



Investigating the Effect of Islamic Theology on Moderate Attitudes of Muslims

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Abstract: Islamic theology is the main doctrine of belief centered on *tauhid* (the Oneness of God) and forms the foundation of the life of Muslims. The principle of *tauhid* establishes a framework of relations among nations based on brotherhood which is the essence of true religious life. Therefore, this study aimed to investigate the influence of belief on Muslims' moderate attitude using a correlational survey approach. The statistical population consisted of 2250 students from Islamic Religious Universities (PTKI) in Pekalongan, who have taken the Religious Moderation course. The sample was determined using the accidental sampling technique with 289 students participating as respondents. Data were collected through a psychological scale and analyzed using simple regression analysis. The results showed that belief positively influenced the moderate attitudes of Muslims, accounting for 39.1% of the variance. This study provided a new perspective on Islamic moderation and the influencing factors, emphasizing a comprehensive understanding of Islamic Theology and the implications for attitudes and behaviors of Muslims. It also underscored the importance of internalizing the principles and values of Islamic moderation into *da'wah* and education. Beyond theoretical insights, the study offered practical guidance for policymakers in designing interventions to address the threats of radicalism and extremism.

Keywords: Faith; Islamic Theology; Moderate

Abstrak: Teologi Islam merupakan doktrin pokok keyakinan yang berpusat pada *tauhid* (ke-Esa-an Tuhan) dan merupakan fondasi kehidupan muslim. Prinsip *tauhid* menetapkan kerangka hubungan antar bangsa atas dasar persaudaraan yang secara praksis merupakan hakekat kehidupan beragama yang sejati. Studi ini bertujuan untuk menyelidiki pengaruh keyakinan terhadap sikap moderat muslim, menggunakan penelitian survei yang bersifat korelasional. Populasi statistik berjumlah 2250 mahasiswa PTKI di Pekalongan, yang telah mendapat mata kuliah Moderasi Beragama. Penentuan sampel

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menggunakan teknik *accidental sampling*, dengan responden 289 mahasiswa. Data diperoleh dengan menyebarkan skala psikologi dan dianalisis menggunakan uji analisis regresi sederhana. Temuan menunjukkan bahwa keyakinan memiliki pengaruh positif terhadap sikap moderat muslim di kalangan mahasiswa sebesar 39,1%. Studi ini memberikan perspektif baru dalam konteks moderasi Islam dan faktor yang mempengaruhi, terutama pemahaman komprehensif tentang Teologi Islam dan implikasinya terhadap sikap dan perilaku muslim, untuk menginternalisasikan prinsip dan nilai-nilai moderasi Islam ke dalam dakwah dan pendidikan. Kontribusi studi ini tidak hanya memperluas pemahaman teoritis, melainkan juga memberikan wawasan praksis bagi pembuat kebijakan, untuk merancang intervensi dalam mengatasi ancaman radikalisme dan ekstrimisme.

Kata Kunci: keyakinan; moderat; teologi islam

Introduction

Islamic Moderation in a pluralist community is gaining new significance after the events of September 11, 2001, where acts of violence and extremism in the name of religion occurred in various parts of the world. In Indonesia, acts of violence such as suicide bombings targeted three churches in Surabaya in 2018, carried out by six members of a family affiliated with Jemaah Ansharut Daulah (JAD)(Kompas.com, 2023). Similarly, an attack on a church in Makasar(Rahmawati, 2021), is also perpetrated by two JAD members. BNPT (Badan Nasional Penanggulangan Terorisme) reported 2670 radicalism and terrorism content throughout 2023. BNPT further explained that the potential for exposure to radicalism was higher in women and the younger generation who were active on the internet (Antaranews.com, 2023). Therefore, resistance to acts of radicalism is important, because these actions is an extraordinary crime that causes many losses in various fields such as, social, political, economic, and psychology. This phenomenon shows the existence of humanitarian problems in the name of religion and further underscores the threat of radicalism and extremism both in the real world and cyberspace, strengthening the importance of Islamic moderation.

