



Religious Moderation from the Perspective of Maqashid al-Syariah: Islamic Education Strategies in Promoting Tolerance and Social Justice

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ABSTRACT

The purpose of this study is to analyze the application of religious moderation from the perspective of *Maqashid al-Syariah* and how Islamic education can play a role in promoting tolerance and social justice. This research employs a qualitative method with a literature review approach, examining various sources on religious moderation, *Maqashid al-Syariah*, and strategies in Islamic education. The findings indicate that religious moderation within the framework of *Maqashid al-Syariah*, which includes the protection of religion, life, intellect, lineage, and property, can serve as a foundation for designing Islamic education that prioritizes values of tolerance and justice. Islamic education based on *Maqashid al-Syariah* not only creates a generation that practices religion in a moderate way but also respects differences and applies principles of social justice in daily life. In conclusion, Islamic education that integrates *Maqashid al-Syariah* can be an effective strategy in building a harmonious, tolerant, and just society. Through education based on *Maqashid al-Syariah*, religious moderation can be realized, and the potential for social conflict caused by intolerance can be minimized, leading to peace and well-being for humanity.

INTRODUCTION

Religious Moderation in Islam is a balanced approach that emphasizes moderate, tolerant, and inclusive religious principles, without neglecting the core values of Islam itself. This approach is vital due to the diverse interpretations of religion within the Muslim community, ranging from conservative to liberal perspectives. Religious moderation teaches Muslims not to fall into extremism and intolerance, and to respect differences in religious beliefs and practices. Therefore, religious moderation becomes an urgent necessity, especially in Indonesia, a country characterized by its multi-religious and multicultural nature.

In Islam, religious moderation aligns with the principles of *Maqashid al-Syariah*, which serve as the foundation of Islamic law and its ultimate objectives. *Maqashid al-Syariah* consists of five main goals that Muslims must understand and implement: to protect religion (*hifz al-din*), to protect life (*hifz al-nafs*), to protect intellect (*hifz al-aql*), to protect lineage (*hifz al-nasl*), and to protect property (*hifz al-mal*). This concept provides guidance on practicing religion in a moderate manner, with the goal of ensuring the well-being of humanity in various aspects of life, both individually and socially.

However, despite the teachings of *Maqashid al-Syariah* emphasizing the importance of balance in life, the challenges faced by Muslims in implementing religious moderation are still significant. One of the main challenges is the misunderstanding of religious teachings, which leads to the rise of radical and intolerant ideologies. These extreme views thrive in some circles where people believe they are the sole bearers of truth and the right to define the religious truth. Furthermore, social inequality and injustice in society exacerbate this situation. As a result, religious moderation is often misunderstood as a stance that neglects religious teachings, rather than as a balanced and adaptive approach to social realities.

Islamic education, as one of the central pillars of Muslim life, plays a crucial role in fostering a moderate and tolerant character among the younger generation. Islamic education based on *Maqashid al-Syariah* is expected to provide a solution to this problem by teaching the values of tolerance, justice, and respect for differences. Education grounded in *Maqashid al-Syariah* aims not only to provide knowledge of religious teachings but also to instill social attitudes that reflect religious moderation in daily life. Through such education, the younger generation can be guided to understand and practice a balanced and just form of Islam, promoting peaceful coexistence and social harmony.

However, despite the vast potential of Islamic education in shaping religious moderation, its implementation still faces several challenges. One of the main challenges is the lack of in-depth understanding of *Maqashid al-Syariah* among educators and the broader society. Many educators have not fully grasped this concept and how to effectively teach it in the context of modern life. Additionally, differences in viewpoints within the realm of Islamic education, both at the institutional level and among scholars, often lead to difficulties in unifying a vision of religious moderation based on *Maqashid al-Syariah*.

Maqashid al-Syariah, known as the objectives or purposes of Islamic law, has become a crucial concept in Islamic studies. These objectives not only focus on individual worship matters but also encompass broader social aspects such as justice, well-being, and peace. *Maqashid al-Syariah* consists of five key objectives, namely *hifz al-din* (the protection of religion), *hifz al-nafs* (the protection of life), *hifz al-aql* (the protection of intellect), *Maqashid al-Syariah* (the protection of lineage), and *hifz al-mal* (the protection of property). This concept provides a solid foundation for understanding the importance of moderation in religion, as Islamic law aims to safeguard the well-being of humanity in all aspects of life.

