

# MUHAMMADIYAH'S WASATIYAH IN PREVENTING EXTREMISM THROUGH STRENGTHENING ISLAMIC MODERATION, EDUCATION AND COMMUNITY-BASED LEADERSHIP

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## Abstract :

*This article examines the implementation of Muhammadiyah's Wasatiyah as a preventive strategy in countering extremism through the strengthening of Islamic moderation, inclusive education, and community-based da'wah and leadership. Employing a qualitative approach through library research, the study synthesizes classical and contemporary literature to understand wasatiyah as both a normative framework and a practical guide in religious and social life. The findings indicate that wasatiyah is understood as a principle of the middle path that emphasizes justice, balance, and tolerance, while rejecting all forms of ideological and practical extremism. Within the Muhammadiyah context, wasatiyah is institutionalized through the ideological foundations of tajdid, purification, and the orientation of Progressive Islam (Islam Berkemajuan), which are integratively implemented across education, da'wah, and institutional policies. Muhammadiyah education serves as a strategic arena for internalizing values of moderation through inclusive curricula, character development, and dialogical learning environments. Meanwhile, community-based da'wah and participatory leadership strengthen social empowerment and community resilience against extremist influences. This study affirms that Muhammadiyah's Wasatiyah represents a coherent and adaptive model of religious praxis oriented toward social welfare and the sustainability of peace in plural societies.*

**Keywords:** Muhammadiyah; Wasatiyah; extremism

## Abstrak :

Artikel ini membahas implementasi Wasatiyah Muhammadiyah sebagai strategi preventif dalam mencegah ekstremisme melalui penguatan moderasi Islam, pendidikan inklusif, serta dakwah dan kepemimpinan berbasis komunitas. Penelitian ini menggunakan pendekatan kualitatif dengan studi kepustakaan yang mensintesis literatur klasik dan kontemporer untuk memahami wasatiyah sebagai kerangka normatif sekaligus praksis dalam kehidupan keagamaan dan sosial. Hasil kajian menunjukkan bahwa wasatiyah dimaknai sebagai prinsip jalan tengah yang menekankan keadilan, keseimbangan, dan toleransi, serta menolak segala bentuk ekstremisme ideologis maupun praksis. Dalam konteks Muhammadiyah, nilai wasatiyah dilembagakan melalui ideologi tajdid, purifikasi, dan orientasi Islam Berkemajuan, yang diimplementasikan secara terpadu dalam bidang pendidikan, dakwah, dan kebijakan kelembagaan. Pendidikan Muhammadiyah menjadi sarana strategis internalisasi nilai moderasi melalui kurikulum inklusif, pembinaan karakter, dan pembelajaran dialogis. Sementara itu, dakwah berbasis komunitas dan kepemimpinan partisipatif memperkuat pemberdayaan sosial dan ketahanan masyarakat terhadap ekstremisme. Studi ini menegaskan Wasatiyah Muhammadiyah sebagai model praksis keagamaan yang adaptif dan berorientasi pada kemaslahatan sosial serta perdamaian berkelanjutan dalam masyarakat plural.

**Kata kunci :** Muhammadiyah; Ekstremisme; Wasatiyah



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## INTRODUCTION

The phenomenon of extremism in contemporary Muslim societies constitutes a global issue that requires a multidimensional understanding, as radicalization is shaped not only by religiosity but also by political identity, ideology, digital media, and socio-economic conditions (Soueid & Merhej, 2024). In Indonesia's plural context, tensions between ideological aspirations – such as the idea of the caliphate – and the modern nation-state have the potential to generate polarization and create spaces for extremism. Therefore, analyses of radicalization must integrate ideological dimensions, social norms, religious practices, and global dynamics (Adnan & Amaliyah, 2021).

Wasatiyah, or Islamic moderation, functions as both a theological foundation and a strategic approach to addressing extremism. It emphasizes balance between excess and negligence in religious practice and positions moderation as an ethical, epistemological, and social guiding principle (Muhtar, 2023). In the Indonesian context, which is grounded in Pancasila, wasatiyah is particularly relevant due to its capacity to integrate religious and national values, strengthen social cohesion, and reduce horizontal conflicts (Faiz & Fadlan, 2022).

