The analysis focuses on three core areas: identifying key elements of the holistic approach, examining the integration process of various aspects of learning, and assessing the impact on students' attitudes and tolerance. To ensure data validity, the study will apply source triangulation and member-checking. This research is expected to generate an effective implementation model of holistic-based moderation education that promotes balanced and tolerant student behavior. The findings will also provide practical insights for educators and policymakers to design more comprehensive educational strategies aimed at countering radicalism. This design integrates deep exploration with a systematic approach to produce relevant and contextual insights into the challenges and potentials of holistic-based moderation education.

3. Result and Discussion

Religious moderation education in Indonesia is an important strategy to counter acts of violence, intolerance, and radicalism that often occur in the name of religion. As an approach that prioritizes tolerance and social harmony, this education not only focuses on strengthening cognitive skills but also on internalizing values such as tolerance, mutual respect, and respect for differences. The concept of *wasathiyyah* or balance in the Qur'an is an important foundation in moderation education, which encourages people to be fair, moderate, and avoid extremism in religion. In the context of education, teachers have a central role in designing learning that integrates these values of moderation, so that religious education can be a means to instill inclusive attitudes and prevent radicalization among students.

The findings of this study demonstrate that a holistic approach is considered effective in teaching moderation education because it integrates

intellectual, emotional, social, and spiritual dimensions into daily pedagogical practice. Rather than presenting moderation as normative instruction, schools embed it within classroom interaction, collaborative tasks, and reflective dialogue. This integration enables students to experience moderation as a lived value. In the Indonesian context of cultural and religious plurality, such experiential learning becomes particularly significant, as students must navigate diversity not only conceptually but relationally. The data indicate that integrative teaching methods—such as project-based learning, dialogical discussion, and intercultural engagement—foster balanced reasoning, respectful communication, and openness to differences. Thus, the effectiveness of the holistic approach lies in its ability to transform moderation from abstract doctrine into practical disposition.

Regarding the important aspects that promote balance of thought, the study identifies the structured integration of cognitive, affective, and psychomotor domains as central. Participatory and collaborative strategies allow students to analyze diverse perspectives critically while developing empathy and emotional regulation. Teachers play a decisive role in facilitating safe dialogical spaces where disagreement is addressed constructively. The findings suggest that balanced thinking emerges from repeated engagement with diversity under guided reflection. Education that upholds pluralism and inclusive dialogue, therefore, does not merely transmit values but cultivates interpretive maturity, enabling students to avoid extreme or binary thinking.

The impact of this holistic approach is evident in students' character development and ideological resilience. Students demonstrate improved interpersonal competence, conflict-resolution skills, and reflective awareness in responding to religious diversity.⁸ In a broader socio-educational context where moderation education has been promoted to counter intolerance, these findings show that its effectiveness depends on pedagogical integration rather than policy rhetoric alone. While religious moderation has been widely discussed conceptually, this study advances the discourse by showing how *wasathiyah* principles operate concretely within classroom practices.⁹ The holistic framework thus provides a sustainable mechanism for fostering tolerance, strengthening religious maturity, and preventing radical tendencies through structured educational experience.¹⁰

The basic concept of radicalism refers to extreme understanding and action in carrying out religious teachings, which often ignores the principles of moderation and tolerance. Radicalism can arise from a misinterpretation of sacred texts, where individuals or groups perceive acts of violence or intolerance as a legitimate way to defend their beliefs.¹¹ In this context, jihad is often misinterpreted as a justification for committing radical actions, which can have negative implications for interreligious relations.¹²

⁸ Slamet Riyadi et al., "Integrating Tradition and Modernity in Islamic Higher Education," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 9, no. 2 (December 31, 2024): 78–91, doi:10.51590/WARAQAT.V9I2.884.

⁹ A. Jauhar Fuad and Mowafg Masuwd, "Religiosity and Its Relationship with the Tolerance Attitudes of Higher Education Students," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (July 31, 2023): 213–28, doi:10.33367/TRIBAKTI.V34I2.3617.

¹⁰ Amie Primarni et al., "The Implementation of the Theoretical Humanism Paradigm in Holistic Education," *Journal of Research in Instructional* 5, no. 1 (2025): 199–209.

¹¹ Zainal Abidin, "Penguatan Pribadi Muslim Siswa Melalui Pendidikan Akhlak Di Kelas VI MI Al-Falah 1 Sumber Gayam Kadur Pamekasan," *Cognitive: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2023): 12–25, doi:10.61743/cg.v1i1.9.