Studies on Islamic moderation showed three primary tendencies. First, conceptual studies focused on preventing radicalism and the conceptual basis of Islamic moderation (Mutawali, 2023), and its implementation in organizations such as Muhammadiyah and Nahdlatul Ulama (NU), especially the rise of new religions on digital media platforms, that signals a decline in moderate Islam (Akmaliah, 2020), Other studies outlined contributions from Ahlussunnah Waljamaah theology in fostering moderate Islam, such as promoting moderate Islam through Ahlussunnah Waljamaah theology (Kanafi et al., 2021). The role of Sufism in promoting religious life and religious harmony in Indonesia (Anshori et al., 2021). Second, the development of moderate Islam in Indonesia evolved from essential to authoritative dimensions, culminating in the 'Religious Moderation' program in education and its integration into the national curriculum (Inayatillah et al., 2022). Third, studies explored moderate Islam's role in political life (Alvian & Ardhani, 2023), such as the English For Ulama Program which contributed to global diplomacy promoting moderate Islam (Safei, 2021). Despite these efforts, many studies remained conceptual by addressing few empirical issues and rarely connecting Islamic moderation to other

variables. Furthermore, this study expands the literature by connecting Islamic Theology with moderation through a measurement scale to evaluate the influence.

Previous studies on Islamic Theology explored various perspectives with three significant tendencies. First, the thoughts and debates of classical Islamic Theology were viewed as a *mutakallimīn* thought process (Zaini, 2020), which formed the foundation for the future (Abdelnour, 2023). Another focus was on debates surrounding the exclusivity of the material objects of classical Islamic Theology (Faisal et al., 2020). Furthermore, contemporary discussions addressed Islamic Theology within the “production of academic knowledge” framework (Engelhardt, 2021). Second, there was a paradigm shift in Islamic Theology from a theocentric to an anthropocentric focus, aimed at addressing contemporary issues (Kasno et al., 2023). Third, Islamic Theology was used as a method for various studies such as Zuhri’s analysis of 19th-century Javanese literature post-syncretism (Zuhri, 2022). Other studies explored the role of women in the public sphere and the use of Emancipatory Islamic Theology as resistance to shamanism (Nasution et al., 2023). These studies showed the breadth of Islamic Theology and its application to diverse life issues.

This study aims to evaluate the influence of beliefs in the main doctrines of Islamic teachings (Islamic Theology) on moderate attitudes and behaviors of Muslims. It also analyzes the role of internal beliefs in the heart towards the six pillars of faith namely *tashdiq al-qalb* and *amal al-qalb* (Shodiq, 2014a). Beliefs are further identified through an individual’s concept and perception of life, relationship with God, and interactions with others. Psychologically, beliefs hold a higher place than motives, desires, wants, attitudes, and needs (Dudley & Cruise, 1990). Additionally, beliefs in the six pillars of faith are critical as trust forms Muslim’s life foundation. An individual with strong beliefs develops good attitudes and exhibits commendable behavior. Therefore, the premise is that beliefs in the core doctrines of Islamic teachings summarized in the six pillars of faith have the potential to guide Muslims toward moderation.

This study argues that belief is not merely a verbal confession but is reflected in attitudes and behaviors. The hypothesis posits that belief in the pillars of faith has a significant positive influence on the moderation of Muslims. Bandura’s social cognitive theory defines human behavior as a triadic reciprocal causation among individual factors, behavior, and the environment (situational) (Abdullah & Ahmed, 2022). As analyzed in this study, Islamic moderation is influenced by environmental factors (situational), individual beliefs, and observable behavior. This analysis provides a fresh perspective on Islamic moderation and the influencing factors, particularly a comprehensive understanding of Islamic Theology and the implications for the attitudes and behavior of Muslims. Additionally, it emphasizes the internalization of the principles and values of Islamic moderation in preaching and education, aiming to reduce the potential for radicalism and religious extremism.