Within public policy, moderation is reflected in fair and inclusive governance, including deradicalization programs, digital literacy initiatives, and moderation-based education. Such approaches have proven effective, as demonstrated by studies in Malaysia that combine vocational training, moderate religious guidance, and continuous monitoring (Saidin & Khalid, 2023). In the legal domain, alignment between principles of justice, plural rights, and Islamic legal practices is essential to preventing identity-based conflicts and extremism (Salim, 2022).

Radicalization in Indonesia is also closely linked to the interaction between conservative religious interpretations, social injustice, and uncontrolled digital information flows, particularly among younger generations through social media (Douglass et al., 2022). Weak internalization of moderation values within education and family structures further exacerbates extremism, especially when Islamic education emphasizes textual memorization without adequate social context and fails to comprehensively integrate wasatiyah values (Fikri & Susilo, 2023).

Wasatiyah underscores the balance between knowledge and emotional self-regulation and serves as a form of public ethics that promotes dialogue, inclusivity, and nondiscriminatory policies (Jamarudin et al., 2022). In Indonesia, these values are implemented through tolerance education, dialogical learning, media literacy, and contextual understandings of Islamic teachings (Akrim, 2023), while also functioning as an instrument to reduce identity-political polarization within counter-terrorism policies that prioritize peaceful narratives and humanitarian values (Mustapha, 2021).

Muhammadiyah affirms wasathiyah and samāhah as its theological and ideological identity across education, da'wah, and social engagement (Rahman, 2025). Through inclusive curricula, digital literacy, and humanitarian programs, Muhammadiyah plays a strategic role in preventing extremism (Islamy et al., 2022). This study explores the implementation of Muhammadiyah's wasatiyah as a preventive strategy against extremism through education, community-based leadership, and institutional synergy (Arif, 2021), grounded theoretically in moderation as an ethical framework for preventing radicalism, prophetic leadership, and inclusive education (Abidin, 2023).

## RESEARCH METHODE

This study employs a qualitative approach with a library research design to examine Muhammadiyah Wasatiyah as a strategy for preventing extremism through Islamic moderation, education, and community-based leadership. This approach enables a conceptual and interpretative analysis of moderate Islamic discourse found in written sources in a systematic manner without field data collection (Mahmuluddin, 2024), as well as the synthesis of academic findings to identify thematic patterns and socio-religious implications (Adlini et al., 2022).

Primary and secondary data are derived from policy documents, organisational guidelines, and relevant scholarly literature (Ulum & Tuhri, 2022). An inductive-deductive content analysis is applied through thematic and interpretative procedures, supported by source and theoretical triangulation to ensure the validity and rigour of the analysis (Mukhasin & Andriani, 2021).

## FINDINGS AND DISCUSSION

### The Concept of Wasatiyah in Islamic Thought

The literature indicates that *wasatiyah* is understood as both a normative and practical framework that guides Muslims in upholding justice, maintaining balance, and fostering tolerance in religious life and plural social relations. From classical traditions to contemporary studies, *wasatiyah* is not a compromise of Islam's core principles; rather, it affirms a "middle path" that rejects excessive tendencies in both ritual expression and socio-political orientation. Accordingly, religious moderation is positioned as an ethical instrument for responding to contemporary socio-political dynamics while limiting the space for the growth of radicalism through the formation of dialogical, public-oriented religious identities (Ramadhan & Qolyubi, 2021).

Conceptually, definitions of *wasatiyah* converge around two central emphases. First, moderation is understood as a balance between faith and action, as well as between sharia principles and social contextualisation, requiring proportional firmness in taking positions (Najib & Firmansyah, 2023). Second, in the Indonesian context, *wasatiyah* is developed as a three-pillar framework—moderation of thought, moderation of movement, and moderation of action—which expands moderation from a theological concept into a guide for both public and private life within a diverse socio-cultural landscape.