¹² Adi Haironi, Amie Primarni, and Zulkifli Musthan, "Interpretation of The Verses Of Jihad In Multicultural Education (Study of the Tafsir Fi Zhilal of the Qur'an by Sayyid Qutb)," in

Jihad is a multifaceted concept in Islamic theology and practice, often misunderstood and misinterpreted in contemporary discourse. Traditionally, jihad encompassed a wide range of meanings, from personal spiritual struggles to the collective defense of Muslim communities. The Qur'an's interpretation of jihad reveals its complexity; it is not solely about armed conflict but includes various forms of struggle aimed at self-improvement and the betterment of society.¹³ This broader understanding is crucial, especially in the context of increasing extremism, where radical groups have co-opted the term to justify violence and terrorism.¹⁴

The term "*jihad*" is often simply equated with "holy war" in Western narratives, which ignores its deeper meaning and the historical context of its use¹⁵. For example, jihad can refer to the struggle for justice, the pursuit of knowledge, or efforts to promote good and prevent evil in society.

In addition, the phenomenon of "electronic jihad", as seen in groups such as ISIS, illustrates how modern technology has been utilized to spread radical interpretations of jihad.¹⁶ These groups often distort Islamic teachings to recruit and radicalize individuals, creating narratives that emphasize the violent struggle over peaceful coexistence.¹⁷ This manipulation of the concept has led to widespread misunderstandings about jihad, especially in the West, where it is often associated with terrorism and extremism.¹⁸

In response to this misconception, scholars and community leaders advocate a reinterpretation of jihad that is in harmony with its original meaning. This includes promoting the idea of jihad as a struggle for peace, social justice, and moral integrity.¹⁹ ²⁰ Educational initiatives aimed at fostering a nuanced understanding of jihad can help counteract narratives spread by extremist groups and reduce the stigma associated with the term.²¹

Annual Conference on Islamic Studies and Humanities, 2022, 11.

¹³ Aulia R Ritonga et al., "Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the Verses Al-Amwaal Wa Al-Nafs," *Pharos Journal of Theology*, no. 105(1) (2023), doi:10.46222/pharosjot.1053.

¹⁴ María Navarro-Granados, Vicente Llorent-Bedmar, and Verónica C. Cobano Delgado Palma, "The Views on Terrorism in the Name of Islam Held by Islamic Religion Teachers in Spain," *Religions* 11, no. 11 (November 1, 2020): 1–17, doi:10.3390/rel11110624.

¹⁵ Ibid.

¹⁶ Sureyya Nur Cicek, "Australian Journal of Islamic Studies De-Coding Neo-Jihadism The Ideological and Psychological Implications of Islamised Radicalism DE-CODING NEO-JIHADISM: THE IDEOLOGICAL AND PSYCHOLOGICAL IMPLICATIONS OF ISLAMISED RADICALISM," *Australian Journal of Islamic Studies* 3, no. 1 (2018): 80–108, <https://ajis.com.au/index.php/ajis/tncs>.

¹⁷ Thomas Frissen et al., "Capitalizing on the Koran to Fuel Online Violent Radicalization: A Taxonomy of Koranic References in ISIS's Dabiq," *Telematics and Informatics* 35, no. 2 (2018): 491–503, doi:10.1016/j.tele.2018.01.008.

¹⁸ Halim Rane et al., "Islam in Australia: A National Survey of Muslim Australian Citizens and Permanent Residents," *Religions* 11, no. 8 (2020): 419, doi:10.3390/rel11080419.

¹⁹ Ahmad Faozan, "Pursuing Peace Through Moral Messages of Jihad: A Way Forward Against Misconceptions of Virtual Jihad," *Sunan Kalijaga International Journal of Islamic Civilization* 3, no. 1 (2020): 37, doi:10.14421/skijic.v3i1.1867.

²⁰ Imad Alsoos, "From Jihad to Resistance: The Evolution of Hamas's Discourse in the Framework of Mobilization," *Middle Eastern Studies* 57, no. 5 (2021): 833–56, doi:10.1080/00263206.2021.1897006.

²¹ Melanie C. Brooks et al., "Teaching Jihad: Developing Religious Literacy through Graphic Novels," *Religions* 11, no. 11 (November 1, 2020): 1–16, doi:10.3390/REL11110622.