Results and Discussion

Data Overview

This study used a quantitative method with each variable measured through a scale. The variables consisted of a dependent element such as Islamic moderation and an independent variable including belief in the pillars of faith. Data sources were divided into two types. First, primary data referred to the

main data collected from respondents and analyzed in the study. Second, secondary data consisted of supporting materials such as books, journals, and documents related to the study variables. The population comprised Islamic Religious Universities (PTKI) students in Indonesia, specifically one of The State Islamic University at Pekalongan, Central Java. The total population included 2250 students in the 2023/2024 year academic, who have taken the Religious Moderation course.

The sample was determined using an accidental sampling technique with 289 students participating as respondents where the gender distribution included 94 males and 195 females. Furthermore, the students' ages ranged from 17 to 28 years with the following distribution such as 1.73% were 17 years old, 15.6% were 18 years old, 27% were 19 years old, 27.7% were 20 years old, and 27.7% were between 21 and 28 years old. The background of the 289 respondents based on their school of origin consists of 113 respondents from Madrasah Aliyah Negeri (MAN), 73 respondents from Senior High School (SMA), 63 respondents from Vocational High School (SMK), and 40 respondents from other types of schools. The level of religious moderation among these diverse backgrounds is relatively good, with 23.2% of respondents categorized as moderate and 76.8% as high, indicating that the majority have already adopted a moderate attitude.

Variable

The research variable consisted of dependent and independent variable. The dependent variable is Islamic moderation, while the independent variable is belief in the pillars of faith.

Aspects and Indicators of Islamic Moderation

Moderation (*wasatiyyah*) was an essential principle of Islam with far-reaching implications. Islamic moderation was rooted in the Qur'an (QS. Al-Baqarah: 143) which was characterized by three indicators of *tawassuth* (avoiding excess), *tawazun* (balance), and *i'tidal* (fairness)(Kusmidi, 2023). These aspects defined the self-identity and worldview of Muslims, comprising both individual morality and the collective integrity of society and the nation(Kamali, 2016). Islamic moderation was understood as a middle path that avoided conflict(Novianto, 2022). This further promoted a method that strengthened faith and rejected extremism, favoring peaceful conflict resolution (Ebrahimi et al., 2022). From a psychological perspective, Islamic moderation was categorized as attitude-shaping behavior. Bandura defined behavior as a triadic, reciprocal interaction among individual, behavioral, and environmental (situational) factors (Abdullah & Ahmed, 2022). Accordingly, Islamic moderation could be explained as influenced by environmental, individual, and behavioral factors with basic beliefs in the pillars of faith serving as a foundation.

In this study, Islamic moderation was described as a variable comprising six aspects(Kamali, 2016). First, the interpretation of the Quran was contextual rather than textual. Second, Islam's compatibility with human rights (HAM) and science and technology was emphasized, suggesting worship activities need not replicate those of the Arabian peninsula. Third, Islam's vision extended to the future, embracing various groups to address religious, economic, and political issues. Fourth, the mission of Islamic preaching respected differences and avoided coercion. Fifth, Islamic law was viewed as

adaptable to changing times. Sixth, political positions were not tied to the strength or weakness of a person's Islam. These dimensions further served as measurement indicators in the study.

Aspect and Indicators of Belief in The Pillars of Faith

Islamic Theology was the main doctrine of belief in Islamic teachings centered on *tauhid* (the Oneness of God) (QS. Al-Ikhlâs: 1), and served as Muslim's life foundation. The principle of *tauhid* implied the integration and unity of creation, correlating with the concept of the caliphate and humanity's mandate as the guardian of God's earth, responsible for protecting all creation (QS. Al-Baqarah: 30). Furthermore, this principle established the framework for relations among nations based on brotherhood which was perceived as the essence of true religious life. From a universal perspective, the concept emphasized a commitment to values such as truth, justice, and goodness that extended beyond Muslims, Arabs, and others. It further outlined pluralism and differentiation among all nations, recognizing that human excellence stemmed from noble behavior balanced by moderation and a rejection of extremism. Kamali, 'The Indications of Wasatiyyah or Moderation in Islam'. Therefore, Islamic Theology was understood as a doctrine of divinity and a practical guide for life.