Islamic education holds significant potential in applying the principles of *Maqashid al-Syariah* within the context of religious moderation. Previous studies have demonstrated how inclusive religious education, based on *Maqashid al-Syariah*, can contribute to the development of students' character, fostering an appreciation for diversity and tolerance. However, despite many efforts, there are still significant challenges in integrating religious moderation into Islamic education across educational institutions in Indonesia. One of the main challenges is the lack of in-depth understanding of the principles of *Maqashid al-Syariah* and how to practically implement them in everyday life.

Although religious moderation is a highly relevant concept in the context of Indonesia's diversity, a major challenge still faced is the spread of extremist ideologies that can undermine social harmony. Several factors contributing to extremism include a narrow understanding of religion, intolerance towards differences, and the weakness of character education based on values of tolerance and mutual respect. These issues exacerbate the difficulty in fostering a moderate religious mindset, which is essential for building a peaceful and inclusive society. Addressing these challenges requires a holistic approach to Islamic education that not only teaches religious knowledge but also cultivates character and promotes values of moderation and respect for diversity.

On the other hand, while Islamic education holds great potential to address these issues, its implementation still faces several obstacles. One of the challenges is the misunderstanding of religious moderation, which is often perceived as neglecting religious teachings. Additionally, the lack of training and resources for educators in delivering content that emphasizes religious moderation presents a significant barrier.

To overcome these challenges, efforts must be made to integrate the concept of religious moderation more clearly and systematically into the Islamic education curriculum. One solution that can be implemented is introducing *Maqashid al-Syariah* as a foundational principle in Islamic education. By understanding *Maqashid al-Syariah*, students can be taught to view religion as a way of life that supports social harmony, rather than as a tool to divide and justify differences. This approach not only strengthens the values of tolerance and inclusivity but also encourages a more balanced and constructive engagement with religious teachings, fostering a peaceful and cohesive society.

In addition, the development of more inclusive teaching methods based on the values of moderation is essential. Educators must be provided with adequate training and resources to effectively teach religious moderation in a way that is

aligned with contemporary contexts and the needs of students. Education based on dialogue, mutual listening, and respect for differences can be an effective approach in shaping a moderate character among the younger generation.

This research uses a qualitative approach with an in-depth literature review. The primary data sources for this research are books, articles, and journals that discuss *Maqashid al-Syariah*, religious moderation, and Islamic education. Furthermore, the study will examine several case studies of the implementation of religious moderation in Islamic education across various institutions, both domestically and internationally. The collected data will be analyzed descriptively to illustrate how *Maqashid al-Syariah* can be applied in Islamic education to foster tolerance and social justice.

Overall, religious moderation from the perspective of *Maqashid al-Syariah* provides a strong foundation for developing Islamic education based on the values of tolerance and social justice. By integrating *Maqashid al-Syariah* into the Islamic education curriculum, we can not only form a moderate and tolerant generation but also build a more just and harmonious society. Therefore, this research is expected to make a significant contribution to the development of more inclusive Islamic education that strengthens religious moderation.

The application of religious moderation in Islamic education, based on the principles of *Maqashid al-Syariah*, is a strategic step in addressing the social challenges we face today. Through education based on these values, we can create a more peaceful, just, and prosperous society, making religious moderation a key pillar in national and state life.

LITERATURE REVIEW

Religious moderation in Islam has been widely discussed by scholars as a response to the growing polarization within Muslim societies. According to Abu-Nimer (2018), moderation represents a balanced understanding of religion that promotes tolerance, inclusivity, and peaceful coexistence while remaining faithful to Islamic principles. Similarly, Esposito (2019) emphasizes that Islamic moderation does not imply compromising faith, but rather interpreting it through wisdom (*hikmah*) and compassion (*rahmah*). In the context of Indonesia, Asrori (2020) argues that religious moderation is crucial for maintaining social harmony in a multi-religious and multicultural society. These studies collectively highlight that moderation is an essential component of Islamic teachings, rooted in the Prophet Muhammad's example of justice, mercy, and balance.