In summary, jihad is a complex and often misinterpreted concept that encompasses a wide range of meanings beyond warfare. Its essence lies in the pursuit of personal and communal improvement, which is in stark contrast to the violent interpretations spread by extremist factions. A comprehensive understanding of jihad, informed by its historical and theological roots, is essential for addressing contemporary issues of radicalization and promoting a more peaceful interpretation of Islam. One of the factors that affects the emergence of radicalism is the influence of social media, which can be a means of spreading extreme ideologies.²² The social media plays a significant role in the spread of radicalism and intolerance in society, especially among the younger generation. Research shows that social media is not only a means of communication, but also a platform for spreading extremist ideologies that can influence individual thinking and behavior.²³ In this context, the understanding of radicalism among Muslim students in Indonesia shows that the use of social media is often closely related to their increased understanding of radicalism. This suggests that social media can serve as a channel to spread potentially destructive ideologies, especially if users do not have adequate media literacy to filter the information received.²⁴

One form of spreading radicalism through social media is through content uploaded on platforms such as YouTube. These contents often teach puritanism and intolerance, which can attract the attention of young users who are looking for identity or community.²⁵ Research shows that these channels not only spread radical ideology, but also form intolerant views of other groups, potentially triggering social conflicts. Therefore, it is important to develop an effective counter-narrative strategy to counter the spread of radical ideas in cyberspace.²⁶

On the other hand, social media can also be used as a tool for radicalization prevention. Social media activists have an important role in creating content that supports religious moderation and tolerance.²⁷ Through appropriate media literacy and education campaigns, social media users can be trained to recognize and reject radical content.²⁸ Generation Z can benefit from educational initiatives that emphasize the value of religious moderation and steer clear of the harmful effects of extreme content.²⁹

²² Haironi, Primarni, and Musthan, "Interpretation of The Verses Of Jihad In Multicultural Education (Study of the Tafsir Fi Zhilal of the Qur'an by Sayyid Qutb)."

²³ Amirah Diniaty et al., "Penggunaan Media Sosial Dan Pemahaman Tentang Radikalisme Di Kalangan Pelajar Muslim," *Jurnal Psikologi* 17, no. 1 (2021): 70, doi:10.24014/jp.v17i1.10897.

²⁴ Muh. Zubair et al., "Sosialisasi Bahaya Penyebaran Paham Radikalisme Melalui Literasi Media Online Di Pondok Pesantren Unwanul Falah NW Paok Lombok, Lombok Timur Nusa Tenggara Barat," *Jurnal Pengabdian Magister Pendidikan Ipa* 4, no. 4 (2021): 383–89, doi:10.29303/jpmpi.v4i4.1107.

²⁵ Puji Harianto, "Radikalisme Islam Dalam Media Sosial (Konteks; Channel Youtube)," *Jurnal Sosiologi Agama* 12, no. 2 (2018): 297, doi:10.14421/jsa.2018.122-07.

²⁶ Slamet T Wahyudi and Syamsul Hadi, "Pengoptimalan Peran Penggiat Media Sosial Dalam Manangkal Radikalisme Di Dunia Maya," *Esensi Hukum* 3, no. 2 (2021): 134–43, doi:10.35586/esensihukum.v3i2.101.

²⁷ Aulia Rahmawati, "Peran Media Sosial Dalam Penguatan Moderasi Beragama Di Kalangan Gen-Z," *J-Abdi Jurnal Pengabdian Kepada Masyarakat* 3, no. 5 (2023): 905–20, doi:10.53625/jabdi.v3i5.6495.

²⁸ Mustopa Mustopa, "Edukasi Kontra Narasi Intoleran Dan Radikalisme Melalui Literasi Media Online Kepada Santri Di Pondok Pesantren Annida Kota Cirebon," *Abdimas Galuh* 5, no. 2 (2023): 1026, doi:10.25157/ag.v5i2.10258.

²⁹ Rahmawati, "Peran Media Sosial Dalam Penguatan Moderasi Beragama Di Kalangan Gen-Z."

Overall, the influence of social media on radicalism and intolerance is a complex phenomenon. On the one hand, social media can accelerate the spread of extremist ideologies, but on the other hand, it also offers opportunities to fight radicalization through education and media literacy. Therefore, a holistic and collaborative approach is needed to harness the positive potential of social media while minimizing the risks it poses.