In this study, Islamic Theology was described as a variable reflecting belief in the heart (*tashdiq al-qalb*) regarding the six pillars of faith. Belief scale was formulated based on several indicators tied to respondents' acceptance and belief in these pillars. The measurement instrument used in this study was adapted from Shodiq's faith scale. Shodiq, 'Pengukuran Keimanan: Perspektif Psikologi'. This scale consisted of two parts: belief (*tashdiq al-qalb*) and attitude or action (*amal al-qalb*). The dimension of faith as *tashdiq al-qalb* was present in all Muslims, although its degree and quality varied among individuals (QS. Al-Rum: 30 dan al-A'raf: 172). The main doctrine of belief in Islam included six pillars of faith (QS. Al-Baqarah: 285) which represented the aspect of belief (*tashdiq al-qalb*) and served as a key indicator in this study.

Hypothesis

The research hypothesis that author proposed is that belief in the pillars of faith has a positive influence on a moderate attitude, meaning that the higher one's belief in the pillar of faith, the more moderate their attitude as Muslim will be. Conversely, a weaker belief in the pillars of faith is associated with a lower level of moderation. This statement also suggests that the hypothesis of this study follows a one way research hypothesis, where only variable X (belief in the pillars of faith) influences variable Y (moderate Muslim attitude).

Data Analysis

A correlational survey method was adopted, and the data were collected by distributing a psychological scale for each variable. Islamic moderation variable further included 39 statement items while beliefs in the main doctrines of Islamic teachings (pillars of faith) were measured using scale A (cognitive) with 53 statement items and scale B (attitude and behavior) with 60 statement items. All items were evaluated on a 5-point Likert scale, ranging from strongly disagree (score 1) to strongly agree (score 5). Data were further analyzed quantitatively using SPSS 18 for Windows. Additionally,

hypothetical data were tested using simple regression analysis to determine the significance of the influence of the independent on the dependent variable. Besides of research hypothesis testing, a simple regression analysis will also unveil the amount of influence of X variable (belief in the pillars of faith) on Y variable (moderate Muslim attitude).

Reliability and validity

Reliability testing in this study was used as a way to ensure that the instrument used are reliable and dependable, meaning that it will produce consistent result despite repetition. Meanwhile, validity test is used as a confirmation that the instrument accurately measured intended attributes, and in this case is the variable of moderate Muslim attitude and belief in the pillars of faith. Reliability and validity test have been conducted by previous studies, therefore, in this study, both instruments were not re-tested.

The reliability of the measuring instrument was also assessed using Cronbach's alpha with the following results. (1) interpretation of holy books with 0.78, (2) modernism representing 0.79, (3) vision suggesting 0.86, (4) mission showing 0.80, (5) sharia with 0.73, and (6) political issues representing 0.68. The reliability of the faith scale was 0.847 for belief aspect and 0.999 for attitude aspect. The validity of the instruments was assessed using explanatory factor analysis (EFA) for Islamic moderation and confirmatory factor analysis (CFA) for faith.

Table 1. Measurement of Muslim Moderate

Dimension	Reliability		Dimensionality		Score Category		
	Corrected item-total correlations	α	Dimension Total	% variance explained	M	T	Low/High
1. Holy Book	.46-.61	.78	1	46.90	4.24	42.16***	High
2. Modernism	.47-.59	.79	1	45.56	4.28	42.21***	High
3. Vision	.56-.70	.86	1	54.34	4.41	47.54***	High
4. Mission	.52-.62	.80	1	69.39	4.45	49.60***	High
5. Sharia	.48-.60	.73	1	55.98	3.91	22.60***	High
6. Political Issue	.34-.47	.68	2	71.31	3.41	10.61***	High