A key theoretical foundation for understanding moderation in Islam lies in the concept of **Maqashid al-Syariah**, or the objectives of Islamic law. Al-Ghazali and al-Shatibi, two classical Islamic scholars, formulated Maqashid al-Syariah as the protection of five essential elements: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). Contemporary scholars such as Auda (2008) and Kamali (2011) have expanded this framework, emphasizing its dynamic and holistic nature in addressing modern social issues. From this perspective, Maqashid al-Syariah provides not only a legal foundation but also an ethical compass guiding Muslims toward moderation, justice, and the public good (*maslahah*). Therefore, it serves as a

comprehensive approach to balance religious adherence with human welfare in diverse social contexts.

METHODOLOGY

This study employs a descriptive qualitative approach with the framework of *Maqashid al-Syariah* as the theoretical foundation. The main focus of the research is to explore Islamic education strategies in instilling religious moderation values aimed at achieving tolerance and social justice. Primary data is obtained through a literature study of both classical and contemporary sources on *Maqashid al-Syariah*, the concept of religious moderation, and Islamic education practices. Additionally, an analysis is conducted on official documents from the Ministry of Religious Affairs, the Islamic education curriculum, and relevant prior research findings. The data analysis technique used is content analysis, which includes the stages of data reduction, categorization, interpretation, and drawing conclusions. The *Maqashid al-Syariah* framework, which encompasses the protection of religion, life, intellect, lineage, and property, is used as an analytical instrument to assess the extent to which Islamic education strategies support the principles of moderation, tolerance, and social justice. Data validity is reinforced through source triangulation by comparing academic literature, policy documents, and the views of contemporary scholars

RESEARCH RESULT

1. Religious Moderation in the Perspective of Maqashid Al-Syariah

Religious moderation, which has become a hot topic in contemporary religious discourse, is closely related to the principles of *Maqashid al-Syariah*. The *Maqashid al-Syariah* refers to the main objectives to be achieved through Islamic law, which fundamentally aims to safeguard the welfare of humanity. In the context of religious moderation, *Maqashid al-Syariah* can serve as a guide to direct religious practices to remain balanced, non-extreme, and to prioritize tolerance and social harmony.

Maqashid al-Syariah is divided into five core objectives: protecting religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). In the framework of religious moderation, this principle emphasizes that religion should be understood and practiced in a manner that avoids extremism or fanaticism. For example, in protecting religion, religious moderation teaches that every individual has the right to practice their religious teachings in a peaceful manner, without imposing their views on others and by respecting existing differences.

Maqashid al-Syariah places a strong emphasis on the protection of human life. Religious moderation in this regard can be seen in efforts to create peace and address violence, which is often linked to religious claims. The practice of religious moderation, which emphasizes an inclusive attitude and respect for differences, can reduce the potential for religious conflict and ensure the safety of human life. Therefore, religious moderation from the perspective of *Maqashid al-Syariah* provides a strong foundation for fostering interfaith relationships and minimizing the threat of radicalization that endangers community safety.

The importance of religious moderation is also evident in the protection of intellect (hifz al-'aql). In Islam, intellect is viewed as a gift that should be used to understand and apply religious teachings wisely. Religious moderation plays a crucial role in guiding believers to use reason in their religious practices, ensuring that they do not fall into irrational doctrines or beliefs that contradict the fundamental principles of Islam. In this context, religious moderation becomes key to preventing the misuse of religion, which can harm both individuals and society as a whole.

Additionally, *Maqashid al-Syariah* emphasizes the importance of protecting lineage and property. In the context of religious moderation, the protection of lineage and property means creating a just, prosperous society that guarantees the basic rights of every individual. Religious moderation provides space for the development of a society that respects human rights, avoids discriminatory practices, and promotes collective well-being. Thus, religious moderation is not merely a tolerant attitude, but also plays a role in maintaining social, economic, and political balance.

Overall, religious moderation from the perspective of *Maqashid al-Syariah* is not only crucial for achieving social peace, but also for ensuring that religion remains a source of benefit, rather than becoming a cause of division. *Maqashid al-Syariah* offers a holistic perspective, teaching Muslims to practice their faith in a balanced and responsible manner, without overlooking the interests of society and the world as a whole.

2. The Implementation of Maqashid al-Syariah in Islamic Education

The implementation of *Maqashid al-Syariah* in Islamic education is essentially an effort to make the objectives of Islamic law a guiding principle in the process of teaching, mentoring, and developing students. *Maqashid al-Syariah*, which emphasizes the protection of religion, life, intellect, lineage, and property, is not merely understood in a normative sense, but also translated into educational practices to meet the needs of the modern era. Islamic education should not be limited to the teaching of religious texts alone but must transform into a space that nurtures spiritual, intellectual, moral, and social awareness in a balanced manner.