Among students, there are efforts to equip them with knowledge about deradicalization to avoid the negative influence of radical content.³⁰ Therefore, education that prioritizes religious moderation and a comprehensive understanding of religious teachings is very important in preventing radicalization.³¹

Radicalism can also be triggered by a lack of understanding of national values and tolerance in the context of a pluralistic society.³² In this condition, education that integrates local wisdom and the values of religious moderation can function as a mitigation against radicalism.³³ Research shows that educational approaches based on universal values, such as mutual respect and respect for differences, can help prevent the emergence of extreme attitudes among the younger generation.

Furthermore, the importance of the role of the family in religious education cannot be ignored. The family, as the first environment for children, has the responsibility to instill the values of moderation and tolerance, so that children can grow up to be peace-loving individuals and not be influenced by radical ideologies.³⁴ Therefore, balanced religious education based on the principles of religious moderation is indispensable to building a harmonious and tolerant society.³⁵

Overall, religious radicalism is a complex phenomenon that requires a multidimensional approach in handling it. By prioritizing education based on moderation, local wisdom, and national values, it is hoped that the younger generation can avoid radical influences and be able to contribute positively to society.³⁶

A holistic approach to religious moderation education is essential to build character and tolerant attitudes among students. Holistic education focuses on developing the entire potential of the individual, including intellectual, emotional, social, and spiritual aspects, all of which are intertwined in forming a moderate attitude.³⁷ In the context of religious moderation education, this approach

³⁰ Brooks et al., "Teaching Jihad: Developing Religious Literacy through Graphic Novels."

³¹ YORDAN NAFA, Moh. Sutomo, and Mashudi Mashudi, "Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam," *Edupedia Jurnal Studi Pendidikan Dan Pedagogi Islam* 7, no. 1 (2022): 69–82, doi:10.35316/edupedia.v7i1.1942.

³² Taupik R Hakim, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama," *Edukasiana Jurnal Inovasi Pendidikan* 1, no. 4 (2022): 192–200, doi:10.56916/ejip.v1i4.188.

³³ Primarni and Aminah, "Pendidikan Islam Dan Tantangan Kontemporer."

³⁴ Wahyudi and Hadi, "Pengoptimalan Peran Penggiat Media Sosial Dalam Manangkal Radikalisme Di Dunia Maya."

³⁵ Mustopa, "Edukasi Kontra Narasi Intoleran Dan Radikalisme Melalui Literasi Media Online Kepada Santri Di Pondok Pesantren Annida Kota Cirebon."

³⁶ Nur Adnan Saputra et al., "Deradikalisasi Paham Radikal Di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi."

³⁷ Primarni and Aminah, "Pendidikan Islam Dan Tantangan Kontemporer."

integrates religious values with human principles that support a harmonious and tolerant social life.³⁸

One important aspect of a holistic approach is the involvement of various parties, including families, schools, and communities, in the educational process. Cooperation between parents and educators is indispensable to creating an environment that supports the strengthening of moderation values.³⁹ Research shows that when families are actively involved in children's education, the results will be better in terms of character development and tolerant attitudes.⁴⁰ Therefore, religious moderation education must involve a holistic approach, where all elements of education contribute to creating an atmosphere that supports the development of moderate attitudes.

The implementation of holistic education in the context of religious moderation also includes the development of a curriculum that reflects the values of moderation. A curriculum designed with a holistic approach must include content that supports character development, such as tolerance, justice, and deliberation.⁴¹ In such conditions, religious education not only functions as a delivery of information but also as a tool to form moderate attitudes and behaviors among students.⁴² So that religious moderation education based on a holistic approach can help students understand and appreciate differences, as well as avoid extreme and intolerant attitudes.

Overall, a holistic approach to religious moderation education provides a comprehensive framework for shaping a tolerant and characterful generation. By integrating various aspects of education and involving all relevant parties, religious moderation education can be an effective tool to create a harmonious and peaceful society.⁴³ This is especially relevant in the context of Indonesia, which is rich in cultural and religious diversity, where religious moderation education can contribute to better social development. A holistic approach in education refers to learning methods that not only develop intellectual aspects, but also emotional, social, and spiritual aspects of students. Through this approach, moderation education is not only seen as knowledge transfer but as comprehensive character building. The holistic approach in moderation education aims to create a balance of thought that allows students to have a deep understanding of the values of moderation and tolerance.