The core principles of *wasatiyah* include 'adl (justice), *tawazun* (balance),

*tasamuh* (tolerance), and the rejection of extremism. Justice functions as the central measure of moderation, as it demands proportionality, respect for rights, and the rejection of discrimination in both actions and policies (Soi et al., 2023). Balance underscores the need to maintain harmony among spiritual, intellectual, and social dimensions so that religious practice does not fall into extremes or reductionism. Tolerance operates as an ethical prerequisite in plural spaces through the acceptance of difference, the promotion of dialogue, and deliberation (*shura*) for the common good to reduce conflict and violence. The rejection of extremism thus appears as an affirmation of *maqāṣid al-sharī'ah* and universal human values, ensuring that religion is not misused for domination or violence.

The character of *wasatiyah* is also reflected in its educational and socio-cultural dimensions. Moderation is not merely a normative discourse, but an identity cultivated through educational institutions and social environments that internalise empathy, inclusivity, and cross-difference solidarity (Handiki & Indrayani, 2021). Education from early childhood to adolescence is regarded as strategic in building resilience against radicalism and strengthening critical reasoning when confronting extremist propaganda (Akbar et al., 2024). The implementation of *wasatiyah* operates across education, community, and public policy as a systemic response to the mitigation of radicalism (Zarkasyi & Effendi, 2023).

### **Interpretation and Institutionalization of Wasatiyah within Muhammadiyah**

The findings position Muhammadiyah as an institutional actor that operationalises *wasatiyah* through *tajdid*, purification, and a progressive orientation that balances steadfast adherence to the *nash* with social adaptation. *Tajdid* stimulates dynamism in *da'wah* and education, while purification safeguards doctrinal integrity, thereby preventing both stagnation and excessive liberalization (Okastina, 2025). Methodologically, *tarjih* functions as an interpretative framework for renewal and contextual reform (Abbas, 2021). The principles of *tawassuth*, *i'tidal*, and *tasamuh* are manifested in adaptive *da'wah* and moderate education (Raharja et al., 2023). The Majelis Tarjih and Tajdid serves as a dynamic authority, while Muhammadiyah consistently rejects radicalism through strengthening *da'wah*, the *cadreisation* of *ulama*, and synergy with national moderation policies (Firdaus et al., 2021).

### **Preventing Extremism through Muhammadiyah Education**

The findings of this study affirm that Muhammadiyah education occupies a strategic position as a primary instrument for preventing extremism through the internalisation of Islamic *Wasatiyah* values that are moderate, inclusive, and oriented towards character formation. Muhammadiyah schools, universities, and *pesantren* function not merely as institutions for transmitting religious knowledge, but also as social spaces that shape students' religious *habitus* based on principles of tolerance, nationalism, and universal humanity. The Muhammadiyah educational approach integrates cognitive, affective, and practical dimensions of religious life in a balanced manner through curriculum design and learning ecosystems that support religious moderation (Alwani & Hamami, 2023).

At the school level, Muhammadiyah combines the national curriculum with inclusive and moderate Islamic values. The integrated curriculum plays a crucial role in instilling *aqidah*, moral character (*akhlaq*), and cultural literacy in a balanced way, thereby preventing narrow and exclusive religious understandings. Studies on the design of Islamic Religious Education (PAI) curricula demonstrate that contextual approaches grounded in the national framework are capable of strengthening religious moderation without diminishing the Islamic identity of educational institutions (Fadhilah et al., 2023). Character development is also directed towards reinforcing Pancasila values, national identity, and inclusive religious identity through democratic learning practices, which contribute to participatory school climates and reduce the potential for extreme and intolerant attitudes (Latief et al., 2023).

Thematic and multicultural approaches within Muhammadiyah school curricula have proven effective in enhancing social sensitivity and appreciation of diversity through cross-identity dialogue, in line with principles of multicultural education (KHAIR et al., 2024). At the higher education level, Muhammadiyah universities serve as centres for the development of moderate Islamic discourse through the integration of Wasatiyah values into curricula, research, and academic culture, positioning students as agents of social change oriented towards peace and justice (Rahman, 2025). Lecturer capacity-building programmes emphasising *tasamuh* and noble character further strengthen the implementation of religious moderation-oriented curricula (Anwar, 2022).