In practice, Islamic education based on *Maqashid al-Syariah* places faith and obedience to religious teachings as the primary foundation, while not neglecting the fact that religiosity must be manifested in attitudes of tolerance, peace, and mutual respect. This aligns with the spirit of *Maqashid al-Syariah*, which views diversity as part of the divine wisdom (*sunnatullah*) that must be preserved for the common good. In this way, the value of protecting religion is not just understood as preserving one's identity, but also respecting the freedom of others to practice their beliefs.

In addition to the religious dimension, the implementation of *Maqashid al-Syariah* in Islamic education also includes the protection of life. Islamic schools and educational institutions are required to create a safe, healthy, and violence-free environment. This not only protects the right to life of the students but also fosters the awareness that Islam promotes peace and rejects all forms of actions

that harm life. Thus, the value of education extends beyond the mastery of knowledge; it also involves the internalization of peaceful and compassionate attitudes in social life.

On the other hand, Islamic education aligned with *Maqashid al-Syariah* places significant emphasis on the development of intellect. Students are guided to think critically, rationally, and innovatively, while still adhering to spiritual values. The balance between religious knowledge and general knowledge is essential to produce a generation capable of addressing global challenges, while remaining grounded in the principles of Islamic law. This approach ensures that Islamic education is not exclusive, but rather open to the development of science and technology.

Furthermore, the value of protecting lineage within the framework of *Maqashid al-Syariah* is reflected in Islamic education's efforts to build a generation with noble character, ethics, and responsibility toward both family and society. This is realized through the habituation of moral values, ethical development, and character education instilled from an early age. Meanwhile, the dimension of protecting property is implemented through economic education, honesty, and trust in managing resources. Students are not only encouraged to be productive but are also taught the ethics of wealth distribution for the sake of social justice.

Thus, it can be said that *Maqashid al-Syariah* provides a comprehensive direction for Islamic education. It does not only emphasize the spiritual aspect but also builds social, intellectual, and moral awareness that is relevant to the needs of modern society. By using *Maqashid al-Syariah* as a foundation, Islamic education has the potential to produce a balanced, moderate generation that is oriented toward the welfare of the community and social justice.

3. Islamic Education Strategies in Fostering Tolerance

Islamic education was initially designed to produce individuals who are both faithful and virtuous, capable of living harmoniously with others in a peaceful environment. In the context of a pluralistic society, Islamic education has a significant responsibility to instill the value of tolerance. Tolerance here is not understood as a compromise on faith but as a form of respect for differences in belief, culture, and worldview present in society.

The effort to realize tolerance through Islamic education can be observed in how the curriculum is structured and developed. A curriculum that emphasizes Islamic teachings about peace, respect for others, and the exemplary conduct of the Prophet Muhammad in engaging with various groups will help students understand that Islam is a universal religion. For example, instilling the value of tolerance can be done through teaching the history of the Constitution of Medina, which illustrates the practice of peaceful coexistence between Muslims and non-Muslims with justice.

In addition to the curriculum, the teaching methods used by educators are also crucial. An interactive, dialogical, and discussion-based learning process encourages students to get used to listening to others' opinions, managing differences, and resolving conflicts in a healthy manner. In this way, they not

only receive the concept of tolerance theoretically but also practice it in everyday communication within the classroom.

Furthermore, the role of teachers as role models is an essential factor that strongly influences students. Teachers who are inclusive, fair, and wise in treating students will serve as real-life examples of how tolerance is manifested in everyday life. A teacher's non-discriminatory attitude and respect for the diversity of students' backgrounds will foster a culture of mutual respect within the school environment.

The educational environment must also support the creation of a tolerant atmosphere. Schools and madrasahs should develop an inclusive school culture, where all students feel safe and accepted. Extracurricular activities, such as social service, inter-school collaboration, or the celebration of religious and cultural holidays, can serve as platforms to strengthen the value of tolerance through direct experience.

The support of families and the community is another important reinforcing factor. The values of tolerance instilled at school will be even stronger if they align with the parenting patterns and the culture of the surrounding community. In this regard, Islamic education cannot stand alone; it requires collaboration with parents and the community to shape a generation that is accustomed to living with mutual respect.