The development of intellectual aspects in moderate education focuses on a critical and analytical understanding of various views. Students are encouraged

³⁸ Sahrudin Sahrudin et al., "Penanaman Nilai-Nilai Pendidikan Islam Dalam Membangun Moderasi Beragama Pada Pondok Pesantren Ahlul Suffah Kabupaten Bantaeng," *Fikrotuna Jurnal Pendidikan Dan Manajemen Islam* 12, no. 02 (2023): 128–44, doi:10.32806/jf.v12i02.7380.

³⁹ Akbar Aisyah Billah et al., "Konsep Tujuan Pendidikan Islam Pada Anak Usia Dini Berbasis Pendekatan Holistik Integratif," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 6 (December 31, 2023): 7601–10, doi:10.31004/OBSESI.V7I6.4244.

⁴⁰ Murharyana Murharyana, Ibnu I A Ayyubi, and Rifqi Rohmatulloh, "Problematika Pendidikan Akhlak Di Lingkungan Keluarga," *Al-Mau Izhoh* 4, no. 2 (2023): 39, doi:10.31949/am.v4i2.4625.

⁴¹ Nur Adnan Saputra et al., "Deradikalisasi Paham Radikal Di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi."

⁴² Sahrudin et al., "Penanaman Nilai-Nilai Pendidikan Islam Dalam Membangun Moderasi Beragama Pada Pondok Pesantren Ahlul Suffah Kabupaten Bantaeng."

⁴³ Andy Hadiyanto et al., "Moderation Patterns of Pesantren in Indonesia: A Study on the Perceptions and Responses of Kyai, Teachers and Santri," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (January 25, 2022): 81–100, doi:10.21009/HAYULA.006.01.05.

to examine various points of view in a rational and balanced way, so that they are able to distinguish between moderate and extreme teachings.

The emotional aspect of a holistic approach plays an important role in shaping a moderate character. By understanding and managing emotions, students can be more discreet in interacting with differences and conflicts. Moderation education that includes emotional development, such as empathy and tolerance, will help students to be open and avoid over-reacting.⁴⁴

Moderation education also includes the social aspect, where students are taught to respect differences and work together with various circles. This approach includes activities that encourage collaboration and communication, such as group work and cross-cultural collaborative projects. This helps build an understanding that differences are wealth, not a source of conflict.⁴⁵

In moderate education, the spiritual aspect is the foundation for developing moderation values based on positive beliefs and spirituality. Deep spiritual understanding makes students more open and less easily influenced by extreme ideologies. Holistic spiritual education emphasizes a moderate and contextual understanding of religious teachings, so that students have a balanced view of religious life.⁴⁶

The application of holistic-based moderation education not only focuses on instilling the values of tolerance but also on the development of character as a whole, involving intellectual, emotional, social, and spiritual aspects. The teaching method used must support the creation of a balance of thought in students so that they can think critically, openly, and moderately.

Here are some effective teaching methods in the context of holistic-based moderation education: Project-based learning⁴⁷ is an effective method for developing moderate attitudes because it involves students in projects that require collaboration, problem-solving, and the integration of various perspectives. In the context of moderation education, projects can be designed to invite students to explore social, cultural, or religious issues critically and openly. This allows them to develop a balance and non-extreme understanding of various sensitive topics.⁴⁸ Group discussions provide opportunities for students to interact and exchange views with friends who have different backgrounds or views. In a well-facilitated group discussion, students are invited to respect differences of opinion, learn to convey arguments politely, and understand other perspectives without prejudice. These discussions form critical thinking skills and develop empathy, which is an important foundation in moderation education.⁴⁹

Cross-cultural studies aim to increase understanding and appreciation of cultural and religious diversity. Through activities like this, students can get to

⁴⁴ Najmi, "Pendidikan Moderasi Beragama Dan Implikasinya Terhadap Sikap Sosial Peserta Didik."

⁴⁵ N J Sari, "Strategi Kepala Sekolah Dalam Pengembangan Budaya Religius Di Lembaga Pendidikan Analisis Systematic Literature Review," *At Tuots: Jurnal Pendidikan Islam*, 2023, <http://journal.stitmadani.ac.id/index.php/JPI/article/view/274>.

⁴⁶ Hidayatullah, "Rekonstruksi Konseptual Pendidikan Holistik."

⁴⁷ Anis K Nafilah et al., "Implementasi Pendidikan Berbasis Moderasi Beragama Dalam Meningkatkan Kesadaran Beragama Di MAN 1 Pamekasan," *Jurnal Dimensi Pendidikan Dan Pembelajaran* 11, no. 1 (2023): 31–43, doi:10.24269/dpp.v11i1.8005.