Muhammadiyah pesantren contribute significantly to the formation of moderate religious identities through the integration of diniyah education and general curricula, *da'wah*-based learning, and character development emphasising tolerance and social concern (Khasanah, 2025). Routine pesantren programmes strengthen students' spiritual intelligence and inclusive religious attitudes (Khairat & Febrian, 2023), demonstrating the adaptability of traditional institutions to the demands of moderation (Gandara, 2023). Inclusive curricula that place moderation and noble character at the core of learning have proven effective in preventing extremism (Harisnur & Laga, 2021), reinforced by participatory curriculum policies (Alwani & Hamami, 2023) and co-curricular and extracurricular activities that enhance social literacy and peaceful conflict resolution (Soedjiwo, 2023).

### **Countering Extremism through Da'wah and Community Leadership**

This discussion affirms that efforts to prevent extremism from the perspective of Muhammadiyah Wasatiyah are inseparable from strengthening community-based *da'wah* and participatory local leadership. *Da'wah* is understood as a social process integrated with community empowerment, moderate education, and the strengthening of social capital, enabling effective responses to radicalisation, social fragmentation, and economic inequality (Mukhtidinov, 2023). Community-based *da'wah* positions local communities as active agents of change through the synergy of pesantren, majelis taklim, youth, families, and civil society organisations, employing dialogical approaches oriented towards the common good (Asrol et al., 2023).

Economic empowerment, digital literacy, and social entrepreneurship strengthen community self-reliance and resilience against extremist ideologies (Ramadini et al., 2023). The involvement of youth and families constitutes a crucial foundation for the internalisation of moderation values and the construction of counter-narratives to radicalism (Masruroh, 2021). Cross-sector collaboration, the digitalisation of da'wah, and participatory monitoring reinforce the sustainability of Wasatiyah da'wah as an inclusive, adaptive, and socially just model of religious praxis (Sanjaya et al., 2022).

### **Institutional Policies and Best Practices**

This discussion affirms that preventing extremism from the perspective of Muhammadiyah Wasatiyah is inseparable from strengthening community-based da'wah and participatory local leadership. Da'wah is understood as a social process integrated with community empowerment, moderate education, and the strengthening of social capital within the ummah, enabling effective responses to radicalisation, social fragmentation, and economic inequality (Ronaldi et al., 2023). Community-based da'wah positions local communities as active agents of change through the synergy of pesantren, majelis taklim, youth, families, and civil society organisations, while emphasising dialogue, tolerance, and the common good (Wulandari et al., 2021).

Economic empowerment, digital literacy, and social entrepreneurship are shown to enhance community self-reliance and resilience against extremist ideologies (Ramadini et al., 2023). The involvement of youth and families strengthens the internalisation of moderation values and the construction of counter-narratives to radicalism (Anugrah & Sampurna, 2024). Cross-sector collaboration, participatory monitoring, and the integration of digital and traditional channels reinforce the sustainability of Wasatiyah da'wah as an inclusive model of religious praxis oriented towards social justice (Wallerstein, 2021).

### **CONCLUSION**

This study concludes that Muhammadiyah's Wasatiyah possesses strong relevance and capacity as a preventive strategy against extremism through the strengthening of Islamic moderation, inclusive education, and community-based leadership. Wasatiyah is understood as an ethical and practical framework that emphasises justice, balance, tolerance, and the rejection of extremism, and is institutionalised within Muhammadiyah through *tajdid*, purification, and the orientation of Progressive Islam (*Islam Berkemajuan*), with the mechanisms of *tarjih* and *tajdid* maintaining a balance between doctrinal authenticity and social contextualisation. Its implementation is reflected in integrated approaches to education, da'wah, and community leadership, thereby reinforcing long-term resilience against ideological radicalism and violent practices.

The limitations of this study lie in its conceptual nature and reliance on literature-based analysis without the support of empirical field data, as well as its focus, which remains confined to the Muhammadiyah context in Indonesia. Accordingly, future research is recommended to develop empirical approaches in order to examine more thoroughly the implementation and impact of Muhammadiyah's Wasatiyah in the fields of education, da'wah, and community leadership, as well as to extend comparative analysis to broader contexts.

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