Thus, the strategy of Islamic education in realizing tolerance is a comprehensive process that involves the curriculum, teaching methods, teacher role models, school environment, as well as family and community support. Consistent implementation will produce a generation of Muslims who are not only academically intelligent but also capable of maintaining harmony, rejecting intolerance, and building a harmonious social life.

4. The Role of Islamic Education in Building Social Justice

Islamic education plays a strategic role in building social justice, particularly because its teachings not only regulate the relationship between humans and God but also govern the relationships among individuals. Social justice is one of the key pillars in Islamic teachings, reflected in various sharia principles, ranging from the obligation to give zakat, the prohibition of oppression, to the encouragement to uphold the rights of the marginalized. In the context of education, these values must be instilled from an early age so that students not only understand the meaning of justice theoretically but also apply it in their social lives.

Islamic education that integrates religious teachings with humanitarian values can shape a generation with high social awareness. Through a curriculum that emphasizes empathy, solidarity, and care for others, students are trained to understand that Islam encourages the equal distribution of rights and responsibilities. For example, the teaching of *zakat*, *infak*, and charity is not seen merely as a ritual obligation but as a tool for creating economic balance within society. With this understanding, social justice is viewed as an integral part of the practice of Islamic teachings.

In addition to the curriculum, the role of Islamic education in building social justice is evident in the character development of students. Moral education emphasizes the values of honesty, fairness, and responsibility in every aspect of life. Students are taught to avoid discriminatory practices, oppression, or exploitative behaviors that harm others. In this way, the value of justice is not only manifested in the vertical relationship with God but also in horizontal interactions with fellow human beings.

The educational environment also plays a crucial role. Schools or madrasahs that implement the principles of justice in their management such as not discriminating against students based on their social, economic, or cultural backgrounds—serve as real-life examples of social justice. This practice indirectly teaches that every individual has the same right to receive quality education without discrimination.

Furthermore, Islamic education plays a significant role in shaping a generation that is critical of social injustices. Through learning that encourages reflective thinking, students are encouraged to be sensitive to issues such as poverty, economic inequality, and human rights violations. This critical awareness is expected to foster an active attitude in advocating for justice in their respective environments.

Thus, Islamic education does not merely serve as a means of transferring religious knowledge but also acts as an instrument of social transformation. By internalizing the value of justice through the curriculum, teacher role models, and real-life practices in the school environment, Islamic education is capable of nurturing a generation that upholds the principles of social justice. The ultimate outcome is the creation of a harmonious, balanced society that is oriented toward the common good, in alignment with the objectives of Islamic law.

CONCLUSION AND RECOMMENDATION

Additionally, Islamic education plays a crucial role in shaping a generation that critically engages with social injustices. By promoting reflective thinking, students are encouraged to become aware of issues such as poverty, economic disparity, and human rights violations. This awareness is expected to inspire an active commitment to justice within their communities. In this way, Islamic education goes beyond merely transmitting religious knowledge; it serves as a tool for social transformation. Through integrating the values of justice into the curriculum, exemplified by teacher role models, and manifested in practical activities within the school environment, Islamic education fosters a generation that actively upholds social justice principles. Ultimately, this approach contributes to the creation of a harmonious and balanced society, focused on the collective welfare, in line with the goals of Islamic law.

ADVANCED RESEARCH

Future research should further explore the practical implementation of *Maqashid al-Syariah* in Islamic education, particularly in fostering religious moderation among students. While many studies have examined the theoretical framework of *Maqashid al-Syariah*, there remains a need for empirical research that investigates how these principles can be effectively translated into classroom

practices, teaching materials, and evaluation systems. Comparative studies across various Islamic educational institutions—such as pesantren, madrasah, and universities—would provide valuable insights into how contextual factors influence the success of moderation-based education. Moreover, future research could employ mixed-method approaches to analyze both educators' and students' perceptions of religious moderation and its relationship to moral and social behavior.

In addition, future studies should examine the role of digital media, teacher training, and community engagement in promoting the values of moderation within Islamic education. The increasing influence of online religious content makes it essential to understand how digital literacy and critical thinking can be integrated with the principles of *Maqashid al-Syariah* to counter intolerance and extremism. Research could also focus on developing innovative educational models that combine traditional Islamic pedagogy with modern learning strategies, fostering a more holistic and inclusive understanding of Islam. By addressing these areas, future research will not only enrich academic discourse but also contribute practically to building a generation that upholds tolerance, justice, and peaceful coexistence in a diverse society.

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