⁴⁸ Dri Santoso, "The DYNAMICS OF MUSLIM INTERPRETATION OF JIHAD VERSES: Between Morality and Military," *Al-Tahrir Jurnal Pemikiran Islam* 22, no. 1 (2022): 49–70, doi:10.21154/altahrir.v22i1.3802.

⁴⁹ J Sulaeman et al., "Islamic Religious Education Holistic-Integrative Learning in Elementary School," no. Query date: 2023-09-24 08:33:43 (n.d.), <https://ijsshr.in/v6i3/Doc/51.pdf>.

know different cultures and beliefs, thereby fostering mutual respect and reducing prejudice. Cross-cultural studies can be carried out through student exchanges, case studies, or through media such as films and literature from various cultures.⁵⁰ This method has proven to be effective in promoting the values of moderation because it helps students see that diversity is something that should be celebrated, not avoided.⁵¹

The above methods support the goals of holistic-based moderation education by providing a learning environment that allows students to develop a balance of thought. With this integrative learning method, education is not only a means to convey knowledge, but also to form an open-minded and tolerant moderate character.

The importance of the balance of thought in education is a crucial aspect that needs to be considered to create a generation that is not only academically intelligent but also has good character and can adapt to complex social dynamics. Thought balance includes the integration of cognitive, affective, and psychomotor aspects in the educational process.⁵² This is in line with the view that education not only aims to develop intellectual abilities but also to form positive social character and attitudes.⁵³

In the context of 21st-century education, teachers' pedagogic competence is very important to create a balance of thought among students. Teachers who have a deep understanding of pedagogy can implement learning methods that encourage students to think critically and creatively, as well as be able to collaborate with others.⁵⁴ Research shows that teachers who are skilled in managing classrooms and applying diverse approaches can increase students' motivation to learn and help them develop balanced thinking.⁵⁵ In this case, education must be able to integrate human values and pluralism, so that students can learn to respect differences and contribute to a better society.⁵⁶

Balance of thought can also be achieved through an approach that prioritizes the active participation of students in the learning process. By engaging students in discussions, collaborative projects, and extracurricular activities, they can develop social and emotional skills that are essential for daily life.⁵⁷ In addition, education that prioritizes a balance of thinking can help

⁵⁰ Afdhal Afdhal, Feky Manuputty, and Rizki M Ramdhan, "Pendidikan Developmentalisme Moh. Sjafei: Membangun Konsep Pendidikan Berkebudayaan Di Ins Kayutanam (1928-1969)," *Jurnal Mahasiswa Bk An-Nur Berbeda Bermakna Mulia* 8, no. 3 (2022): 130, doi:10.31602/jmbkan.v8i3.8847.

⁵¹ Dedi Wahyudi and Nikma P Safitri, "Implementasi Pembelajaran Aqidah Akhlak Melalui Metode Pembelajaran Berbasis Pengembangan Soft Skill," *Edu-Riligia Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 6, no. 1 (2022), doi:10.47006/er.v6i1.1217.

⁵² Restu Rahayu and Tatang Muhtar, "Urgensi Kompetensi Pedagogik Guru Dalam Menghadapi Transformasi Pendidikan Abad 21," *Jurnal Basicedu* 6, no. 4 (2022): 5708–13, doi:10.31004/basicedu.v6i4.3117.

⁵³ Hanafi Ashar and Mukh Nursikin, "Konsep Kurikulum Pendidikan Prespektif Paulo Freire Dan Al Ghazali.," *Afeksi Jurnal Penelitian Dan Evaluasi Pendidikan* 4, no. 6 (2023): 608–13, doi:https://doi.org/10.35672/afeksi.v4i6.172.

⁵⁴ Muliza Rahayu, "INTEGRATION BETWEEN RELIGION AND SCIENCE IN EARLY CHILDHOOD EDUCATION LEARNING," *Ta'dib* 20, no. 2 (January 2, 2016): 201, doi:10.19109/td.v20i2.223.

⁵⁵ Afdhal, Manuputty, and Ramdhan, "Pendidikan Developmentalisme Moh. Sjafei: Membangun Konsep Pendidikan Berkebudayaan Di Ins Kayutanam (1928-1969)."

⁵⁶ Erlan Muliadi and Ulyan Nasri, "Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (November 13, 2023): 2420–27, doi:10.29303/JIPP.V8i4.1807.