Information α = Cronbach Alpha; M=Mean; t= value one sample t-test; *** $p < .001$.
Source: Dimensionality and reliability of the Muslim Moderate Scale (2021)

Table 2. Measurement of Faith Scale

Dimension	Validity	T	Reliability	Errorvar
1. Belief				
Allah	0.89		0.79	0.21
Angels	0.71	5.96	0.51	0.49
Scripture	0.85	7.98	0.72	0.28
Prophet	0.86	8.25	0.74	0.26
Judgment day	0.78	6.96	0.62	0.38
<i>Qadha- Qadhar</i>	0.75	6.41	0.56	0.44
Sigma	4.84			
Sigma Errorvar	2.06			
Construct Reliability	0.847			
2. Attitude- feeling				
<i>Syukur</i>	0.70		0.49	0.51
<i>Khasyyah</i>	0.84	5.49	0.70	0.30
<i>Mahabbah</i>	0.85	5.54	0.71	0.29
<i>Shabar</i>	0.74	4.84	0.54	0.46
<i>Tawakkal</i>	0.89	5.79	0.79	0.21
<i>Ridha</i>	0.68	4.49	0.46	0.54
<i>Ikhlas</i>	0.69	4.54	0.47	0.53
Sigma	73.7			
Sigma Errorvar	2.84			
Construct Reliability	0.999			

Source: Summary of the result of parameter estimation of the faith measurement model (2017)

Moderate Attitude Score

Respondents' moderate attitude score is relatively high due to being above empirical average. Each item on the moderate Muslim attitude scale is scored from 1 to 5 with a total of 39 items, resulting in a total score range from 39 (39×1) to 195 (39×5). The interval width of the distribution is $195 - 39 = 156$, with a standard deviation (σ) of $156/6 = 26$ and a theoretical mean (μ) of $39 \times 3 = 117$. Based on this data, it can be acknowledged that respondents in this study have a relatively high moderate attitude due to having an above average empirical mean. However, the categorization of moderate Muslim attitudes is determined based on the following calculation.

Table 3. Score Range and Categorization of Moderate Scale

Formula	Score Range	Category	Frequency	Percentage
$X < \mu - 1\sigma$ $X < 117 - 26$	39 - 90	Low	0	0%
$\mu - 1\sigma < X < \mu + 1\sigma$ $117 - 26 < X < 117 + 26$	91 - 142	Moderate	67	23,18%
$X > \mu + 1\sigma$ $X > 117 + 26$	143 - 195	High	222	76,82%

Faith Score A (cognitive)

The respondents' Faith score A (cognitive) is relatively high as it is above the empirical mean. Each item on the Faith Scale A (cognitive) is rated from 1 to 5 scale, with a total of 53 items. Therefore, the total score was ranging from 53 (53×1) to 265 (53×5). The interval width is calculated as $265 - 53 = 215$, with a standard deviation (σ) of $215/6 = 35$ and a theoretical mean (μ) of $53 \times 3 = 159$. Based on this data, it can be concluded that the respondents in this study exhibit a relatively high level of faith in the cognitive domain, as their scores are above the empirical mean. The categorization of faith in the cognitive domain is determined through the following calculation:

Table 4. Score Range and Categorization of Faith A

Formula	Score Range	Category	Frequency	Percentage
$X < \mu - 1\sigma$ $X < 159 - 35$	53 - 123	Low	0	0%
$\mu - 1\sigma < X < \mu + 1\sigma$ $159 - 35 < X < 159 + 35$	124 - 194	Moderate	41	14,19%
$X > \mu + 1\sigma$ $X > 159 + 35$	195 - 265	High	248	85,81%

Faith Score B (attitude)