⁵⁷ Afdhal, Manuputty, and Ramdhan, "Pendidikan Developmentalisme Moh. Sjafei:

students to be better prepared to face global challenges, such as climate change and social injustice, more critically and creatively.

Overall, the importance of the balance of thought in education cannot be ignored. By integrating cognitive, affective, and psychomotor aspects, as well as prioritizing the active participation of students, education can create individuals who are not only intelligent but also have good character and can contribute positively to society.⁵⁸ Therefore, educators and education stakeholders need to work together to create a learning environment that supports this balance of thought.

The importance of balance of thought in education cannot be underestimated, especially in an effort to prevent extreme or radical understanding among students. Balance of thought⁵⁹ means having an open view, being able to understand various perspectives, and not being easily trapped in a narrow or rigid view. Education that supports a balance of thought helps learners develop the ability to think critically, consider different points of view, and make wise decisions.

An approach that emphasizes balance of thought plays an important role in shaping a tolerant and open generation. A moderate attitude in thinking allows students to respect differences and interact with others without prejudice or hatred. The attitude of tolerance resulting from this balance of thought prevents the emergence of conflicts and promotes social harmony. In addition, students with balanced thinking skills tend to be more able to control emotions and be more adaptive in facing complex global changes and challenges.⁶⁰

In addition to the social aspect, the balance of thinking also strengthens the critical power of students. Students are taught to evaluate information objectively and not easily get carried away by the flow of wrong or misleading information. Thus, education that emphasizes balance of thought contributes to the formation of a wise and open-minded society, which is able to respond to the challenges of the times in constructive ways.⁶¹

In the end, the balance of thought in education not only serves to prevent radicalism but also to form individuals who commit to human values and wisdom. Individuals who have a balance of thought can see that differences are part of the commonwealth and do not need to be a trigger for conflict. Education that prioritizes balance of thought is an important foundation for realizing a peaceful society and a culture of tolerance.⁶²

The impact analysis of holistic-based moderation education shows that this approach not only contributes to the academic development of students but also to the formation of character and social skills necessary in a diverse society.

Membangun Konsep Pendidikan Berkebudayaan Di Ins Kayutanam (1928-1969)."

⁵⁸ Sigit Wibowo, Muhammad Nur Wangid, and Fery Muhamad Firdaus, "The Relevance of Vygotsky's Constructivism Learning Theory with the Differentiated Learning Primary Schools.," *Journal of Education and Learning (EduLearn)* 19, no. 1 (2025): 431–40.

⁵⁹ Rahmadi Rahmadi, Akhmad Syahbudin, and Mahyuddin Barni, "Tafsir Ayat Wasathiyah Dalam Al-Qur'an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia," *Jurnal Ilmiah Ilmu Ushuluddin* 22, no. 1 (2023): 1–16, doi:10.18592/jiu.v22i1.8572.

⁶⁰ Paola Andreucci-Annunziata et al., "Conceptualizations and Instructional Strategies on Critical Thinking in Higher Education: A Systematic Review of Systematic Reviews," *Frontiers in Education* 8 (2023), doi:10.3389/FEDUC.2023.1141686.

⁶¹ Catherine Ward and Clint Michael Reneau, "Holistic Coaching in Higher Education: A Key to Individual and Organizational Success," *Coaching Applications and Effectiveness in Higher Education*, June 25, 2021, 162–80, doi:10.4018/978-1-7998-4246-0.CH008.

⁶² Primarni and Aminah, "Pendidikan Islam Dan Tantangan Kontemporer."

Holistic-based moderation education integrates various aspects of education, including religious values, ethics, and life skills, all of which are intertwined in forming balanced and tolerant individuals.⁶³

One of the positive impacts of holistic-based moderation education is the increase in religious awareness and tolerance among students. By prioritizing an inclusive approach, students are taught to respect differences and understand the perspectives of others, which is the core of religious moderation.⁶⁴ Research shows that when students engage in learning that integrates the values of moderation, they tend to develop a more open and tolerant attitude towards differences.

In addition, holistic-based moderation education also contributes to the development of students' social and emotional skills. Through positive interaction in a supportive learning environment, students learn to collaborate, communicate, and constructively resolve conflicts.⁶⁵ This approach not only prepares students to face social challenges but also helps them develop empathy and a sense of responsibility towards the community.⁶⁶ Another significant impact is the improvement of the overall quality of education. Education based on a holistic approach allows teachers to design a more relevant and engaging curriculum, which can increase student motivation and engagement in the learning process.⁶⁷

The analysis of the impact of holistic-based moderation education shows that this approach has a significant contribution to the development of students' tolerance and critical thinking skills. Moderation education that combines intellectual, emotional, social, and spiritual aspects allows students to understand the concept of moderation in depth and internalize it in daily life. Some of the positive impacts of this education include increased ability to respect differences, avoid extreme understanding, and the formation of a strong empathy attitude towards others.

In addition to the intellectual aspect, holistic-based moderation education also has a positive impact on the development of students' social and emotional skills. Students are taught to interact with others in a respectful and empathetic manner. This ability is very important in creating social harmony and reducing the potential for conflicts that arise due to differences of view. This attitude of mutual respect is not only limited to the scope of the school, but also extends to the daily social life of students, making them tolerant individuals and able to adapt in a multicultural environment.⁶⁸

⁶³ Nafilah et al., "Implementasi Pendidikan Berbasis Moderasi Beragama Dalam Meningkatkan Kesadaran Beragama Di MAN 1 Pamekasan."

⁶⁴ Tasman Hamami and Zalik Nuryana, "A Holistic-Integrative Approach of the Muhammadiyah Education System in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), doi:10.4102/HTS.V78I4.7607.

⁶⁵ Sri Sumarni et al., "Pelatihan Dan Pendampingan Pembuatan Rencana Pembelajaran Berbasis Holistik Integratif Bagi Guru TK Yaa Bunayya Islamic School Di Kelurahan Sialang," *Journal of Sriwijaya Community Service on Education (Jscse)* 1, no. 2 (2022): 28–37, doi:10.36706/jscse.v1i2.542.

⁶⁶ Herman Rusli et al., "The Conceptualization of Jihad in the Acehese Saga of Hikayat Prang Sabi," *Studies in English Language and Education* 9, no. 3 (2022): 1329–47, doi:10.24815/siele.v9i3.25447.

⁶⁷ I Rianawaty, S I A Dwiningrum, and B E Yanto, "Model of Holistic Education-Based Boarding School: A Case Study at Senior High School.," ... *Journal of Educational Research*, 2021, <https://eric.ed.gov/?id=EJ1294511>.

⁶⁸ Oktavia A Cahyaningtias, "Upaya Penguatan Pendidikan Multikultural Melalui Match Up Moderasi Beragama Pada Tingkat Sekolah Dasar," *Akm Aksi Kepada Masyarakat* 4, no. 2 (2023): 321–32, doi:10.36908/akm.v4i2.944.

The spiritual aspect of holistic-based moderation education also has a strong impact on the development of moderate character. This education encourages students to understand spiritual values deeply and integrate them into life, so that they have a balanced outlook on religious life. This makes students more open to the differences in religion and beliefs of others, and is able to appreciate this diversity as part of God's will.⁶⁹

Overall, holistic-based moderation education plays an important role in shaping a generation that is not only knowledgeable but also has a tolerant, critical, and insightful character. This positive impact shows that a holistic approach to moderation education can be an effective solution in facing the challenges of radicalism and intolerance that are increasing in the era of globalization.

4. Conclusion

Holistic-based moderation education is an effective approach in shaping the balance of students' thinking. This approach integrates intellectual, emotional, social, and spiritual aspects, all of which contribute to the development of a tolerant and open-minded attitude. With holistic-based moderation education, students can avoid extreme and radical tendencies and are better prepared to interact in a multicultural and heterogeneous environment. Key findings suggest that this holistic approach is critical in creating a generation that is not only well-rounded but also strong-character in the face of global differences and challenges.

For further research, it is recommended to explore how holistic-based moderation education can be applied in various educational contexts, such as at the primary school to tertiary level, as well as in non-formal education programs. In addition, further research can be focused on developing teaching methods that support more effective moderation and balance of thought, such as cross-cultural studies or student exchange programs. The practical application of this concept can also be developed through teacher training to better understand and implement holistic-based moderation education in daily teaching and learning activities. Through these steps, the concept of moderation education is expected to be more widespread and have a significant positive impact on the development of students' character. This study also strengthens the discourse of Islamic education by demonstrating that holistic-based moderation education can serve as an effective framework for cultivating balanced thinking and tolerant character in contemporary educational contexts.

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⁶⁹ Wahyudi and Safitri, "Implementasi Pembelajaran Aqidah Akhlak Melalui Metode Pembelajaran Berbasis Pengembangan Soft Skill."

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