The respondents' Faith Score B (Attitude) is relatively high as it is above the empirical mean. The theoretical range of Faith Scale B (Attitude and Behavior) is determined as follows: each item is rated on a scale from 1 to 5, with a total of 60 items. Consequently, the total score ranges from 60 (60×1) to 300 (60×5). The interval width is calculated as $300 - 60 = 240$, with a standard deviation (σ) of $240/6 = 40$ and a theoretical mean (μ) of $60 \times 3 = 180$. Based on these data, it can be concluded that the respondents in this study exhibit a high level of faith, as their scores are above the empirical mean. The categorization of faith in the attitude domain is determined through the following calculation:

Table 5. Score Range and Categorization of Faith B

Formula	Score Range	Category	Frequency	Percentage
$X < \mu - 1\sigma$ $X < 180 - 40$	60 – 139	Low	0	0%
$\mu - 1\sigma < X < \mu + 1\sigma$ $180 - 40 < X < 180 + 40$	140 – 220	Moderate	80	27,68%
$X > \mu + 1\sigma$ $X > 180 + 40$	221 – 300	High	209	72,32%

Belief in the basic principles of Islamic teachings which was summarized in the six pillars of faith (faith in Allah, faith in angels, faith in holy books, faith in messengers, faith in the Day of Judgment, and faith in destiny) was found to be high among students in the cognitive aspect with 248 respondents (85.81%) scoring in the high category. In the aspect of attitude or behavior, 209 respondents (72.32%) scored high while the remainder were in moderate category. The SPSS test results showed a significance value of 0.000, suggesting that the study hypothesis was accepted—belief in the pillars of faith influenced students' moderate attitudes. The analysis further showed that belief in the pillars of faith explained 39.1% of the variance in moderate attitudes while the remaining 60.9% was attributed to other unexamined factors. This showed a positive influence of belief in the pillars of faith on the moderate attitudes of Muslims.

Table. 6 Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	Beliefs of the Pillars of Faith ^a		. Enter

a. All requested variables entered.

b. Dependent Variable: Moderate Attitude

Table. 6 shows the variables used were beliefs in the pillars of faith as predictors of moderate attitudes. The six pillars of faith included faith in Allah, faith in angels, faith in books, faith in messengers, faith in the Day of Judgment, and faith in destiny.

Table. 7 ANOVA^b

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	22761.963	1	22761.963	184.237	.000 ^a
	Residual	35458.093	287	123.547		
	Total	58220.055	288			

a. Predictors: (Constant), Beliefs of the Pillars of Faith

b. Dependent Variable: Moderate Attitude

Table. 8 Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	62.003	6.624		9.360	.000
	Beliefs of the Pillars of Faith	.195	.014	.625	13.573	.000

a. Dependent Variable: Moderate Attitude

Based on the simple regression analysis test in Tables 7 and 8, a significance value of 0.000 was calculated to be <0.05 . This value showed that there was a significant influence of belief in the pillars of faith held by students on moderate attitudes. A regression coefficient (B) of 0.195 further showed that for every 1% increase in belief in the pillars of faith (X), moderate attitude (Y) increased by 0.195. This positive direction meant that higher belief levels corresponded to stronger moderate attitudes while lower belief levels corresponded to weaker attitudes.

Table. 9 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.625 ^a	.391	.389	11.115

a. Predictors: (Constant), Beliefs of the Pillars of Faith

Table 9 contained the magnitude of the variable X against Y which could be known from the R Square of 0.391. This value implied that the influence of belief in the pillars of faith (X) on moderate attitude (Y) was 39.1%. The remaining 60.9% was influenced by factors not included in this study. Therefore, these results supported the proposed hypothesis that belief in the pillars of faith significantly impacted moderate attitudes. The relationship between variables could be seen in Figure 1.

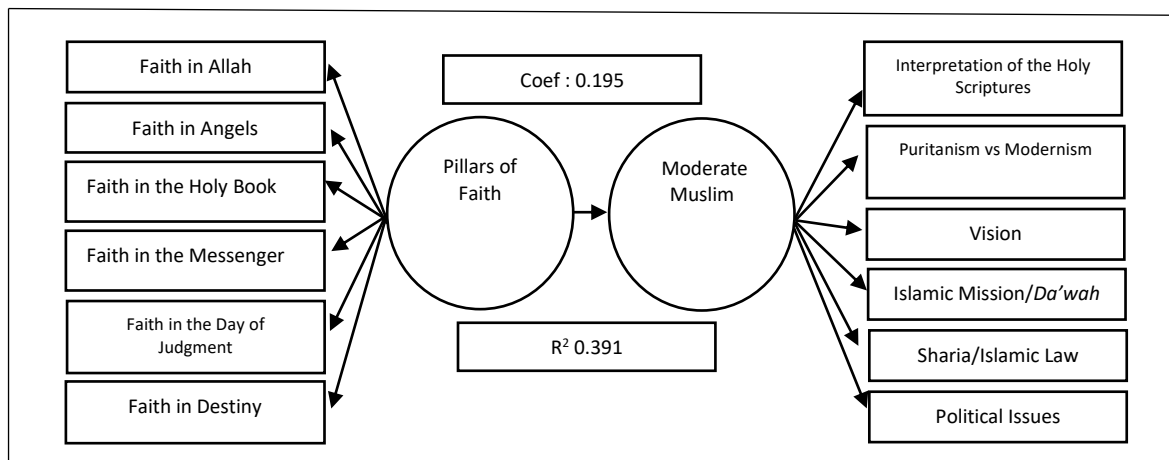


Figure 1. Relationship between variables

Relation between Belief in the Pillars of Faith and Moderate Muslim

Islamic theology serves as the foundational doctrine of belief in the teachings, comprising six core beliefs namely faith in Allah, faith in angels, faith in holy books, faith in messengers, faith in the Day of Judgment, and faith in destiny. Belief in the pillars of faith forms the cornerstone of Muslims' lives, not merely as a verbal confession but as a reflection of attitudes and behavior. Furthermore, strong belief shapes commendable attitudes and fosters virtuous behavior. This study shows that belief is positively correlated with moderate attitudes and behavior of Muslims. A higher level of belief leads to more moderate attitudes and behavior while a lower level of belief results in more extreme tendencies. Therefore, belief in the pillars of faith fosters commendable (moderate) attitudes in Muslims when internalized.

As the primary doctrine of belief underpinning Muslims, Islamic theology influences the attitudes and behavior of moderate Muslims. Moderate Muslims exhibit an inclusive and tolerant perspective on religion, respect differences, and coexist peacefully with other groups (Kamali, 2016). In Indonesia, a multicultural country with majority Muslims population being moderate religions poses significant challenges (Akay Dag, 2022). Theology that deals with divinity often influences strong emotional and subjective adherence among believers (Faisal et al., 2020). However, this challenge presents an opportunity for Indonesian Muslims to promote Islamic moderation. Moderate Muslims embrace diversity, respect followers of other religions, practice tolerance, avoid conflict, and coexist peacefully in a multicultural society.

This study shows that internalizing the basic doctrines of faith in Muslims' lives significantly influences the perspectives, guiding Muslims toward religious moderation. The implications are evident in social interactions both with fellow Muslims and non-Muslims, as the individuals recognize and respect other groups without discrimination (Akay Dag, 2022). Moderate Muslims avoid literal interpretations, practice inclusivity in Islamic teachings, and refrain from fanaticism that may lead to radicalism and extremism (Kamali, 2016). Extreme fanaticism regarding a single interpretation of religious truth does not foster peace but rather incites hostility and disputes among adherents of different faiths. Therefore, the relationship between Islamic theology and the moderate attitudes of Muslims depends not only on belief levels but also on social interactions emphasizing inclusivity and tolerance.

Indonesia as a multicultural nation with diverse ethnicities, religions, cultures, and languages, faces potential conflicts originating from the differences. The nation should maintain social harmony, avoid divisions, and promote a moderate population of Muslims (Tajdin, 2021). Moderate Muslims apply the principle of monotheism which emphasizes the unity of creation as the basic framework for relationships among nations founded on brotherhood and universal values of truth, justice, and goodness. In Indonesia, moderate Muslims serve as "cultural capital", potentially unifying a diverse society. Indonesia can contribute to world peace by maintaining domestic stability, peace, and further promoting moderate Islamic values globally.

The phenomenon of Islamic moderation in multicultural societies links to Islamic theology and underscores its lived expression (Mårtensson & Vongraven Eriksen, 2018). Islamic Theology not only addresses divinity but also fosters an understanding of universal Islamic values in public discourse,

enabling Muslims to contribute to world peace. This correlates with contextual theology which integrates themes of social justice and liberation spirituality, resonating with modern human thought to address universal humanitarian challenges (Kasno et al., 2023). This study enriches the humanities by correlating Islamic science with other disciplines, such as sociology and psychology, which explore human behavior (Zein et al., 2022). Consequently, it offers a fresh perspective on moderate Islam, the influencing factors, and a comprehensive understanding of the core doctrines of Muslims' belief as applied to social life.

This study proposes a concrete action plan to counter radicalism and extremism by promoting Islamic moderation. First, the principles and values of Islamic moderation should be incorporated into preaching and education with Islamic theology studies focusing on social and humanitarian issues. Second, multicultural education should be reinforced by revising higher education curricula to make Islamic theology a foundation for inclusivity and religious tolerance, beyond classical topics. Third, dialogue and collaboration across religious communities should be fostered to create mutual understanding and address globalization challenges and the threats of radicalism and extremism. This action plan aims to build a more inclusive and tolerant society, enabling peaceful coexistence and the promotion of moderate Islam.

Conclusion

In conclusion, this study showed that belief in the pillars of faith positively influenced moderate attitudes and behavior of Muslims. The pillars of faith consisting of six core beliefs (faith in Allah, faith in angels, faith in holy books, faith in messengers, faith in the Day of Judgment, and faith in destiny) as the main doctrines in Islamic Theology served as the foundation of Muslims' lives. Belief was not merely a verbal confession but was internalized in the lives of Muslims shaping the thinking, attitudes, and behavior. The results showed that a higher level of belief led to more moderate attitudes and behavior. Conversely, a lower level of belief resulted in more extreme attitudes and behavior. Since belief resided in the heart, the manifestation was observed in attitudes and behavior. Consequently, the relationship depended on the level of belief and on how these beliefs were enacted in social life by upholding the values of moderation.

This study contributed to the literature by examining the correlation between Islamic Theology and moderate attitudes of Muslims through a measurable belief scale. Although previous publications often treated the topics separately, this analysis offered a holistic method integrating the results into a single analytical framework. It further outlined the relationship between Islamic Theology and other disciplines such as sociology and psychology to explore human behavior. The results enriched the humanities within Islamic Theology showing that it was not limited to divine doctrines but extended to practical application in the social lives of Muslims. This study's contribution broadened theoretical understanding and provided practical insights for policymakers, enabling the authors to design interventions to counter radicalism and extremism by promoting moderate Islam.

This analysis had limitations regarding the subject scope as it focused on students of Islamic Religious Universities (PTKI) and did not include students from Public Universities (PTU). However, it provided a framework for understanding the relationship between belief and moderate attitudes of

Muslims in a multicultural society. Although the study relied on quantitative data, it could be strengthened by incorporating qualitative data to provide a more in-depth exploration of the theme. Future studies could focus on PTU students with Islamic backgrounds different from those of PTKI students.

Practical recommendations included internalizing the values of Islamic moderation into preaching and education, particularly through the study of Islamic Theology on humanitarian issues. Additionally, reconstructing the PTKI curriculum was identified as crucial which ensured that Islamic Theology served as a foundation for inclusivity and religious tolerance rather than merely focusing on classical theological doctrines. This study could serve as a basis for further publications and practical initiatives aimed at addressing the challenges of radicalism and extremism by fostering moderate Islam.

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